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SOPHOCLES.

WITH ENGLISH NOTES.

VOL. II.

EDITED BY

F. A. PALEY, M.A.

EDITOR OF "AESCHYLUS" AND "EURIPIDES,"
CLASSICAL EXAMINER TO THE UNIVERSITY OF LONDON.

LONDON:
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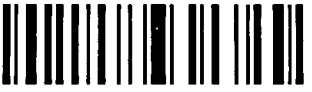
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VOL. II.

CONTAINING

PHILOCTETES, ELECTRA, TRACHINIAE, AJAX.

LONDON:
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PREFACE.

It has been said by one of the most distinguished of English Scholars that "an adequate Edition of Sophocles remains yet to be achieved in England."[1] And by the term "adequate" he evidently means one which, both in its critical revision of the text and its sound interpretations of it, shall satisfy all the conditions of grammatical accuracy and poetic justice.

The English Editions of Sophocles as a whole are not numerous, although of the separate plays many have been published with more or less success. Mr. Blaydes, who carried through with great pains, and with minute care even in the smallest details of criticism and interpretation, the First Volume of Sophocles in the *Bibliotheca* series, has since completed the other plays with equally conscientious care in separate editions. The three plays contained in Vol. I. (Oed. R., Oed. Col., Antigone) have lately appeared also in Vol. I. of the Clarendon Press Series, with a very full and elaborate Preface on the Language of Sophocles, a complete *apparatus criticus*, and explanatory English notes, by Professor Campbell. It was nevertheless the desire of the Publishers to complete (if possible, in a volume of moderate length) the Edition of Sophocles in the *Bibliotheca Classica*. My own considerable experience in editing Greek Plays induced them to request me to undertake a work, the difficulty of which, even to one who has been familiar with the author for quite half a century, might well deter the most ardent and the most industrious of younger scholars.

This difficulty, which is universally acknowledged, arises not

[1] Professor Kennedy, Studia Sophoclea, Part i. p. 1, Introduction.

less from peculiarities in the style of the Author and from the present state of the text, than from the wide difference of opinion which prevails as to what constitutes a good or "adequate" edition. For whereas one school, that of Mr. Blaydes, and to some extent that of G. Dindorf and E. Wunder,[2] assumes an extensive and deep-seated corruption in all the existing MSS., and regards conjectural emendation as the only chance we now have of restoring the text; the other school, of which Professor Campbell and myself are followers,[3] consider it wiser and safer as a general rule to adhere to the written texts, where it is metrically, logically, and grammatically possible to do so. Of course, each of these terms may and does provoke a controversy as to what really *is* this or that; but I think it may be stated generally, that the moderately and reasonably conservative critic is one who is by no means convinced that anomalies and irregularities in any such points always indicate corruptions. He makes great allowances (of course, within certain limits) for the flexibilities of a very versatile language, the idiosyncrasies exhibited in style and thought, and even for the possible aberrations of genius and the caprices of overstrained art. Hence he regards all emendation which is *merely* ingenious, and not self-evidently either right or necessary (a category which includes the main portion of universally accepted emendation), as at best guess-work, though possessing, of course, various degrees of probability. Such corrections are for the most part temporary and transient, since superior luck or cleverness in guessing may at any time, and not unfrequently does, throw doubt and discredit on conjectural readings which have obtained, even for some

[2] Dr. Badham and Prof. G. Cobet have also done much in tentative criticism, and indeed, have exhibited the greatest acuteness in the objections they have raised to our vulgate readings.

[3] I believe (though I have not his permission to do so) I may add Professor Jebb's name as an Editor of Sophocles on these principles. Mr. Linwood's edition is avowedly founded on the *strictly* conservative method of criticism. This last, as Mr. Blaydes rightly says, has the appearance of a somewhat hurriedly prepared work, based chiefly on Hermann, and passing over without notice many passages of much difficulty.

considerable time, a partial acceptance.[4] It is clear therefore that the texts of ancient authors reconstructed on such unsafe foundations as a flimsy tissue of guess-work are not likely to prove lasting fabrics. And what notions, we may ask, can young students form of the value of Greek Literature, if they are taught to think that our present texts are little better than fields for the exercise of guessing? Or how comes it that, if so many passages are really unsound, the correction of them by conjecture is so rarely successful, and so many remedies are applied in vain to the healing of them?

"No ancient authors," says Mr. Blaydes,[5] assuming the very point in dispute, "have come down to us in a more corrupt state than our Tragedian, owing in great measure, I conceive, to the obscure and peculiar style of his language.—So that, after all, our chief hope of restoring the text to something of its pristine purity lies in conjectural emendation." He adds, "And it seems to me that this is a far more rational and profitable mode of editing a confessedly difficult Greek author like Sophocles, than that of following servilely, if safely, in the well-worn track of others." If only ten, or even one, *per cent.* of these guesses are accepted, he says, "in time we may hope to elaborate a text infinitely purer even than what it is now," i. e. after so many successful corrections have been made.

Acting on this principle as an Editor of Sophocles, Mr. Blaydes has altered the text in some hundreds of places, while his conjectures, proposed in the notes only, amount, I think, to some thousands, as he often makes ten or twelve or even more suggestions on a single passage. Every one of these I have read impartially and considered; but I am sure I have not admitted into my recension of the text half a dozen out of the whole. It seems to me that Mr. Blaydes treats Sophocles too

[4] As an instance, in Agam. 1262, Porson, altering Λ into Δ, read Αιδου πύλας δὲ τάσδ' ἐγὼ προσεννέπω, the MSS. giving τὰς λέγω. But there are very good reasons for thinking the poet really wrote τάσδ' ἔχω προσεννέπειν, as ἐγὼ is hardly ever added without a marked emphasis, and several examples occur of ἔχω and λέγω being confused or interchanged by transcribers.

[5] Preface to *Philoctetes*, ed. 1870, p. iv.

little as a poet and an early master of the Attic language, and too much as a field for the exercise of ingenious guessing what he *may* have written. He deals with Sophocles as an accomplished master would treat the iambic exercise of an advanced pupil. He would smooth down or eliminate anomalies of syntax which may often be accounted for on more than one plausible theory. Sophocles *may* have adopted a purposely involved and somewhat sophistical style. He *may* have been really destitute of that grammatical finish and precision which came in with the increased practice in a written literature. The obscurities of his style *may* be due, not to the mistakes of transcribers, but to the *pregnant* or somewhat curtailed mode of expression, which leaves words or clauses to be mentally supplied; to a habit of "making his words imply something which people in general would not expect in them;"[6] or lastly, what is called the "irony" or "disguised phraseology" and habitual *double entendre* of the author may have complicated his meaning, and we may not, at this distance of time, have enough of the Greek genius in us fully to unravel it.

It seems to me, that critics who do not take into account any or all of the foregoing probabilities mistake a mere knack of ingenious guessing, or of trying how many changes can be made in certain given syllables, for that true and high art, that almost intuitive faculty,—so difficult to attain and given to so few,—which knows by an almost infallible tact what might have been said, could have been said, and ought to have been said.

There is, and there can be, no real test of what is sound and what is corrupt in the text of a Greek poet, beyond the matured judgment and the well-formed conclusions and *consensus* of reasonable and well-trained scholars. These, and these only, early educated and long practised in the art of verse-writing, are the σπουδαῖοι whose verdict ordinary students must be content to accept. Even grammatical laws, which are but a collection and classification of observed phenomena, can never

[6] K. O. Müller, Hist. Gr. Lit. (cited by Mr. Blaydes, Pref. Bibl. Cl. p. xvii.)

form such absolute canons in the earlier stage of a language, that no deviation from them is ever to be tolerated.[7]

Of course, conservative critics are taunted with "defending absurdities." "Plerique" (writes G. Dindorf[8]), "ut hodie quoque non raro fieri videmus, unam tantum in arte critica fugiebant audaciae et temeritatis speciem, quae in mutandis codicum scripturis cernitur; non fugiebant alteram, quae in e fendendis et explicandis ivtiosis cernitur."

But the reasonable and judicious critic does not tamely submit to such a charge, that of trying to make sense out of nonsense. He retorts, with at least equal plausibility, that the restless emendators by no means unfrequently *alter because they fail to understand*. Their minds, devoted to devising plausible changes, are drawn away from contemplating that versatility of Greek tragedy which is apt, as it is able, to express in recondite terms sentiments and propositions which emendators think to improve by simplifying them. Of course, there is a limit to be drawn somewhere, and it must be admitted that there are very many passages in tragedy which, without being certainly corrupt, seem as it were to hover on the confines of sense and nonsense. These must be dealt with according to circumstances; an asterisk or an obelus in the text, with a corresponding suggestion in the note, is generally better than an uncertain alteration of the MSS. reading.

The canon then of the conservative critic is this: *Let well alone, and alter nothing without some well-established necessity*, or, at least, some *very strong* reason for altering. This is the line which Mr. Linwood[9] has laid down for himself, and also Mr. Palmer,[1] the editor of the *Oed. Col.* and the *Ajax*.

[7] Mr. Blaydes says (p. xxxi) that "we should not hesitate to suspect, and, if possible, to correct, whatever appears palpably ungrammatical or inexplicable." That we may be deceived by *appearances* is a truth which a critic should bear in mind.

[8] Preface to the Teubner Sophocles (1866), p. lxviii. Mr. Blaydes also complains that "orthodox scholars are often paying homage to error at the expense of truth" (Pref. p. xxvii).

[9] *Monitum* to his fourth edition, 1877: "Indies illud magis persuasum habeo, gravissime eos in veteres scriptores peccare, qui omnia quae apud illos corrupta leguntur pro arbitrio emendanda suscipiunt."

[1] Pref. to Oed. Col. p. x. "Much better it is to leave what is thought to be a

Assuredly no editor has a right to assert that a passage or idiom is wrong (even if it is in itself doubtful) *merely* because no exact parallel to it has been produced. The Greek plays we possess are only a small portion of the whole number composed; and we cannot construct a complete grammar of the tragic language from the comparatively small remnant that has survived.[2] The judicious critic, while he trusts more to explanation than to conjectural emendation, will not refuse to admit certain changes which common sense approves and common consent has ratified. For nothing is further from his wish (even from a true regard for the credit of his author) than to extort sense from what is really nonsense. Primarily, a Greek drama was a spectacle; the action of the speaker was seen, and his manner, looks, gesture, and emphasis were so many practical comments on his meaning. With us, a Greek play is simply a literary work, which we interpret by the test of our Lexicons and Grammars. And we are so accustomed to study the facts of language that we are apt to become unreasonably suspicious. I agree with Mr. Palmer,[3] that "patience in investigating, the looking at a sentence in all its points of view, and especially in connexion with its context, and the realizing to ourselves the fact, that it was intended to be spoken with all the animation and force which characterize the language of persons deeply interested in the most critical and stirring events of real life, will frequently help to bring the true meaning to light."[4] There are, of course, passages where there is no dispute at all about the reading, but much doubt as to the author's meaning, like those which lately gave

faulty passage faulty still, than to exercise a misplaced ingenuity by putting on it a false patch."

[2] Cobet (Var. Lect. p. xiii) lays it down as a canon "nihil proferre in medium nisi cuius idoneum exemplum ex probato auctore suppetat," and it is wise as a general rule to have some precedent to support every conjecture, although a conjecture may be right even as ἅπαξ λεγόμενον.

[3] Preface to Oed. Col. (1860).

[4] If we heard the bitter emphasis on πικρὸν Σίγειον, 'that *odious* Sigeum,' Phil. 355, we should feel that Mr. Blaydes is quite wrong in praising G. Burges for κἀγὼ 'π' ἄκρον, and in admitting κἀγὼ 's ἄκρον into his own text. Neither of these could have been used by a tragic poet.

rise to a controversy between two very eminent Greek Scholars and Professors, Oed. Tyr. 44—5 and Antig. 31—2.[5] In such cases ethical or logical considerations, consistency with character and circumstances, and the admitted usages of language, are the only guides we can have in coming to a decision.

As there are some minds which are cautious almost to a fault, so there are others in which a desire to strike out new and clever emendations becomes a habit and almost a passion. I have no doubt at all that, like other mental habits, it actually grows upon one. Those who are possessed of this feeling or this ambition try their skill upon every passage which presents the smallest departure from a rigid regularity. And in order to extol the merit and the value of the conjecture, they naturally greatly exaggerate the difficulty of the vulgate reading. Thus in time they contract, as Mr. Palmer says,[6] "a prejudice in favour of doubt." Editions of Greek authors based on these principles are invariably ephemeral. The very next editor probably rejects all the changes introduced, and goes back to the readings of the MSS. and the scholia. To produce a really good edition of such a poet as Sophocles,—great and interesting as he ever must be to all who have a feeling for humanity combined with a taste for literature, but still more great and much more interesting to the accomplished Greek scholar,—the most refined judgment, the most chastened poetic sense, the most intimate knowledge of tragic diction, are constantly called into play. A very sound acquaintance with the facts of the language generally, and also of the particular dialect and idioms of that branch of it which prevailed at Athens in the time of Pericles, is a not less necessary qualification.[7]

The highest faculty in the critic of a Greek Play is not

[5] Journal of Philology, iv. p. 182 seqq., and v. p. 1 seqq.

[6] Pref. to Oed. Col. p. vi. I quite agree with Prof. Campbell (Preface, p. xiv), "It is when we approach the language of Sophocles with alien preconceptions, and view it through the foreign medium of a grammar-laden consciousness, that this and much else in Greek appears crooked and obscure."

[7] On this subject see the important remarks of Professor Kennedy in *Studia Sophoclea*, i. p. vii—ix (Introduction).

ingenuity, but discretion. And mere ingenuity is something different from acuteness. The former has little to do with judgment, while the latter partakes largely of that sense of propriety which knows what ought to be said, as well as of that linguistic skill which can pronounce with something like certainty at least what might have been said. *Mere* guesses very often indeed violate the first conditions of a reasonable probability. I could quote hundreds of so-called "emendations" of the text of Sophocles, against which I should myself be inclined to write the *nigrum theta*, "*Impossible.*"[8] There are hundreds more of which I should say "possible," but which, if I thought them worth recording in a note, I should never think of admitting into the text; there are a good many which I should recommend for special consideration as "plausible;" and lastly, there are many which carry a probability so strong, and show a fitness so evident, or depend on such well-established principles and precedents of palaeography, that their admission can hardly be a matter of much doubt.

On the authority of our existing MSS. much might be said, but any remarks on the subject would not easily be expressed in brief. My own opinion is, that the authors of the Attic tragedies wrote their compositions on wooden tablets (πίνακες), perhaps overlaid with wax; that these, the autograph copies, were laid up in the archives of the state; and that from them, with the authentication and brief history of each play from the *didascaliae* or literary records, the Alexandrine scholars, in an age when there was a great demand for a written literature, made or obtained their transcripts. I have had some experience in collating Greek MSS., and my own opinion of their general care and fidelity is by no means an unfavourable one. Interpolations of glosses and substitutions of words on the authority or by the caprice of early grammarians do undoubtedly occur;

[8] "We are often justified in saying, Sophocles may have written what we find: he cannot have written what is proposed instead. It has not the Sophoclean colouring; it is like a raw touch on a picture ill-restored." Prof. Campbell, "Essay," p. 107.

but I do not myself believe that our MSS. of the Greek plays are corrupt to anything like the extent that some have supposed. But opinions on this subject differ somewhat widely. Hermann, on Elmsley's *Medea*, (Pars ii. init.) observes, "Est haec communis sors eorum qui arti criticae operam dant, ut initio nihil non corruptum esse suspicentur; ubi autem maturuit scientia, paullatim intelligunt, multo minus corruptos ad nos pervenisse veteres scriptores, quam a criticis esse corruptos." Commenting on this passage (quoted by me in the Preface to Aeschylus, p. vii, note), Professor Kennedy remarks, "Our experience bears an opposite testimony. During the task of editing [the *Agamemnon*] we think we have seen more corruption than we suspected before." [9] On the other hand Prof. Conington says, "In general I may say that the result of my experience has been to make me think more highly of the MSS. and less highly of editorial ingenuity." [1] Mr. Blaydes observes of the MSS. of Sophocles, that "in a multitude of passages they all combine in giving what is either palpably wrong or extremely suspicious." [2]

The pleasing dream of a gradual recovery of the genuine texts by the process of emending by the light of our increasing knowledge, does not hold out much encouragement to those who believe in the extensive depravation of the present MSS. Texts founded on such a theory are as shifting and ephemeral as quicksands. For, as Prof. Conington well remarks,[3] "the question is not simply, as some appear to think, between two readings, neither, doubtless, the product of the author, the one making sense, the other nonsense, but between a reading which, if not genuine, is the wreck of the genuine one, and another, which is confessedly only a makeshift till the genuine one be found." Hence, although any number of conjectures may fairly be offered in notes, an editor should be very chary of altering the text

[9] Addenda to the Agamemnon, p. 208.

[1] Preface to Choeph. p. viii.

[2] Preface to Philoctetes, p. iv. Cobet (Var. Lect. p. xxiv) goes further, and disparages the whole host of ordinary MSS. as "nulli rei utiles et contemnendi."

[3] Preface to Choeph. p. ix.

without very sound reasons, or a very high probability in his favour.

One of the most earnest and eloquent supporters of conjectural criticism, and one of the most successful in the practice of it, is Prof. C. G. Cobet, the well-known author of Variae Lectiones, Novae Lectiones, and Miscellanea Critica. Admitting[4] that it is not only the "imperita multitudo," but "bona pars eruditorum" who hold in dislike this arbitrary alteration of the ancient texts, he nevertheless pleads for the necessity of it, if the ancient writers are to be properly understood. "Nihil est sanae rationi perniciosius quam mature assuefieri id, quod male sanum et absurdum est, inepte et temere interpretando concoquere et ferre, nonnunquam et probare et admirari, et tamdiu iudicio suo vim inferre donec hebescat et tandem depravatum et obtusum omnia quae propter vitium intelligi non possunt, nullo negotio sibi explicare posse videatur."[5] He points (and this is a favourite argument with critics of his school) to the great number of generally accepted corrections which now find a place in our best texts, and asks whether any one seriously thinks that all the errors that have been accumulated through ages have yet been removed? Perhaps a not unreasonable answer to this would be, that the flagrant and palpable errors having been cleared away, not much is left except to guesses of that wild and purely tentative kind that carry no serious conviction to critics of the more sober, or as some would say, of the more timid school. The canon which he lays down for "safe" criticism is this; "to propose nothing that cannot be defended by an example from a good author; and to show that transcribers do habitually make mistakes in the same word and in precisely the same way."[6] Of the existing Greek MSS. he has as bad an opinion as Mr. Blaydes: "nullus superest liber MS. quantumvis antiquus et integer, qui non sit passim et

[4] Var. Lect. ed. 2 (1873), p. viii.

[5] Ibid. p. ix. This is what Mr. Blaydes calls (Pref. p. xxvii) "scrupulously adhering to *mumpsimus*, and not having *sumpsimus* at any price."

[6] Ibid. p. xiii.

vitiosis scripturis commaculatus et lacunis hians et alienis additamentis interpolatus: *optimus ille est, qui minimis urgetur.*"[7]

In truth, the higher criticism of Greek tragedy is like that of pictures, statuary, or any other branch of the fine arts. One must be educated to it, and have learnt from early youth the methods and the points, the beauties and the weaknesses, the harmonious and the harsh in this kind of composition, according to the standard of the Attic ear.[8] A person who takes to Greek late in life, and has never gone through the much ridiculed school-discipline of writing iambics, does not usually succeed as a critic. He is too fond of reducing tragic diction to common-places; he does not see that exactness of expression is often interfered with by the emotion of the speaker, by metrical necessities, by suppressing some idea that formed part of the train of thought; perhaps too he does not make allowance for irregularities which are actually artificial and intentional, which most certainly seems the practice of Sophocles. He did not like to seem common-place; indeed, the tragics generally, as Cobet has well observed,[9] "lubenter usurpant ex Atticis [Attico sermone] ea quae non essent toti plebi in ore." *Pedantry* and *affectation* would be too strong words to apply to such a poet as Sophocles; yet my long study of the author emboldens me to say, that a sophistical and rhetorical quaintness was not displeasing to him. Involved idioms, the meaning of which is not at once obvious, were a studied part of his art. This indeed is precisely what we see, and in a very exaggerated form, in the later dialogues of Plato, the *Philebus*, *Sophistes*, and *Politicus*.[1]

On the relative merits of the MSS. of Sophocles not a word remains to be said after the very full and learned estimate and

[7] Ibid. p. xxiii. To my mind, this is a somewhat random and exaggerated style of writing.

[8] I can hardly understand how Mr. Blaydes can propose to read in Phil. 959, φόνον δὲ ῥύσιον φόνου τίσω τάλας, as "a more harmonious arrangement" than the vulgate φόνον φόνου δὲ ῥύσιον τίσω τάλας.

[9] Var. Lect. p. 338.

[1] For myself, I should hardly say, so decidedly as Prof. Campbell (Preface, p. xiii), that to attribute to Sophocles "a degree of subtlety passing into eccentricity would be of course ridiculous." I would rather say, "may perhaps be unjust."

catalogue of them given in Prof. Campbell's Preface. Perhaps he inclines to attribute to the inferior MSS. rather more weight than the results justify; but on the other hand, to reject them all as simply worthless, with Cobet,[2] seems a somewhat rash and hasty proceeding. Of the Scholia I myself entertain a generally high opinion. They are epitomized from Alexandrine commentaries (*ὑπομνημονεύματα*) by a learned hand, and they not only generally give the right explanation, but they often confirm or help to restore passages upon which doubts reasonably exist. In editing the four plays in this Volume I have been very carefully through the whole of them, and like E. Wunder in his edition, I have often quoted them as forming the simplest and most appropriate comment.

The translation of the words and phrases of Sophocles into anything like equivalent English, is a task so excessively difficult as to be in many cases well-nigh impossible. Of course, the Author's general meaning,—what he intended to express,—is sometimes clear, or tolerably clear, when the mode in which he has expressed it has no parallel at all in our language. Hence literal translations often read very awkwardly (deterring some, perhaps, by their apparent harshness, from the study of Sophocles), and a more lax rendering must be given, if elegance of idiom is, as it ever should be, in justice to a great poet, an object to be held in regard. Our use of a very large number of Latin words is in itself a drawback in the rendering of Attic Greek. I have taken the greatest pains in this edition to render every phrase as accurately as possible, and have in very many instances attempted to improve on the renderings given in other editions, which, I must say, are often extremely unsatisfactory.

The language of Sophocles has been analyzed and explained by Prof. Campbell in an Introductory Essay so complete and so elaborate that it may well be called and even used as a Commentary to every difficult passage in the extant Plays of the Poet, aided by

[2] Var. Lect. p. xxiv. "Aeschyli et Sophoclis Codex Mediceus est *unicus* testis, unde pendent caeteri omnes, et sunt propterea omnes perinde inutiles." Mr. Blaydes on the other hand calls "an accurate verbal collation of these MSS. a great desideratum" (Pref. p. xxvi).

the full index to the passages explained given at the end of the volume. "Some such review of the language of Sophocles" (the Author says in p. 106) "as that which has been imperfectly attempted in this Essay, appears to be necessary in order to interpret him with an approach to certainty." Sophocles, so to say, should be his own grammar; a grammar *sui generis*, because his language is of a kind in which "the government of one word by another is often suggested rather than actually determined," and "the order and coherence of words and clauses are natural rather than grammatical" (p. 5). I entirely agree with Professor Campbell, that "many places would never have been suspected of corruption, if the unfixed, growing, and transitional nature of the language had been fully recognized" (p. 106).

Mr. Blaydes on the other hand lays it down as a principle of editing, that "if we are ever to appreciate the genius of former ages, we must surely relinquish the pertinacious adherence to the letter of MSS."[3] He thinks that in Sophocles alone "thousands of passages still remain to be restored to their pristine integrity." In the Antigone alone, he has called in question the readings in upwards of sixty passages in the first two hundred lines. On this principle, a poem has almost to be reconstructed, and ancient literature would derive its chief value from being a good exercise for critical ingenuity.

In conclusion, I have only to express my confident hope that Mr. Blaydes will not be offended at the remarks I have made on his edition. He will find that I have made constant and thoughtful use of it, though I have so often differed from him. We are both alike lovers and students of one of the greatest of Greek Poets, and we have an equal desire to advance sound scholarship by teaching it, at all events, on strictly logical principles.

[3] Preface to Sophocles, vol. i. (Bibl. Cl.), p. xxvii.

CONTENTS.

	PAGE
PREFACE	v
PHILOCTETES	1
ELECTRA	101
TRACHINIAE	197
AJAX	285

ΣΟΦΟΚΛΕΟΥΣ ΦΙΛΟΚΤΗΤΗΣ.

ΥΠΟΘΕΣΙΣ.

Ἀπαγωγὴ Φιλοκτήτου ἐκ Λήμνου εἰς Τροίαν ὑπὸ Νεοπτολέμου καὶ Ὀδυσσέως καθ' Ἕλένου μαντείαν, ὃς κατὰ μαντείαν Κάλχαντος, ὡς εἰδὼς χρησμοὺς συντελοῦντας πρὸς τὴν Τροίας ἅλωσιν, ὑπὸ Ὀδυσσέως νύκτωρ ἐνεδρευθείς, δέσμιος ἦλθε τοῖς Ἕλλησιν· ἡ δὲ σκηνὴ ἐν Λήμνῳ. ὁ δὲ χορὸς ἐκ γερόντων τῶν Νεοπτολέμῳ συμπλεόντων. κεῖται δὲ καὶ παρ' Αἰσχύλῳ ἡ μυθοποιία. ἐδιδάχθη ἐπὶ Γλαυκίππου.[1] πρῶτος ἦν Σοφοκλῆς.

ΥΠΟΘΕΣΙΣ ΕΜΜΕΤΡΟΣ.

Χρύσης Ἀθηνᾶς βωμὸν ἐπικεχωσμένον,
ἐφ' οὗπερ Ἀχαιοῖς χρησθὲν ἦν θῦσαι, μόνος
Ποίαντος ᾔδει παῖς ποθ' Ἡρακλεῖ συνών.
ζητῶν δὲ τοῦτον ναυάτῃ δεῖξαι στόλῳ,
πληγεὶς ὑπ' ἔχεως, ἐλίπετ' ἐν Λήμνῳ νοσῶν.
Ἕλενος δ' Ἀχαιοῖς εἶφ' ἁλώσεσθ' Ἴλιον
τοῖς Ἡρακλέους τόξοισι παιδί τ' Ἀχιλλέως.
τὰ τόξ' ὑπῆρχε παρὰ Φιλοκτήτῃ μόνῳ·
πεμφθεὶς δ' Ὀδυσσεὺς ἀμφοτέρους συνήγαγεν.

[1] Ol. xcii. 3.

INTRODUCTION.

THE *Philoctetes* may be regarded as in some respects one of the best-written and most interesting of the extant Greek Tragedies. Certainly the complexity and ingenuity of the plot, the picturesqueness of the scenery, the studied composition of the verse, and that favourite Sophoclean mode of exciting the sympathy of his hearers, the sudden alternations of hope and fear, combine to place this in the highest rank among the plays of its author. The subject, one of the very many taken from the lost epics on the *Troica*, was treated also by Aeschylus and Euripides in plays of the same name, and further enlarged upon by our poet in his *Philoctetes at Troy*. Of the play of Euripides, which was brought out along with the *Medea*, we know a good deal from an epitome given of it by Dion Chrysostom.[1] Though the present play was composed by its author at the advanced age of 85,[2] B.C. 409, we are told in the Greek Argument that it gained the first prize.

As, in the case of the *Electra*, and very nearly so in that of the *Antigone*, we have extant plays on the same subject composed by rivals and in the spirit of rivalry,[3] so we may feel confident that the well-worn theme of Philoctetes and his lame foot[4] was treated with especial care to excel by each of the great masters. Though there is a very brief and merely allusive mention of Philoctetes in the Iliad, the story itself was very fully developed in the poems we are

[1] See Eur. Frag. Philoct. ed. Dind. 779—81.

[2] Blaydes, Preface, p. 4. (The latest play, the *Oedipus at Colonus*, was exhibited B.C. 401, after the author's death.)

[3] Choephoroe, Electra (Soph. and Eur.), Sept. cont. Theb., Antigone, Phoenissae. The former represents the *Troica*, the latter the *Thebaica*, current in the literary age of Pericles, both alike being attributed to Homer.

[4] Hom. Il. ii. 723. Pind. Pyth. i. 52, *φαντὶ δὲ Λαμνόθεν ἕλκει τειρόμενον μεταναίξοντας ἐλθεῖν ἥρωας ἀντιθέους Ποίαντος υἱὸν τοξόταν.* The passage in the Iliad is not very ancient, for *τόξων εὖ εἰδότες ἶφι μάχεσθαι* (720) violates the use of the digamma.

accustomed to distinguish as "Cyclic." I have shown in detail, in a separate publication,[5] what had not before been sufficiently recognized, that the *Philoctetes* has many points of the closest coincidence with the extant poem, apparently reduced and epitomized from the older Cyclics, the "Posthomerica" of Quintus Smyrnaeus. The much greater celebrity of these "non-homeric" stories, as we are wont to call them, in the age of Pericles, is a subject of great interest, and one that has never been adequately explained.

Edward Wunder, in his elaborate Preface or Introductory Essay, has gone so fully into the literary and mythological history of this play, that it seems unnecessary here to repeat the results of his inquiries at any length. Suffice it therefore to remark, that we know the story of Philoctetes being bitten by a snake in the island of Chrysa[6] was related in the "Cypria," and the details of the capture of Troy by the aid of Philoctetes in the "Little Iliad" and the Ἰλίου Πέρσις. The legend turned on the ancient prophecy recorded by Pindar,[7] that Troy was destined to be captured by a descendant of Aeacus, and the breach in the wall would be made in the part which was raised by mortal hands.

The outline of the plot is as follows. Ulysses comes on the stage with Neoptolemus, who has been induced to join the expedition to Troy (v. 61) in consequence of a prophecy extorted from Helenus, that the city of Ilium can only be taken by the bow of Hercules, now in the possession of Philoctetes, wielded by the son of Achilles, the fourth in descent from Aeacus.

Ulysses had taken an active though subordinate part (v. 6) in

[5] Quintus Smyrnaeus and the "Homer" of the Tragic Poets. (Second edition, 1879.) F. Norgate, King Street, Covent Garden.

[6] This name was given to a town in the Troad, to an island supposed to be near Lemnos and Tenedos, and to a nymph or goddess. Wunder devotes some space to the question whether she was the same as Athena. The name points rather to a worship of the Moon-goddess, as Chrysaor was the Sun-god. Her temple had no roof (ἀκαλυφὴς, v. 1327), that the moon might shine on the statue or emblem in the ναός Probably some lunar eclipse had been thought to show her hostility, and this view will account for the epithet ὠμόφρων in Phil. 196. The story of a guardian serpent is often associated with Sun-worship, e. g. the golden apples of the Hesperides, and the golden fleece, could not be gained till the presiding dragon was either killed or sent to sleep. Hercules, himself a sun-god, strangled two snakes in his cradle; indeed, the arrows inherited from him by Philoctetes belong, of course, to the character of an archer-god, the Apollo of the later Doric cult.

[7] Ol. viii. 30.

putting Philoctetes ashore on a desert headland of the island of Lemnos, in consequence of the gangrene in his foot and the discomforts resulting therefrom to the Grecian camp in the Troad. Remembering the general characteristics of the cave or grotto in which the sick man had been placed ten years before (v. 312), he now bids Neoptolemus warily to inspect the place, since the lives of both are endangered should Philoctetes come suddenly upon them with his unerring bow. His own safety he secures by placing a sailor of his crew, who has accompanied them to the spot, as a scout; and the plan proposed is, that if Neoptolemus should fail by persuasion to induce Philoctetes to go with them to Troy, the same man should be sent from the ship in the disguise of a trader, to announce a pretended plot against Neoptolemus, and to advise his immediate departure. This device is so carried out, that Philoctetes, fearing that he will once more be left to his solitary misery, implores him to carry him off, but under the impression that the voyage will not be to the Troad, but to the home of Poeas, the father of Philoctetes, near Mount Oeta in Thessaly.[8]

Ulysses takes especial care at the outset to impress Neoptolemus with the sense that he is acting under orders. He propounds a most immoral and fraudulent plan for deceiving Philoctetes. Neoptolemus is to pretend that he is sailing home (240. 383), having left the expedition in disgust because the arms of his father Achilles have been adjudged to Ulysses; and he is to abuse Ulysses in order to gain the confidence of Philoctetes, who is the natural enemy of Ulysses. He is to get possession of the bow in the first instance, and above everything else. The right or the wrong of the proceeding may be discussed afterwards: but in fact everything is right which is expedient (111).

Neoptolemus, in his ingenuous simplicity, proudly replies that neither he nor his father was in the habit of acting by fraud (90). But Ulysses laughs at his scruples; he says that sophistry now prevails where chivalry was formerly in esteem; and he appeals to the vanity and love of glory in the youth by telling him he will, if he succeeds, be called at once clever and brave (119).

[8] On the age of Neoptolemus, his first visit to Troy, and other critical details, the student will find a valuable paper by Professor Jebb in Vol. ii. pp. 70—81, of the Journal of Philology.

The chorus, consisting of older men who had sailed from Greece with Neoptolemus, now enter into some conversation with him as to the best means of carrying out his design. They consent to act under his instructions, and to do everything to get Philoctetes in their power, while they express great commiseration for his unhappy condition (170).

Philoctetes now comes forth from his cave, bow in hand. He tells a long tale of woe, and is surprised to find in Neoptolemus a stranger to his sufferings and his ill-treatment (253). When Neoptolemus assures him that he has equal reason to detest both Ulysses and the Atridae (321), and believes them to be thoroughly heartless and unjust, he at once secures the confidence of Philoctetes. He tells him that he was brought to Troy from Scyros by Ulysses and Phoenix (344), who had persuaded him to go on the assurance that, Achilles being dead, no one could take Troy but the son of that hero; a statement only in part true, for the bow of Hercules was also necessary to that result (1335). He then (361) relates the injustice done him by the award of his father's arms being given in another's favour, and he especially inveighs against the very persons whom he knows that Philoctetes hates the most, Ulysses and the Atridae.

After some inquiries, in the way of conversation, about the leading members of the Grecian host at Troy, and the concluding assurance of Neoptolemus (455) that he has done with the Trojan expedition and is bound for his island home at Scyros, the youth pretends to bid good-bye to Philoctetes, and to be off at once to avail himself of a favouring breeze. Philoctetes now implores him in the most moving terms not to be left behind. He will go anywhere, even in the ship's hold; he will give no trouble, and will promise not again to cause annoyance to the crew by his malady. The chorus add their advice that Neoptolemus should give him a passage (517). Neoptolemus professes some hesitation, but pretends to assent, to the great delight of Philoctetes (530).

But the departure is suddenly arrested by the arrival of the messenger, as before agreed upon. He pretends that he had touched at Lemnos in his voyage, as a trader, to Peparethus, and that learning casually from the crew that they belonged to Neoptolemus (550), he had thought it right to communicate to him a plan which

was being formed in the Grecian camp, to send envoys to bring back Neoptolemus to Troy (562), other envoys being at the same time sent in quest of Philoctetes, whom however he does not now name (573). Accordingly, Neoptolemus is advised to get away instantly (577); and Philoctetes, who now (591) learns that it is himself who is to be brought back to Troy by the envoys, Ulysses and Diomede, either by persuasion or by force (617), and that the reason of it was the prediction of Helenus, earnestly beseeches Neoptolemus to carry him away from the island, to escape the detested fate of again being subjected to the caprice and the tyranny of the Atridae.

Neoptolemus pretending to assent, asks, as if in casual curiosity, if *that* is the famous bow of Hercules? (654.) Philoctetes, full of gratitude for the promised delivery, allows him to hold and to handle it. The chorus sing a short ode on the consequences of ingratitude, as illustrated by the punishment of Ixion in Hades. Again the departure is delayed by a sudden paroxysm of pain in the diseased foot. With cries and shrieks of agony Philoctetes begs Neoptolemus to hold his bow, charging him on no account to hand it to another, while he takes a short repose, after which, he says, he will be sufficiently recovered to go to the ship. He makes Neoptolemus promise that he will wait, and sinks into slumber. The chorus, in an address to the gentle spirit of balmy Sleep, throws out a hint that the man might perhaps be carried to the ship still asleep. Soon, however, he awakes (866), and thanks his deliverers for staying by him as they had promised. Once more they are about to start on the journey, when a sudden compunction comes upon the true-hearted Neoptolemus. He tells Philoctetes plainly (915) that it is to Troy that they are about to sail, and that it is with a view to the capture of the city by the aid of him and his bow (920). He declines, however, to restore the bow, upon which Philoctetes breaks out into the most bitter invectives against him (927). He seems inclined to relent, when Ulysses interferes, and with a voice of authority forbids him to restore it. Philoctetes is told that he must go to Troy either by his own consent or by main force (983). As, however, the prophecy required voluntary action (1332), and as Philoctetes cannot live on the island without his bow, which is now in the hands of the enemy, a compromise is at last effected. The bow must not be given back (1233. 1293), but the owner must go

with it. Persuasion is applied, and the promise held out to him of being cured of his malady by the physicians of the Grecian camp, and of sharing in the glory of capturing Troy together with Neoptolemus (1335). After an ineffectual effort to induce Neoptolemus to keep his first promise to send him home (1367. 1399), and a firm refusal ever to revisit the camp of the Atridae if he can help it, he is addressed by the apparition of Hercules, who tells him that it is destined that he shall take Troy and slay Paris by the invincible arrows which the father of Philoctetes had received as a reward for setting fire to his funeral pile on Mount Oeta (1432). Committing himself to Destiny (1466), and bidding a touching farewell to the scene of his long sufferings, he departs with a prayer to the sea-nymphs for a favourable voyage.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.

ΧΟΡΟΣ.

ΣΚΟΠΟΣ ὡς ΕΜΠΟΡΟΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΗΡΑΚΛΗΣ.

ΣΟΦΟΚΛΕΟΥΣ ΦΙΛΟΚΤΗΤΗΣ.

ΟΔΥΣΣΕΥΣ.

Ἀκτὴ μὲν ἥδε τῆς περιρρύτου χθονὸς
Λήμνου, βροτοῖς ἄστιπτος οὐδ' οἰκουμένη,
ἔνθ', ὦ κρατίστου πατρὸς Ἑλλήνων τραφεὶς
Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιᾶ

1. *ἀκτὴ μέν.* Five of the plays of Aeschylus, and the Ajax and Trachiniae, begin with this introductory particle, which usually stands alone and without the antithetic δέ. Mr. Blaydes supplies, "but we have still to look for the cave."

2. *ἄστιπτος* Dind. with MS. Laur. *Vulgo ἄστειπτος.* Curtius (Gr. Et. p. 214) gives the root *στεπ, στεφ, stip.* The notion of treading down hard, and so of packing close, will explain most of the cognate words, e. g. *στιβὰς,* a bed of leaves, from a root *στιβ.* The short *ι* occurs in *ἀστιβὴς,* the diphthong in *στείβω.* As in *εὐπιθὴς* and *εὐπειθὴς, πιθ* and *πειθ, φυγ* and *φευγ, τρῖβ* and *τρίβ,* there may well have been a double form of the root. See inf. 33. Generally, the long root is found in the present, the short in aorists and compounds. The headland where the ship has touched, and where Philoctetes had been left, is here called 'untrodden by (other) mortals.' The Schol. Med. on Prom. V. 2, *ἄβατον εἰς ἐρημίαν,* remarks, *καὶ Σοφοκλῆς τὸ αὐτὸ περὶ Φιλοκτήτου λέγει,* viz. to increase the sympathy with the sufferer. Lemnos itself, inf. 221, is spoken of as a wholly uninhabited island, yet *οἱ πρὶν ἔντοποι* are mentioned in 1171. Mr. Blaydes observes that from Il. i. 594, xxi. 40, it was believed to have been well peopled in the time of the Trojan war. It is to be remarked that *οὐδὲ* is not often used in Attic Greek like *nec,* unless *οὐ* precedes, or some previous negation is implied. Inf. 756, *δεινὸν γὰρ, οὐδὲ ῥητὸν,* and 995, *ὡς δούλους οὐδ' ἐλευθέρους.*

3. *τραφεὶς.* The genitive depends on the implied notion of *θρέμμα,* as in Aesch. Theb. 792, *θαρσεῖτε, παῖδες μητέρων τεθραμμέναι,* 'mothers' children that ye are,' i. e. without manly courage. So *γεγὼς, φυτευθεὶς, λοχευθεὶς τινος,* and other examples given in Mr. Blaydes' note.

4. *Νεοπτόλεμε.* Like *Θεοκλύμενον* in Eur. Hel. 9, the name is here quadrisyllabic. It may indeed be questioned if the verse was not interpolated to supply a genitive in agreement with *πατρὸς,* by some one who thought *πατρὸς τραφεὶς* an anomaly. Philoctetes is called *Μηλιεὺς* from the bay in the vicinity of his father's home on or by Mount Oeta. See Trach. 194. Ulysses says, 'it was by me that he was put ashore here, but then I was ordered to do it by those in authority, because (or, at a time when) he was suffering from a noxious corroding humour in his foot, and when it was found impossible for us to put our hands to libation or sacrifices without disturbance from his cries' (*ἑκήλοις*). The points here to be noticed are, the apologetic tone of the passage, the emphatic *ἐγὼ,* the causal use of the participle *καταστάζοντα* (rendering the proposed transposition of 6, 7, quite unnecessary), and the *ὅτε* referring to the

Ποίαντος υἱὸν ἐξέθηκ' ἐγώ ποτε,
ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὕπο,
νόσῳ καταστάζοντα διαβόρῳ πόδα,
ὅτ' οὔτε λοιβῆς ἡμὶν οὔτε θυμάτων
παρὴν ἐκήλοις προσθιγεῖν, ἀλλ' ἀγρίαις
κατεῖχ' ἀεὶ πᾶν στρατόπεδον δυσφημίαις,
βοῶν, στενάζων. ἀλλὰ ταῦτα μὲν τί δεῖ
λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων,
μὴ καὶ μάθῃ μ' ἥκοντα κἀκχέω τὸ πᾶν
σόφισμα τῷ νιν αὐτίχ' αἱρήσειν δοκῶ.
ἀλλ' ἔργον ἤδη σὸν τὰ λοίφ' ὑπηρετεῖν,
σκοπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα

particular time when the command was given.

6. *ταχθεὶς, jussus*, the simple for the compound with *πρὸς* or *ἐπί*. So in Eum. 279, *φωνεῖν ἐτάχθην πρὸς σοφοῦ διδασκάλου*. Oed. Col. 850, *ὑφ' ὧν ἐγὼ ταχθεὶς τάδ' ἔρδω*.

7. *καταστάζειν πόδα*, like *νοσεῖν κῶλον* in 41, *κάρα στάζων ἱδρῶτι* Aj. 10. Cf. inf. 823.

9. For *ἔκηλος*, 'in comfort,' as we say, and its relation to *ἑκὼν* and *εὔκηλος*, see Curtius, Gr. Et. pp. 135. 569. *New Cratylus*, § 273.

10. *κατεῖχε*. 'He held, or kept, the whole camp (at Troy) in alarm and distress with his wild cries of reproach against the gods.' Aesch. Pers. 426, *οἰμωγὴ δ' ὁμοῦ κωκύμασιν κατεῖχε πελαγίαν ἅλα*. Such ill-omened expressions, *βλασφημίαι* Eur. Ion 1189, were thought to mar the efficacy of a religious ceremony, which was the reason why the question *τίς τῇδε;* was put at a sacrifice, and the answer given, before the ceremony could proceed, was *πάντες ἀγαθοί*, Ar. Pac. 968. Below, v. 1034, this is given as the reason for then getting rid of Philoctetes.

11. Trach. 786, *ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος, βοῶν, ἰύζων.—τί δεῖ λέγειν;* 'but no more of this at present.' A formula for briefly dismissing a matter, as Aesch. Eum. 826, *κἀγὼ πέποιθα Ζηνί, καὶ τί δεῖ λέγειν;* Eur. Hec. 939, *ἀλλὰ ταῦτα μὲν τί δεῖ θρηνεῖν;*

12. *ἀκμή*. 'The time is not now for us to talk at length, lest he should be made aware that I have come, and I should lose the benefit of the entire plan by which I hope forthwith to get him into my power.' Our idiom does not admit of translating the *καί*, which implies a further event consequent on the statement made; cf. inf. 46. So El. 22, *ἵν' οὐκέτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή*. Plat. Crit. p. 49, A, *ἡ πᾶσαι ἡμῖν ἐκεῖναι αἱ πρόσθεν ὁμολογίαι ἐν ταῖσδε ταῖς ὀλίγαις ἡμέραις ἐκκεχυμέναι εἰσί;* Theognis v. 109, *ἢν ἓν ἁμάρτῃς, τῶν πρόσθεν πάντων ἐκκέχυται φιλότης*. Ar. Ran. 855, *τὸν κρόταφόν σου—θενὼν ὑπ' ὀργῆς ἐκχέῃ τὸν Τήλεφον* (a play on *τὸν ἐγκέφαλον*). Virg. Georg. iv. 492, 'ibi omnis effusus labor.'

14. For *τῷ*, here used as a relative, we might easily read *ὅτῳ*, though *ᾧ* is more appropriate to the definite antecedent.

15. *ὑπηρετεῖν*. 'To work under my directions in what has yet to be done,' viz. the securing of Philoctetes, whom it was dangerous to approach armed with his bow.

16. *ὅπου ἐστὶ ἐνταῦθα, ubi sit circa haec loca*, 'whereabouts in this part of the island.' The general, but not the exact, locality is known to Ulysses from the memory of his former visit.—*δίστομος*, 'with a double entrance;' see 159. 952. The cave is described as having the morning and the evening sun resting on the entrances in winter, and as cool and refreshing from its tunnel-like passage in summer. Ulysses seems to describe it as a place not ill-fitted for a human habitation, and so indirectly to reply to the charge of heartlessness in leaving his comrade in such a spot. Hermann,

τοιάδ', ἵν' ἐν ψύχει μὲν ἡλίου διπλῆ
πάρεστιν ἐνθάκησις, ἐν θέρει δ' ὕπνον
δι' ἀμφιτρῆτος αὐλίου πέμπει πνοή.
βαιὸν δ' ἔνερθεν ἐξ ἀριστερᾶς τάχ' ἂν
ἴδοις ποτὸν κρηναῖον, εἴπερ ἐστὶ σῶν.
ἅ μοι προσελθὼν σῖγα σήμαιν' εἴτ' ἔχει
χῶρον πρὸς αὐτὸν τόνδ' ἔτ', εἴτ' ἄλλῃ κυρεῖ,
ὡς τἀπίλοιπα τῶν λόγων σὺ μὲν κλύῃς,
ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν ἴῃ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ἄναξ Ὀδυσσεῦ, τοὔργον οὐ μακρὰν λέγεις.
δοκῶ γὰρ οἷον εἶπας ἄντρον εἰσορᾶν.

ΟΔ. ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.

ΝΕ. τόδ' ἐξύπερθε, καὶ στίβου γ' οὐδεὶς κτύπος.

by explaining *ubi in sole sedere posset Philoctetes*, adopts the second explanation of the Schol., καθέδρα πρὸς ἡλίου θερμαινομένη, and Neue thinks this meaning, 'a sitting in the sun-shine,' is confirmed by πάρεστιν.

20. τάχ' ἂν ἴδοις. He does not speak with certainty about the spring, since that may run dry at certain seasons. —σῶν, 'still in existence.' There is no probability whatever in Mr. Blaydes' suggestions εἴπερ ἔτι ῥέει or νάει.

22. It is best and simplest to construe ἅ with προσελθὼν, and σῖγα with the participle rather than with the imperative. 'Go up close to these objects (cave and spring) with noiseless step, and make a sign to me whether he still keeps in this spot, or is somewhere away.' But Hermann and Wunder regard ἅ as the subject to ἔχει, 'whether they lie towards this place or are somewhere else.' For εἴτ' ἔχει, which violates the usual rule of the pause at the end of a tragic senarius, see Aj. 1101, ποῦ δὲ σοὶ λεῶν ἔξεστ' ἀνάσσειν ὧν ὅδ' ἡγεῖτ' οἴκοθεν; and other similar verses collected by Mr. Palmer in his Appendix on that passage (p. 119). And for κυρεῖ used without a participle, El. 313, νῦν δ' ἀγροῖσι τυγχάνει. Aj. 9, ἔνδον ἄρτι τυγχάνει.

23. τόνδ' ἔτ' is Elmsley's correction for τόνδ' or τόνδε γ', where the γε would be absolutely unmeaning, while the inquiry, if Philoctetes is *still* there, is quite appropriate. The MSS. have πρὸς αὐτὸν, which may be defended by ὃς πρὸς ἑσπέρους τόπους ἕστηκε, Prom. 348. 'Whether he still keeps near this (wild) spot, or is somewhere else now.' Mr. Blaydes thinks πρὸς is "undoubtedly wrong," and reads χῶρον τὸν αὐτόν. But no transcriber would have altered this, if he had found it.

24. ὡς κ.τ.λ. Preliminary inquiry and examination must be made, in order that the rest of the plan may be carried out.—By κοινὰ, perhaps ὠφελήματα, benefits to the army or to the generals may be specially meant; or simply, 'that it may be carried out by us in common.' Notice is said, to qualify the apparent assumption of superior authority on the part of Ulysses in v. 15.—φράζω, 'that I may explain (point out) what is to be done next.' Notice the use of the present, as inf. 49, and the ὕστερον πρότερον for ἐγὼ μὲν φράζω, σὺ δὲ κλύῃς.

26. τοὔργον. 'What you tell me to make the object of my search, is not far off.' So ἔργον is used even for a *person* about whom trouble is taken, Ar. Pac. 511, οἵ τοι γεωργοὶ τοὔργον ἐξέλκουσι, κἄλλος οὐδείς, i. e. τὴν θεὰν περὶ ἣν σπουδάζομεν. Aesch. Ag. 1628, τοὔργον οὐχ ἑκὰς τόδε.

29. ἐξύπερθε. 'Aloft here.' Probably, as on other occasions in both tragedy and comedy, the σκηνὴ or wall behind the stage represented the cave at some

ΟΔ. ὅρα καθ' ὕπνον μὴ καταυλισθεὶς κυρῇ.
ΝΕ. ὁρῶ κενὴν οἴκησιν ἀνθρώπων δίχα.
ΟΔ. οὐδ' ἔνδον οἰκοποιός ἐστί τις τροφή;
ΝΕ. στιπτή γε φυλλὰς ὡς ἐναυλίζοντί τῳ.
ΟΔ. τὰ δ' ἄλλ' ἔρημα, κοὐδέν ἐσθ' ὑπόστεγον;
ΝΕ. αὐτόξυλόν γ' ἔκπωμα, φλαυρουργοῦ τινος
τεχνήματ' ἀνδρὸς, καὶ πυρεῖ' ὁμοῦ τάδε.
ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.
ΝΕ. ἰοὺ ἰού· καὶ ταῦτά γ' ἄλλα θάλπεται
ῥάκη, βαρείας του νοσηλείας πλέα.
ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς,
κἄστ' οὐχ ἑκάς που. πῶς γὰρ ἂν νοσῶν ἀνὴρ
κῶλον παλαιᾷ κηρὶ προσβαίη μακράν;

elevation. In this case, we must suppose Neoptolemus ascends in order to inspect the cave, and thus he continues the conversation at a little distance from Ulysses.

Ibid. κτύπος, if the right reading, means 'there is no sound of a step;' cf. Orest. 140, λεπτὸν ἴχνος ἀρβύλης τίθετε, μὴ κτυπεῖτε. Schol. περιπάτου. But τύπος would be 'no mark of a path,' as στίβοι φιλάνορες are the marks or impressions left by a sleeper on a couch, Aesch. Ag. 411. See inf. 48. 157. 163. 487. Either word gives a fair sense, and either reading is much more like Sophocles than Mr. Blaydes' unmetrical suggestions τόδ' ἐξύπερθ' ἐστὶν, στίβου δ', or τόδ' ἐξύπερθ', ἀλλὰ στίβου 'στ' οὐδεὶς κτύπος.

30. μὴ—κυρῇ. 'Lest *just now* he should be asleep in his cave.' The reply is, 'I see a place that is used for a habitation, but it is empty, and has no human creature in it.'—κατακλιθεὶς, though preferred by Mr. Blaydes, is an inferior reading, and has much less authority.

32. τροφή. A general term, *fomentum*, anything that can give comfort and help to constitute a household (οἶκος). Dind. not improbably, yet needlessly reads ἔστ' ἐπιστροφή.

33. στιπτὴ (sup. 2), pressed down, or pressed together, so as to form a στιβάς. Hesych. στιπτός· πυκνὸς, ἢ στερεὸς καὶ πεπιλημένος.

34. οὐδὲν, i. e. οὐδὲν ἄλλο.

35. Hesych. αὐτόξυλον· αὐτοδημιούργητον ξύλον, ἢ ξύλινα. The word should mean either 'of mere wood' (which is perhaps the sense intended) or 'wood and all,' like αὐτόχθονος in Agam. 536. There are similar compounds of αὐτὸς (see Mr. Blaydes' note), the original meaning of which was perhaps ἀληθινόν τι, something genuine and made of the actual material it professed. Wunder follows the Schol. in explaining it μονόξυλον.—Hesych. τεχνήματα· κατασκεύασματα.

36. καὶ πυρεῖα. 'And with it here are fire-sticks,' i. e. sticks for producing fire by rubbing, or perhaps (from 296 inf.) stones knocked together to produce a spark.

37. κείνου. 'The store which you inform me of must certainly be his.' The emphatic word is placed first. Eur. El. 497, παλαιόν τε θησαύρισμα Διονύσου τόδε. Ion 1393, ὁ δ' ἐν μέσῳ χρόνος πολὺς δὴ τυῖσδε θησαυρίσμασι.

38. ἰού. 'O dear! here are other things too,—rags that are being warmed (in the sun), full of nastiness from some grievous disease.'—ἰού, our *ugh!* an expression of disgust. Wunder is surely wrong in taking it here as an exclamation of delight.

42. προσβαίη, 'get to any place that is far off.' Mr. Blaydes says, too dogmatically, "the words cannot bear this sense," and he reads ποι βαίη, the objection to which is, that an enclitic word seldom stands first after the pause in a senarius, unless, as in v. 39, the word is inserted between words of which it forms a part. See on v. 285.

ἀλλ' ἢ 'πὶ φορβῆς νόστον ἐξελήλυθεν,
ἢ φύλλον εἴ τι νώδυνον κάτοιδέ που.
τὸν οὖν παρόντα πέμψον ἐς κατασκοπὴν,
μὴ καὶ λάθῃ με προσπεσών· ὡς μᾶλλον ἂν
ἕλοιτ' ἔμ' ἢ τοὺς πάντας Ἀργείους λαβεῖν.
NE. ἀλλ' ἔρχεταί τε καὶ φυλάξεται στίβος.
σὺ δ' εἴ τι χρῄζεις, φράζε δευτέρῳ λόγῳ.
ΟΔ. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας
γενναῖον εἶναι, μὴ μόνον τῷ σώματι,
ἀλλ' ἤν τι καινὸν, ὧν πρὶν οὐκ ἀκήκοας,
κλύῃς, ὑπουργεῖν, ὡς ὑπηρέτης πάρει.
NE. τί δῆτ' ἄνωγας;
ΟΔ. τὴν Φιλοκτήτου σε δεῖ
ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων.
ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,
λέγειν, Ἀχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·

43. ἀλλ' ἤ. 'But either he has gone out on a journey to get food, or (to find) a leaf from some comforting plant, if he knows of it hereabouts.' Hesych. *νώδυνον· ἀνώδυνον.* Formed like *νώνυμος, νήνεμος*, by lengthening the syllable in compensation for clipping the *ἀνὰ*, which in negation has the sense of *un* in *unlike*. —*ἐπὶ φορβῆς*, if the right reading, seems to mean 'in the direction where food lies.' But there is probability in Mr. Blaydes' correction *ἐπὶ φορβὴν*, 'in quest of food.'

44. Mr. Blaydes reads *κατεῖδέ που* on his own conjecture.

45. *τὸν παρόντα.* A mute has been standing by as an attendant on Ulysses. He afterwards comes on as the pretended *ἔμπορος*, v. 542. He is called *σκοπὸς* in v. 125.

47. *ἐμέ.* Ulysses well knows the hatred in which he is held by Philoctetes for putting him ashore at Lemnos. See 315. Hence he says Philoctetes would rather get hold of *him* than all the rest of his enemies. Mr. Blaydes reads *βαλεῖν*, 'to shoot,' but this does not well suit *τοὺς πάντας*.

48. *οἴχεται* is a probable reading; see Oed. Col. 574.—*φυλάξεται*, a passive form like *φανήσομαι, τιμήσομαι, οἴσομαι, λέξομαι*, and many others.

49. *δευτέρῳ λόγῳ.* The first directions related to action; the second address is rather of a moral and hortatory character. The distinction is perhaps rhetorical.

53. *ὑπηρέτης.* It is remarkable how Ulysses presses this point; see 15. 24. The son of Achilles was under obedience to the army, or Ulysses would hardly have used such expressions; unless, perhaps, his versatility is described, and his power of bending others to his will even in a bad cause. He knows, or suspects, the chivalrous and honourable character of the youth, and he reminds him that he must act in all things strictly under the direction of his superiors.

55. *λέγων* seems corrupt, even though *δεῖ σε ὅπως* might be an ellipse for *σκοπεῖν ὅπως*. But probably *σκοπεῖν* should here be substituted for *λέγων*, or *δόλοισιν* should be read for *λόγοισιν*. Linwood thinks the syntax confused between *δεῖ σε ἐκκλέπτειν* and *δεῖ ὅπως ἐκκλέψεις*, as in Ajax 556. Mr. Blaydes reads *σε δεῖν—λέγω*, which sounds tame, as *λέγω* is too far removed, and *δεῖν* would have depended on *ἄνωγα*.—*ἐκκλέψεις*, see inf. 968.

56. *ὅταν σ'*. The context surely requires *ὅταν δ'*, and MS. Harl. (ap. Blaydes) has *ὅταν τ'*.

57. *λέγειν.* See inf. 1409.

πλεῖς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν
στράτευμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,
οἵ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν,
μόνην ἔχοντες τήνδ' ἅλωσιν Ἰλίου,
οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὅπλων
ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,
ἀλλ' αὖτ' Ὀδυσσεῖ παρέδοσαν· λέγων ὅσ' ἂν
θέλῃς καθ' ἡμῶν ἔσχατ' ἐσχάτων κακά.
τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'· εἰ δ' ἐργάσει
μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.

58. πλεῖς, i. e. καὶ ὅτι πλεῖς ὡς πρὸς οἶκον. There seems no need to read πλεῖν, with Mr. Blaydes. — ἐκλιπὼν, 'having given up,' 'having proved a defaulter in,' &c.

59. ἐχθήρας. Supply αὐτοὺς, ἔχθος being a secondary and cognate accusative. El. 1034, οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

60. ἐν λιταῖς, 'under entreaties,' 'in the circumstances of being entreated.' This is virtually identical, as Mr. Blaydes says, with the dative of the instrument.

61. Hesych. ἅλωσιν· φόνον, πόρθησιν. In Agam. 589 it means *the fact*, here *the mode* of the capture.

62. οὐκ ἠξίωσαν. 'They did not consider you deserving of the arms of Achilles, so as to give them to you when you came and demanded them of right.' It is likely that v. 63, which is wholly unnecessary to the sense, was interpolated. The result of the ὅπλων κρίσις is given by Q. Smyrnaeus v. 319, νίκην δὲ καὶ ἄμβροτα τεύχεα δῶκαν πάντες ὁμοφρονέοντες εὐπτολέμῳ Ὀδυσῆι. It was, without doubt, one of the most celebrated and popular episodes in the "Homer" of the Tragic times.

64. The nominative λέγων shows that λέγειν in 57 stands for λέγε, and does not depend upon δεῖ in 54.—ἔσχατ' ἐσχάτων is a singular reduplication. Perhaps we should read κακῶν, 'the words that go furthest in expressing the worst charges.'

66. Whether we read τούτῳ γὰρ οὐδὲν ἀλγυνεῖ μ', or ἀλγυνεῖς, or τούτων γὰρ οὐδὲν, or οὐδέ μ' (or οὐδέν μ') ἀλγυνεῖς, which has the most authority, the sense is virtually the same. The use of οὐδὲ, 'you will not even vex me at all,' may be defended; see on 1055 inf.—εἰ δ' ἐργάσει κ.τ.λ., 'whereas, if you intend to do not what I advise (but something else), you will make a throw that will bring sorrow (disappointment) on all the Argives.' There is some doubt about the meaning of βαλεῖς, which can hardly stand for ἐπιβαλεῖς. Mr. Blaydes well compares Eur. Ion 751, οὐκ εἰς ἀπίστους δεσπότας βαλεῖς χαράν. A probable correction would be (as he also proposes) λύπῃ πάντας Ἀργείους βαλεῖς, 'you will assail them with,' or make them suffer from, grief. So Trach. 940, ὥς νιν ματαίως αἰτίᾳ βάλοι κακῇ. Aesch. Theb. 1048, οὔ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν. If for καταβαλεῖς, the verb might mean 'you will lay the foundation of grief.' But the metaphor from dice seems the most probable. So Theb. 1028, ἐγώ σφε θάψω, κἀνὰ κίνδυνον βαλῶ.

68. εἰ γὰρ κ.τ.λ. The prophet Helenus had declared that Troy could not be taken without the aid of Philoctetes and his bow co-operating with the son of Achilles. See inf. 1335. According to Q. Smyrnaeus ix. 327, οὐ γὰρ δὴ πέπρωτο δαμήμεναι Ἰλίου ἄστυ, πρίν γε Φιλοκτήταο βίην ἐς ὅμιλον Ἀχαιῶν ἐλθέμεναι πολέμοιο δαήμονα δακρυόεντος. The bow and arrows had been given to Poeas, the father of Philoctetes, by Hercules in return for his assistance in lighting his pyre on Mount Oeta. See Apollodorus, Bibl. ii. 7, 7.

ὡς δ' ἔστ' ἐμοὶ μὲν οὐχὶ, σοὶ δ' ὁμιλία
πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
σὺ μὲν πέπλευκας οὔτ' ἔνορκος οὐδενὶ
οὔτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου,
ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.
ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται,
ὄλωλα καὶ σὲ προσδιαφθερῶ ξυνών.
ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
ὅπως γενήσει τῶν ἀνικήτων ὅπλων.
ἔξοιδα καὶ φύσει σε μὴ πεφυκότα
τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά·
ἀλλ' ἡδὺ γάρ τοι κτῆμα τῆς νίκης λαβεῖν,
τόλμα· δίκαιοι δ' αὖθις ἐκφανούμεθα.
νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ
δός μοι σεαυτὸν, κᾆτα τὸν λοιπὸν χρόνον
κέκλησο πάντων εὐσεβέστατος βροτῶν.

NE. ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύων,
Λαερτίου παῖ, τούσδε καὶ πράσσειν στυγῶ.
ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,

70. ὁμιλία, 'a way of dealing with him that is sure and safe.'

72. ἔνορκος. Ulysses had joined the expedition as one bound by the common oath of the suitors to avenge Helen (Iph. Aul. 58, Thuc. i. 9), since he himself was one of the suitors (Apollodor. iii. 10, 8), but he had joined it reluctantly, and not, like Neoptolemus, from a love of chivalry as a volunteer. Hence Philoctetes would feel less resentment against him, than against one who had acted under constraint, and had done him an injustice. Mr. Linwood gives the sense thus: 'If Neoptolemus had sailed under a solemn pledge, Philoctetes would not have believed that he really had the power to return when he pleased.' The reluctance of Ulysses was a tradition in the older tale, whence Aeschylus, Ag. 841, makes Agamemnon say, μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἑκὼν ἔπλει, ζευχθεὶς ἕτοιμος ἦν ἐμοὶ σειραφόρος. Q. Smyrn. v. 191, ἠὲ τόδ' ἐξελάθου, ὅτ' ἐς Ἰλίου ἱερὸν ἄστυ ἐλθέμεναι ἀλέεινες ἅμ' ἀγρομένοισιν Ἀχαιοῖς, καί σε καταπτώσσοντα καὶ οὐκ ἐθέλοντ' ἐφέπεσθαι ἤγαγον Ἀτρεΐδαι; Od. xxiv. 115—119. See inf. on 344.

75. τόξων ἐγκρατής. 'While he has his bow and arrows in his hands.'

79. καὶ φύσει. Most of the editions admit the conjecture of Erfurdt, ἔξοιδα, παῖ, &c. Ingenious this may be; but it is not necessary, and it makes a serious difference in the meaning. Ulysses tells Neoptolemus that he must play the thief, and deceive the man by a trick. He adds, that he well knows he is not a trickster *by disposition also*, as well as by assuming a part. The full sense then is, ἔξοιδα ὅτι οὐ καὶ φύσει πέφυκας, εἰ καὶ σοφίᾳ τοιαῦτα φωνεῖν ἐπείσθης. Linwood takes a slightly different view: ἔξοιδα καὶ τοῦτο, σὲ κ.τ.λ. 'I know too well enough that,' &c.

82. ἐκφανούμεθα. 'We will make out afterwards that we are fair and honest in our dealings.' The low morality of Ulysses is consistent with his ordinary tragic character.

84. Trach. 1117, δός μοι σεαυτὸν, μὴ τοσοῦτον ὡς δακνει θυμῷ δύσοργος.

88. The repetition of πράσσειν shows that οὐδὲν is here emphatic.

οὔτ' αὐτὸς οὔθ', ὡς φασιν, οὐκφύσας ἐμέ.
ἀλλ' εἰμ' ἕτοιμος πρὸς βίαν τὸν ἄνδρ' ἄγειν
καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἑνὸς ποδὸς
ἡμᾶς τοσούσδε πρὸς βίαν χειρώσεται.
πεμφθείς γε μέντοι σοὶ ξυνεργάτης ὀκνῶ
προδότης καλεῖσθαι· βούλομαι δ' ἅπαξ καλῶς
δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.
ΟΔ. ἐσθλοῦ πατρὸς παῖ, καὐτὸς ὢν νέος ποτὲ
γλῶσσαν μὲν ἀργὸν, χεῖρα δ' εἶχον ἐργάτιν·
νῦν δ' εἰς ἔλεγχον ἐξιὼν ὁρῶ βροτοῖς
τὴν γλῶσσαν, οὐχὶ τἄργα, πάνθ' ἡγουμένην.
ΝΕ. τί οὖν μ' ἄνωγας ἄλλο πλὴν ψευδῆ λέγειν;
ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.
ΝΕ. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;
ΟΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.
ΝΕ. οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;
ΟΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον.
ΝΕ. οὐκ ἆρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι θρασύ.

91. *ἐξ ἑνὸς ποδός.* Some participle like *ὁρμώμενος* may be supplied from the context. '*With* one foot,' we should say. The single power that he possesses is measured by *his foot*, since that was the ailing member.—*τοσούσδε*, in apposition with *ἑνὸς*, 'one against three.' Otherwise, *τοσοῦτος* often means 'of such stature.'

94. *ἅπαξ* seems a better reading than *ἄναξ*, which is here a mere expletive to the verse. 'I had rather err *once for all* by doing right, than to be ever trying for victory in a bad cause.' Thus the aorist *ἐξαμαρτεῖν* is rightly combined with the present *νικᾶν*. He regards the fraud as a wrong act, *ἁμαρτία*, but as committed in a good cause, the victory of the Greeks. This may be bad, he says, but it is less bad than wishing always to prevail where only self-interest, and not public benefit, is the motive.

97. *γλῶσσαν.* A similar sentiment occurs in Aesch. Theb. 554, *ἀνὴρ ἄκομπος, χεὶρ δ' ὁρᾷ τὸ δράσιμον.*

99. *ἡγουμένην.* 'Taking the lead in everything.' A tribute to the influence of rhetoric, which had long been paramount in Athens.

100. *τί οὖν.* For the *hiatus* compare Aesch. Suppl. 306, *τί οὖν ἔτευξεν ἄλλο δυσπότμῳ βοΐ;* and the similar verse Eum. 902, *τί οὖν μ' ἄνωγας τῇδ' ἐφυμνῆσαι χθονί;* The sense is, 'Are you not then virtually urging me to tell a lie?'

101. For the metre of this verse compare 1369, *ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακούς.* The meaning is, 'what *I* tell you is (not expressly to speak falsehoods, but) to get Philoctetes by a trick.' '*My* orders are (simply),' &c.

102. *ἐν δόλῳ*, sc. *ἔχοντα*, for *δολώσαντα*. Cf. 60.

103. *οὐ μή.* 'There is no chance of his complying; and by force you are not likely to get hold of him.' The only resource therefore is cunning.

106. *οὐκ ἆρα.* This line, as inf. 114, is better read without an interrogation: 'Then, of course, if he is such a man as *that* (so armed), it is not safe even to come near him.' The student must not regard *ἐκείνῳ* as a synonym of *αὐτῷ*, as he would not confound *illi* with *ei*.—*θρασὺ*, a word implying a rash confidence, and consequent presumption of safety. The reply is, 'No! it is *not* safe, unless you shall have got him in your power

ΟΔ. οὔ, μὴ δόλῳ λαβόντα γ', ὡς ἐγὼ λέγω.
ΝΕ. οὐκ αἰσχρὸν ἡγεῖ δῆτα τὰ ψευδῆ λέγειν;
ΟΔ. οὔκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.
ΝΕ. πῶς οὖν βλέπων τις ταῦτα τολμήσει λαλεῖν;
ΟΔ. ὅταν τι δρᾷς ἐς κέρδος, οὐκ ὀκνεῖν πρέπει.
ΝΕ. κέρδος δ' ἐμοὶ τί τοῦτον ἐς Τροίαν μολεῖν;
ΟΔ. αἱρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.
ΝΕ. οὐκ ἆρ' ὁ πέρσων, ὡς ἐφάσκετ', εἶμ' ἐγώ.
ΟΔ. οὔτ' ἂν σὺ κείνων χωρὶς οὔτ' ἐκεῖνα σοῦ.
ΝΕ. θηρατέ' οὖν γίγνοιτ' ἄν, εἴπερ ὧδ' ἔχει.
ΟΔ. ὡς τοῦτό γ' ἕρξας δύο φέρει δωρήματα.
ΝΕ. ποίω; μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.
ΟΔ. σοφός τ' ἂν αὐτὸς κἀγαθὸς κεκλῇ ἅμα.
ΝΕ. ἴτω· ποιήσω, πᾶσαν αἰσχύνην ἀφείς.
ΟΔ. ἦ μνημονεύεις οὖν ἃ σοι παρῄνεσα;
ΝΕ. σάφ' ἴσθ', ἐπείπερ εἰσάπαξ συνήνεσα.
ΟΔ. σὺ μὲν μένων νυν κεῖνον ἐνθάδ' ἐκδέχου,
ἐγὼ δ' ἄπειμι, μὴ κατοπτευθῶ παρών,

by some trick, according to my proposal,' viz. in 101.

108. *δῆτα*, i. e. since *δόλος* virtually is *ψευδῆ λέγειν*. 'Not so,' rejoins Ulysses, 'if a lie brings safety.'—*τὰ ψευδῆ* MSS. *τὸ ψευδῆ* Brunck, Dind.

110. *πῶς οὖν*. 'With what face then will one venture to utter such falsehoods?' This in fact means, 'I scruple to tell a lie;' hence the answer (an unprincipled one), that advantage is to be preferred to honesty. 'But how,' inquires the other, 'can *his* coming to Troy be of service to *me*?'

113. *αἱρεῖ*. This is a good example of a "praesens propheticum," which often occurs in predictions. See the note on Aesch. Ag. 125, *χρόνῳ μὲν αἱρεῖ* (MS. *ἀγρεῖ*) *Πριάμου πόλιν ἅδε κέλευθος*. 'This bow and arrows *alone* are to take Troy.' By *alone* he means, 'this and nothing but this.' But Neoptolemus takes it to mean, without *him*, and observes, 'Then it is not *I* who am to be the capturer of Troy, as the seer said.' See inf. 1335. 1434. Ulysses explains that the two must act together, the bow with the man and the man, viz. the particular man, with the bow. An ancient oracle had been delivered, as recorded in Pind. Ol. viii. 45, that Troy would be taken in the fourth generation after Aeacus (*τὸ δ᾽ ὑστερον*, inf. 1439), and that it would be previously captured by Peleus and Telamon.

114. Some of the inferior copies give *ὁ πέρσων γ'*, and so Neue, Wunder, and Linwood. But *γε* is wanting in the best MS. (L.) Mr. Blaydes reads *ὁ πέρσων σφ'*.

116. *θηρατέα*, viz. *τὰ τόξα*. 'Then we must try to get it, if it is really as you say.'

117. *ὡς κ.τ.λ.* '(Certainly;) since by doing this you win two advantages.' These flattering honours are, the credit of cleverness for a successful trick, and of bravery for being the captor of Troy. Ulysses cunningly works upon the simple but chivalrous youth, by telling him he may be doing wrong, but that it will be in a good cause.

119. *κεκλῇο*. A form of the perfect optative like *μεμνήμην* and *κεκτήμην*.

122. *συνήνεσα*. When once I have promised, he proudly says, I remember the orders given me; 'As I promised, I will not forget to perform.'

καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν.
καὶ δεῦρ', ἐάν μοι τοῦ χρόνου δοκῆτέ τι
κατασχολάζειν, αὖθις ἐκπέμψω πάλιν
τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις
μορφὴν δολώσας, ὡς ἂν ἀγνοία προσῇ·
οὗ δῆτα, τέκνον, ποικίλως αὐδωμένου
δέχου τὰ συμφέροντα τῶν ἀεὶ λόγων.
ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρεὶς τάδε·
Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιτο νῷν
Νίκη τ' Ἀθάνα Πολιὰς, ἣ σώζει μ' ἀεί.

ΧΟΡΟΣ.

τί χρὴ τί χρή με, δέσποτ', ἐν ξένᾳ ξένον στρ. ά.
στέγειν; ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν;
φράζε μοι.
τέχνα γὰρ τέχνας ἑτέρας προὔχει

125. *τὸν σκοπόν.* The attendant who had before been sent *εἰς κατασκοπὴν*, v. 45. At present he is to go back to the fleet, and if Neoptolemus and Philoctetes appear to be long in arranging matters, he will return disguised as a skipper, so that Philoctetes may not recognize him. See inf. 542.

127. The *κατὰ* in *κατασχολάζειν* has the peculiar force which it bears in *καταχαρίζεσθαι*, *καταχρῆσθαι*, *καταπροδοῦναι*, and many others, 'to waste part of the time in idleness.' Linwood does not believe *χρόνου* is a partitive genitive, but thinks it is "explicandi causa additus."

129. The final *α* in *ἄγνοια* is usually short, and may be here lengthened before *πρ*. But *ἀγνοία* may be defended, and it seems better than *ἀγνοίᾳ*, which leaves no proper subject to *προσῇ*. So Trach. 350, *ἃ μὲν γὰρ ἐξείρηκας, ἀγνοία μ' ἔχει* (*ἀγνοίᾳ* MSS.).

130. *οὗ δῆτα κ.τ.λ.* 'And so when he, my boy, tells a crafty tale, make the most of any serviceable hint in whatever he may say.' For *οἱ ἀεὶ λόγοι* compare *τὸν ἀεὶ βίοτον*, 'a precarious life,' Oed. Col. 1584.

132. *παρεὶς*, 'having made over to you,' 'having placed in your hands this duty.'

134. The patriotic appeal to the ancient statue of the goddess in the Erechtheum, the preserver of Athens as well as the patroness of Ulysses in the story, would bring applause on the close of the scene.

135. The chorus of old men, companions of Neoptolemus in his voyage to Lemnos, have as yet but little to say or do in forwarding the action of the piece. In a conversation with Neoptolemus *ἀπὸ σκηνῆς* they express a general approval of the policy of caution, and some feeling of pity for the afflicted and helpless state of one who has fallen so low (180).

Ibid. *δέσποτ'*. The best MSS. have *δέσποτα μ'*, which, if the choriambus could be allowed in this place by the antistrophic verse 150, which is of pure iambic feet, should at least be *δέσποτ', ἔμ' ἐν ξένᾳ κ.τ.λ.* 'What, O what, my lord, am *I* to keep close, or what to utter, to a suspicious man?'—*ὑπόπτης*, *suspicax* (Ellendt), one who is known to regard all who approach him as his enemies.

138. *τέχνα γάρ.* 'For craft is superior to other craft, and so too is judgment, in him in whose kingly hands the godlike sceptre from Zeus is wielded.' Cf. Oed. R. 380, *τέχνη τέχνης ὑπερφέρουσα.* The simple sense is, that kings have more of cunning and cleverness than ordinary mortals.

καὶ γνώμα παρ' ὅτῳ τὸ θεῖον
Διὸς σκῆπτρον ἀνάσσεται.
σοὶ δ', ὦ τέκνον, τόδ' ἐλήλυθεν
πᾶν κράτος ὠγύγιον· τό μοι ἔννεπε
τί σοι χρεὼν ὑπουργεῖν.

NE. νῦν μὲν ἴσως γὰρ τόπον ἐσχατιαῖς
προσιδεῖν ἐθέλεις ὄντινα κεῖται,
δέρκου θαρσῶν· ὁπόταν δὲ μόλῃ
δεινὸς ὀδίτης τῶνδ' ἐκ μελάθρων,
πρὸς ἐμὴν ἀεὶ χεῖρα προχωρῶν
πειρῶ τὸ παρὸν θεραπεύειν.

XO. μέλον πάλαι μελημά μοι λέγεις, ἄναξ, ἀντ. ά.
φρουρεῖν ὄμμ' ἐπὶ σῷ μάλιστα καιρῷ·
νῦν δέ μοι
λέγ' αὐλὰς ποίας ἔνεδρος ναίει
καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι
μαθεῖν οὐκ ἀποκαίριον,
μὴ προσπεσών με λάθῃ ποθὲν,
τίς τόπος, ἢ τίς ἕδρα, τίν' ἔχει στίβον,
ἔναυλον, ἢ θυραῖον;

NE. οἶκον μὲν ὁρᾷς τόνδ' ἀμφίθυρον
πετρίνης κοίτης.

142. *ὠγύγιον*, from the darkness of a remote antiquity. Cf. Eum. 1036, *βᾶτε —γᾶς ὑπὸ κεύθεσιν ὠγυγίοισι*, and the note there.—*τὸ*, 'wherefore,' i. e. as possessing authority.

144. *νῦν μέν*. 'At present, as you probably desire to see the exact spot in this far-off coast which he has made his home, fear not to make use of your eyes; but so soon as he shall have come forth from his grotto here, with a step full of danger to you, go forward in whatever direction my hand may point, and try to make the best use of your opportunities.' —*ἐσχατιαὶ* are properly pasture-lands far up the country and away from the coast, reserved for young stock in the spring-time (Theocr. xiii. 25). Here the headland is meant, the *ἀκτὴ ἄστιπτος* of v. 1.—*ἀεὶ*, cf. 131.—*χεῖρα*, viz. the beck of a hand. Aesch. Suppl. 507, *καὶ δή σφε λείπω χειρὶ καὶ λόγοις σέθεν*.

151. *φρουρεῖν ὄμμα*, 'to keep a watchful eye especially for your convenience,' or opportunity for action. Lit. 'to be watchful as to my eye.'

154. *τὸ γάρ*. 'For this best suits my purpose,' viz. my plan of caution will be assisted by knowing the exact spot where he is likely to be found. The scene doubtless represented a rocky and cavernous coast.

157. *στίβον*. See on 29. By *στίβος ἔναυλος* is meant the *δωμάτων ἐπιστροφαὶ*, the walking about in the cave, while *θυραῖος* denotes the path or track leading straight up to it, in pursuing which he is said *στίβον ὀγμεύειν* in 163, by a metaphor from the swathe or breadth of corn or grass cut by a reaper (Theocr. x. 2). Hesych. in v. *ὄγμος· ὁ δὲ τῶν θεριζόντων στίχος ὀγμεύειν λέγεται*.

159. *ἀμφίθυρον*. See v. 16. Hesych. *ἀμφίθυρος· οἰκία ἔχουσα ἀμφοτέρωθεν θύρας*. (With a lacuna, perhaps left for mentioning the present passage.)

ΧΟ. ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεστιν;
ΝΕ. δῆλον ἔμοιγ' ὡς φορβῆς χρείᾳ
στίβον ὀγμεύει τόνδε πέλας που.
ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
λόγος ἐστὶ φύσιν, θηροβολοῦντα
πτηνοῖς ἰοῖς σμυγερὸν σμυγερῶς,
οὐδέ τιν' αὐτῷ
παιῶνα κακῶν ἐπινωμᾶν.
ΧΟ. οἰκτείρω νιν ἔγωγ', ὅπως στρ. β'.
μή του κηδομένου βροτῶν
μηδὲ σύντροφον ὄμμ' ἔχων
δύστανος, μόνος ἀεί,
νοσεῖ μὲν νόσον ἀγρίαν,
ἀλύει δ' ἐπὶ παντί τῳ
χρείας ἱσταμένῳ. πῶς ποτε πῶς δύσμορος ἀντέχει;
ὦ παλάμαι θεῶν,
ὦ δύστανα γένη βροτῶν,
οἷς μὴ μέτριος αἰών.
οὗτος πρωτογόνων ἴσως ἀντ. β'.
οἴκων οὐδενὸς ὕστερος,

166. Hesych. *σμυγερόν· ἐπίπονον, οἰκτρόν, μοχθηρόν, πονηρόν, ἐπίβουλον, ἀνιαρόν, χαλεπόν.*

168. *ἐπινωμᾶν.* 'That he does not apply to his own case any healer of his afflictions.' Or perhaps, with Linwood, 'neque quenquam esse, qui medicum ei malorum admoveat.' In either case, *παιῶνα* is a strange substitute for *φάρμακον*. Q. Smyrn. ix. 357, *ἀμφὶ δ' ἄρ' αὐτῷ οἰωνῶν πτερὰ πολλὰ περὶ λεχέεσσι κέχυντο, ἄλλα δέ οἱ συνέραπτο περὶ χροΐ, χείματος ἄλκαρ λευγαλέου· δὴ γάρ μιν ἐπὴν ἔλε λιμὸς ἀτερπὴς, βάλλεν ἀάσχετον ἰὸν, ὅπη νόος ἰθύνεσκε· καὶ τὰ μὲν ἂρ κατέδαπτε, τὰ δ' ἔλκεος οὐλομένοιο ἀμφετίθει καθύπερθε μελαίνης ἄλκαρ ἀνίης.*

169. The chorus now adopt the glyconic metre, the rhythm and music of which were adapted to pathos, as the dochmiac was to the expression of mental excitement.

170. *μή.* This appears to have some attraction or affinity to *ὅπως*. Yet logically it should be *οὐ*, there being no condition, but the statement of a fact. 'I feel pity for him, how he bears his illness, having no one to care for him.' This is a rare use. A similar verse, though we cannot be sure of its genuineness, is Aesch. Theb. 436, *τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ;* 'Who will await the attack of a boastful man without trembling?'

174. *ἀλύει.* 'He is bewildered at every new want that presents itself.' It seems that *ἱσταμένῳ* is substituted for what should have been a noun, *ἐπὶ πάσῃ τινὶ χρείας προσόδῳ* or *ἐφόδῳ*. For *πᾶν τι χρείας* is not an idiom of ordinary occurrence.

176. Hesych. *παλάμαι· αἱ χεῖρες, καὶ αἱ τέχναι.—θεῶν* is Lachmann's, for *θνητῶν*, which is metrically faulty (or at least, an unusual licence), and is a mere tautology instead of an antithesis to *βροτῶν*.

179. *μέτριος*, moderate (or, as we say, average) in its suffering.

180. Hesych. *πρωτογόνων· πρώτων φανέντων.* Compare Aj. 636, *ἐκ πατρῴας ἦκων γενεᾶς ἄριστος.*

πάντων ἄμμορος ἐν βίῳ
κεῖται μοῦνος ἀπ' ἄλλων
στικτῶν ἢ λασίων μετὰ
θηρῶν, ἔν τ' ὀδύναις ὁμοῦ
λιμῷ τ' οἰκτρὸς ἀνήκεστα μεριμνήματ' ἔχων *κυρεῖ·
ἃ δ' ἀθυρόστομος
ἀχὼ τηλεφανὴς πικρᾶς
οἰμωγᾶς ὕπ' ὀχεῖται.
NE. οὐδὲν τούτων θαυμαστὸν ἐμοί.
θεῖα γὰρ, εἴπερ κἀγώ τι φρονῶ,
καὶ τὰ παθήματα κεῖνα πρὸς αὐτὸν
τῆς ὠμόφρονος Χρύσης ἐπέβη,
καὶ νῦν ἃ πονεῖ δίχα κηδεμόνων,
οὐκ ἔσθ' ὡς οὐ θεῶν του μελέτῃ,

184. στικτῶν ἢ λασίων. 'Dappled or fur-clad.'

186. βαρεῖ, which is Boeckh's reading for βαρεῖα, should, from its position, be a verb, = βαρύνεται, were there authority for such a form. As an epithet to λιμῷ it is utterly out of place. Probably the poet wrote ἔχων κυρεῖ. See El. 1176. 1331. The old reading, βαρεῖα δ' ἀθυρόστομος ἀχὼ, though it gives good sense, hardly falls in with the glyconic metre. Yet βαρεῖ' ἀθυρόστομος δ' ἀχὼ is deserving of consideration. Schneidewin reads μεριμνήματ' ἔχων βορᾶς. One of the commonest interchanges is β and κ. Thus in Orest. 225, for ὦ βοστρύχων πινῶδες ἄθλιον κάρα, the true reading is perhaps βάρος. In Aesch. Suppl. 547, βασίδος seems a corruption of κἀσίδος.

188. ἀθυρόστομος. Cf. Ar. Ran. 838, ἔχοντ' ἀχάλινον ἀκρατὲς ἀπύλωτον στόμα. 'The free-tongued echo is borne along from far by (or to the sound of) his piercing wail.' Hesych. τηλεφανής· μακρόθεν φαινομένη. Inf. 1460 the mountain is said to send an echo in response to his cries. Here also the idea seems to be of a moving sound borne along on the wings of a loud lamentation. The ordinary phrase is ὀχεῖσθαι ἐπί τινος, as ἐπ' ἀγκύρας, ἐπ' ἐλπίδος, &c. On the other hand, ὑπὸ often means 'to the notes of' some tune or song. The reading of the MSS. ὑπόκειται gives no conceivable meaning, and was corrected by Hermann. Schneidewin gives πικραῖς οἰμωγαῖς ὑπακούει, i. e. 'responds to.'

193—5. καὶ κεῖνα—καὶ νῦν. Both the former suffering, when he was bitten by a snake at Chrysa, and the present affliction of his disabled foot, came to him by the dispensation of the gods, θεῖα ἐπέβη. By ὠμόφρων Χρύση the nymph who was the guardian of the island Chrysa is thought to be meant. Ellendt explains *invasit*, and compares Aj. 138, σὲ δ' ὅταν πληγὴ Διὸς—ἐπιβῇ. The syntax κακὸν (ἐκ) τινὸς ἐπιβαίνει πρός τινα is very strange, and one cannot help thinking a verse has been lost;

καὶ τὰ παθήματα κεῖνα πρὸς αὐτὸν
[ἦλθ', ὅτε πρῶτον νηὶ πελάζων]
τῆς ὠμόφρονος Χρύσης ἐπέβη,

i. e. 'when first he set foot on Chrysa.' Cf. Q. Smyrn. ix. 383, ὡς τοῦ ὑπίχνιον ἕλκος ἀέξετο πυθομένοιο ἰοῦ ἄπο, στυφελοῖς τόν οἱ ἐνομόρξατ' ἀδοῦσι λυγρὸς ὄφις, τόν φασιν ἀναλθέα τε στυγερόν τε ἔμμεναι, ὁππότε μιν τέρσῃ περὶ χέρσον ἰόντα ἠελίοιο μένος. This tends to show, what few now doubt, even from the name *Chrysa*, that all the stories about the poisoned arrows, the slaying of the hydra, the bite of the snake in the temple of Apollo, the scorching robe sent to Hercules in the *Trachiniae*, even the bow of Ulysses, are but 'solar legends.'

196. ὡς οὐ, supply πάσχει or πονεῖ from the context.—τοῦ μὴ, 'to prevent

τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ
τεῖναι τὰ θεῶν ἀμάχητα βέλη,
πρὶν ὅδ' ἐξήκοι χρόνος, ᾧ λέγεται
χρῆναί σφ' ὑπὸ τῶνδε δαμῆναι.

ΧΟ. εὔστομ' ἔχε, παῖ. ΝΕ. τί τόδε; στρ. γ'.

ΧΟ. προὐφάνη κτύπος
φωτὸς σύντροφος ὡς τειρομένου του,
ἤ που τῇδ' ἢ τῇδε τόπων.
βάλλει βάλλει μ' ἐτύμα
φθογγά του στίβον κατ' ἀνάγκαν
ἕρποντος, οὐδέ με λάθει
βαρεῖα τηλόθεν αὐδὰ
τρυσάνωρ· διάσημα γὰρ θροεῖται.

ΧΟ. ἀλλ' ἔχε, τέκνον, ΝΕ. λέγ' ὅ τι. ἀντ. γ'.

ΧΟ. φροντίδας νέας·
ὡς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνὴρ,
οὐ μολπὰν σύριγγος ἔχων,
ὡς ποιμὴν ἀγροβότας,
ἀλλ' ἤ που πταίων ὑπ' ἀνάγκας
βοᾷ τηλωπὸν ἰωὰν,
ἢ ναὸς ἄξενον αὐγά-
ζων ὅρμον· προβοᾷ γὰρ, *ἤ τι δεινόν.

ΦΙΛΟΚΤΗΤΗΣ.

ἰὼ ξένοι,

him from aiming at Troy the invincible arrows of the gods, till the time should have expired at which it is said to be destined that it should be taken by them.' Aesch. Ag. 363, ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι τόξον.—ἐξήκοι, *ad finem perductum esset*, the pluperfect sense depending on the past counsels of the gods alluded to in θεῶν τοῦ μελέτῃ.

201. κτύπος. See sup. 29. Even of words or sounds φανῆναι is often used; cf. Trach. 1, λόγος μέν ἐστ' ἀρχαῖος ἀνθρώπων φανείς.—σύντροφος, 'sonitus laborantis comes, i. e. proprius ei,' Ellendt. A harsh expression; but Sophocles is rather fond of the compound; cf. 171.—At this point of the conversation a faint cry is heard, as of one in distress. The chorus conjecture (215) that he has fallen down, or perhaps is uttering a cry of surprise at the sight of the ship.

206. στίβον must depend on ἀνάγκαν, 'with a forced step.' But στίβον, following ἕρποντος as a cognate accusative, seems better; and so Schneidewin edits.

209. τρυσάνωρ, 'man-afflicting,' "viros fatigans s. crucians," Ellendt, should rather, from the context, mean ἀνδρὸς τειρομένου.—For θροεῖ Dind. and Linwood read θρηνεῖ, and in the antistrophe τι γὰρ for γάρ τι, after Wunder. Perhaps θροεῖται, the metre as sup. 136, and in v. 218 προβοᾷ γὰρ, ἤ τι δεινὸν, 'his cries show something is the matter.'

219. Philoctetes comes from his cave,

τίνες ποτ' ἐς γῆν τήνδε ναυτίλῳ πλάτῃ
κατέσχετ' οὔτ' εὔορμον οὔτ' οἰκουμένην;
ποίας πάτρας ὑμᾶς ἂν ἢ γένους ποτὲ
τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος
στολῆς ὑπάρχει προσφιλεστάτης ἐμοί·
φωνῆς δ' ἀκοῦσαι βούλομαι· καὶ μή μ' ὄκνῳ
δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,
ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,
ἔρημον ὧδε κἄφιλον καλούμενον
φωνήσατ', εἴπερ ὡς φίλοι προσήκετε.
ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὔτ' ἐμὲ
ὑμῶν ἁμαρτεῖν τοῦτό γ' οὔθ' ὑμᾶς ἐμοῦ.

NE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὕνεκα
Ἕλληνές ἐσμεν. τοῦτο γὰρ βούλει μαθεῖν.

ΦΙ. ὦ φίλτατον φώνημα. φεῦ τὸ καὶ λαβεῖν
πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ.
τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν
χρεία; τίς ὁρμή; τίς ἀνέμων ὁ φίλτατος;

perhaps descending on to the stage, though from v. 29 it is clear the cave itself was at some elevation. He asks the usual questions addressed to strangers, —who they are, why they have come, and whether as friends or as foes.

220. There appears to have been an ancient variant, the best copies giving *κἀκ ποίας πάτρας*, others *ναυτίλῳ πλάτῃ*. There can be no doubt that the latter is in itself the better reading; but Dindorf rejects it as an interpolation, and reads, after Nauck, and with Schneidewin, *κἀκ ποίας τύχης*, and in the next verse *ποίας ἂν ὑμᾶς πατρίδος* for *ποίας πάτρας ὑμᾶς ἄν*, or *ἂν ὑμᾶς*. Mr. Blaydes edits *κἀκ ποίας πάτρας* and *πατρίδος* in 222, though both can hardly be right.

225. *φωνῆς ἀκοῦσαι*, viz. *εἰ καὶ Ἑλλήνων ἐστίν*. Aesch. Theb. 71, *πόλιν—Ἑλλάδος φθογγὴν χέουσαν*.

228. *κακούμενον* Brunck for *καλούμενον*, i. e. *ὄντα*, 'one who calls himself friendless.' This is not a very satisfactory correction, and it is perhaps more probable that the verse is interpolated. Schneidewin gives *καὶ φίλων τητώμενον*, while Hermann and others take *καλούμενον* transitively, 'imploring you.'

231. *τοῦτο*, 'in this respect.' The Greeks said *τυχεῖν τινὸς* when they gained the ear of a person, as Aesch. Suppl. 161, *μὴ τυχοῦσαι θεῶν Ὀλυμπίων*. Eur. Hipp. 328, *μεῖζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι κακόν;* In the opposite sense *ἁμαρτεῖν τινὸς* is to fail in obtaining a request. Hesych. *ἁμαρτεῖν· Σοφοκλῆς ἐν Φ. ἐπὶ τοῦ ἀποτυχεῖν*. Wunder, from the scholium *τῆς προσηγορίας*, reads *τοῦδέ γ'*.

232. *οὕνεκα*, for *ὅθούνεκα*, i. e. *ὅτι*. Cf. 839. Oed. Col. 34.

234. *φεῦ τὸ καὶ κ.τ.λ.* 'Ah, what a pleasure even to get a word spoken to one by such a man as you!' i. e. a Greek, and of friendly aspect.

236. *τίς*. Probably *χρεία* must be taken with the former as well as with the latter pronoun. Hesych. *προσέσχε· προσῆλθε, προσέπλευσε, προσώρμησεν* (*προσώρμισεν* ?). The transitive use is here remarkable. Perhaps the true reading is *πῶς, ὦ τέκνον, προσέσχες; ἢ προσήγαγεν χρεία τις ὁρμῆς;* Schol. *προσορμίσαι ἐποίησεν*.

237. *τίς ὁρμή;* 'What was the object of your voyage?'

γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.
NE. ἐγὼ γένος μέν εἰμι τῆς περιρρύτου
Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς
'Αχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν.
ΦΙ. ὦ φιλτάτου παῖ πατρὸς, ὦ φίλης χθονὸς,
ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι
στόλῳ προσέσχες τήνδε γῆν, πόθεν πλέων;
NE. ἐξ 'Ιλίου τοι δὴ τανῦν γε ναυστολῶ.
ΦΙ. πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης
ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.
NE. ἦ γὰρ μετέσχες καὶ σὺ τοῦδε τοῦ πόνου;
ΦΙ. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσορᾷς;
NE. πῶς γὰρ κάτοιδ' ὅν γ' εἶδον οὐδεπώποτε;
ΦΙ. οὐδ' ὄνομ' ἄρ' οὐδὲ τῶν ἐμῶν κακῶν κλέος
ἦσθου ποτ' οὐδέν, οἷς ἐγὼ διωλλύμην;
NE. ὡς μηδὲν εἰδότ' ἴσθι μ' ὧν ἀνιστορεῖς.
ΦΙ. ὦ πόλλ' ἐγὼ μοχθηρὸς, ὦ πικρὸς θεοῖς,
οὗ μηδὲ κληδὼν ὧδ' ἔχοντος οἴκαδε

238. *πᾶν τοῦτο.* The answer seems to show that the former questions, *τίνες ἐστὲ* and *ποίου γένους*, are included in these two words, which are repeated by Neoptolemus in 241, 'Now you know *all*.' Aesch. Prom. V. 627, *λέξω τορῶς σοι πᾶν ὅπερ χρῄζεις μαθεῖν.*

242. Mr. Blaydes' reading *ὦ 'κ φίλης χθονὸς* is certainly no improvement.

243. *Λυκομήδους.* In the early epics which formed the "Homer" of antiquity, the stories of Achilles at the court of Lycomedes king of Scyros, and his marriage with his daughter Deidamia, were very famous; and this was a favourite subject with the vase-painters. In the Iliad it is only just alluded to, xvi. 326, *ἠὲ τὸν ὃς Σκύρῳ μοι ἔνι τρέφεται φίλος υἱός.* Apollodorus, Bibl. iii. 13, 8, *ὡς δὲ ἐγένετο ἐνναετὴς 'Αχιλλεὺς, Κάλχαντος λέγοντος οὐ δύνασθαι χωρὶς αὐτοῦ Τροίαν αἱρεθῆναι, Θέτις προιδοῦσα ὅτι δεῖ στρατευόμενον αὐτὸν ἀπολέσθαι, κρύψασα ἐσθῆτι γυναικείᾳ, ὡς παρθένον παρέθετο. Κἀκεῖ τρεφόμενος, τῇ Λυκομήδους θυγατρὶ Δηϊδαμείᾳ μίγνυται· καὶ γίνεται παῖς Πύρρος αὐτῷ ὁ κληθεὶς Νεοπτόλεμος αὖθις.* This was a subject of the *Cypria*; see Welcker, Ep. Cycl. p. 507, from Proclus. Lycomedes is mentioned by Q. Smyrnaeus, vii. 292, Scyros as the home of Neoptolemus, in iii. 120. 754, vi. 87.

244. *τίνι στόλῳ.* 'On what expedition?'

245. *τανῦν γε.* This is said in regard to the return voyage which he contemplates in company with Philoctetes.

249. *ὄντινα.* A short way of saying, *οὐ γὰρ οἶσθα ὅστις εἰμὶ ὃν νῦν εἰσορᾷς;* We might read, without a question, *οὐ γὰρ οἶσθά γ'*, 'I suppose you don't know me.'

252. *οὐδὲν*, 'at all,' perhaps does not agree with *κλέος*.

254. Where the Romans said *me miserum!* the Greeks said *ὦ δύστηνος* (Eur. Hel. 461), or *ὦ ἐγὼ δύστηνος, μοχθηρὸς*, &c. (Trach. 1047, *ὦ πολλὰ μοχθήσας ἐγώ*). The pronoun was added also in the vocative, *ὦ δύστηνε σὺ*, while the Romans merely said *o miser!*

255. *οὗ μηδέ. Cujus ne fama quidem domum venerit.* The clause is causal, 'wretch that I am if (i. e. since, as you say) no news of me in my present sad plight has (reached) home, nor made its way anywhere in the land of Greece.'

μηδ' Ἑλλάδος γῆς μηδαμοῦ διῆλθέ που.
ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ
γελῶσι σῖγ' ἔχοντες, ἡ δ' ἐμὴ νόσος
ἀεὶ τέθηλε κἀπὶ μεῖζον ἔρχεται.
ὦ τέκνον, ὦ παῖ πατρὸς ἐξ Ἀχιλλέως,
ὅδ' εἶμ' ἐγώ σοι κεῖνος, ὃν κλύεις ἴσως
τῶν Ἡρακλείων ὄντα δεσπότην ὅπλων,
ὁ τοῦ Ποίαντος παῖς Φιλοκτήτης, ὃν οἱ
δισσοὶ στρατηγοὶ χὠ Κεφαλλήνων ἄναξ
ἔρριψαν αἰσχρῶς ὧδ' ἔρημον, ἀγρίᾳ
νόσῳ καταφθίνοντα, τῆς ἀνδροφθόρου
πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι·
ξὺν ᾗ μ' ἐκεῖνοι, παῖ, προθέντες ἐνθάδε
ᾤχοντ' ἔρημον, ἡνίκ' ἐκ τῆς ποντίας
Χρύσης κατέσχον δεῦρο ναυβάτῃ στόλῳ.
τότ' ἄσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλου
εὕδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ πέτρᾳ,
λιπόντες ᾤχονθ', οἷα φωτὶ δυσμόρῳ
ῥάκη προθέντες βαιὰ καί τι καὶ βορᾶς
ἐπωφέλημα σμικρὸν, οἵ' αὐτοῖς τύχοι.

See inf. 409. From διῆλθε the simple verb is to be supplied to οἴκαδε.—For που perhaps πω, 'up to this time.' The existence of the rumour, rather than the actual transmission of it, is expressed by μηδαμοῦ.

263. ὃν οἱ κ.τ.λ. Mr. Blaydes has an excellent note on the frequent termination of verses in Sophocles with words closely belonging to the next line. Hence he infers that in the recitation "one verse ran into another without any observable pause."

267. χαράγματι, 'the scratch,' i. e. the fang, the result being poetically substituted for the instrument. The story was told in the Cypria. Proclus (ap. Welcker, Ep. Cycl. ii. p. 507), ἔπειτα καταπλέουσιν εἰς Τένεδον, καὶ εὐωχουμένων αὐτῶν Φιλοκτήτης ὑφ' ὕδρου πληγεὶς διὰ τὴν δυσοσμίαν ἐν Λήμνῳ κατελείφθη.

268. ξὺν ᾗ, sc. νόσῳ, 'with which disease upon me they left me here all alone and went off.' It is difficult to render προθέντες, which has the notion of exposure to the first comer, τοὐπιόντος ἁρπάσαι Oed. Col. 752. Inf. 274 it means simply 'setting before me.'

271. ἄσμενοι, 'delighted,' viz. at the opportunity of leaving me without violence or any contest of words. Dindorf and others spoil the sense by reading ἄσμενον. Philoctetes does not mean that he was glad to sleep, but that they were glad to leave him when he was asleep after his long toss on the sea. And so Wunder rightly explains it.

272. πέτρᾳ for πέτρῳ seems a necessary correction, and it is due to Mr. Blaydes. Conversely πέτρων προβλήματα, 'a defence against stones,' is equally required in Aesch. Theb. 673 for πετρῶν. The word πέτρα often means 'a grot,' as Κωρυκὶς πέτρα in Eum. 22.

275. αὐτοῖς is here *ipsis*, as inf. 316. They left me, he says, a scant score of provisions; may they some day have no better themselves!—οἷα φωτὶ, 'such as would do for,' &c.

σὺ δή, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς
αὐτῶν βεβώτων ἐξ ὕπνου στῆναι τότε;
ποῖ' ἐκδακρῦσαι, ποῖ' ἀποιμῶξαι κακά;
ὁρῶντα μὲν ναῦς ἃς ἔχων ἐναυστόλουν
πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἔντοπον,
οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου
κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν
ηὕρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρὸν,
τούτου δὲ πολλὴν εὐμάρειαν, ὦ τέκνον.
ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι,
κἄδει τι βαιᾷ τῇδ' ὑπὸ στέγῃ μόνον
διακονεῖσθαι. γαστρὶ μὲν τὰ σύμφορα
τόξον τόδ' ἐξηύρισκε, τὰς ὑποπτέρους
βάλλον πελείας· πρὸς δὲ τοῦθ', ὅ μοι βάλοι
νευροσπαδὴς ἄτρακτος, αὐτὸς ἂν τάλας
εἰλυόμην δύστηνος ἐξέλκων πόδα
πρὸς τοῦτ' ἄν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,

276. *ἀνάστασιν*, the cognate accusative. 'What do you suppose were my feelings when I rose from my slumbers and found them gone?'

278. *ποῖα*. The meaning is not so much *ποῖα κακὰ*, as *ποῖα οἰμώγματα ἀποιμῶξαι τὰ παρόντα κακά*. Grammatically, however, *ποῖα* must, of course, be construed with *κακά*.

281. *ὅστις*. This approximation to the Latin idiom, *qui mihi opem ferret*, is worthy of notice. We should rather have expected *ἀρκέσοι*. — *συλλάβοιτο*, 'assist me in the malady with which I was afflicted,' lit. 'take a hand in the disease for (or with) me who was suffering from it.'

285. *χρόνος διὰ χρόνου*. 'Month after month,' we should say. The *διὰ* gives the idea of succession, as Trach. 29, *νὺξ γὰρ εἰσάγει καὶ νὺξ ἀπωθεῖ διαδεδεγμένη πόνον*. The MSS. give *ὁ μὲν χρόνος οὖν*, for which perhaps we should read *νυν*, though the enclitic is mostly used with imperatives. Nothing can be more unwarrantable than Mr. Blaydes' alteration, *ὁ μὲν χρόνου ποὺς δὴ βραδὺς προὔβαινέ μοι*, where *δὴ* occupies a wrong place even metrically, as coming immediately after the caesura. The tragics do not write such verses as this, *ὁ μὲν πατὴρ γάρ μοι δέδωκ' ἵππον καλὸν*, or (if found at all) they are very exceptional. Cf. 298, where however *γὰρ οὖν* are regarded as combined. See sup. v. 42.

287. *διακονεῖσθαι*, 'to serve myself.' Ar. Ach. 1015, *ἤκουσας ὡς μαγειρικῶς — αὑτῷ διακονεῖται;*

289. *ὅ μοι βάλοι*, *quod mihi percussisset sagitta*. The usual indefinite optative of the aorist with the imperfect of past narrative. The idiom is common, and depends on the principle that the imperfect does not express a definite and completed act, and therefore its correlative verb shares in the vagueness of the action. The addition of *ἄν*, in a 'condition fulfilled' (as Hermann calls it), gives the notion of casual and occasional action. So in 294—5.—*νευροσπαδὴς*, lit. 'string-drawn,' more properly applies to a bow than to an arrow; but, like *ἅρμα* and *ἵππος*, the Greeks treat such closely connected things as identical. —*εἰλυόμην*, 'I used to stagger along, unhappy wretch! with my foot trailing after me.' There is no need to read *δύστηνον*, with Canter. Hesychius has *εἰλυόμην· ἐκρυπτόμην*. Perhaps he wrote *ἐκυπτόμην*, 'I stooped.'—*ἐξέλκων*, i. e. *ἐκ στέγης*, v. 286. The *ἄν* is repeated with the emphatic *πρὸς τοῦτο*.

καί που πάγου χυθέντος, οἷα χείματι,
ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας
ἐμηχανώμην· εἶτα πῦρ ἂν οὐ παρῆν,
ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων, μόλις
ἔφην' ἄφαντον φῶς, ὃ καὶ σώζει μ' ἀεί.
οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα
πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ.
φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθε.
ταύτῃ πελάζει ναυβάτης οὐδεὶς ἑκών.
οὐ γάρ τις ὅρμος ἐστὶν, οὐδ' ὅποι πλέων
ἐξεμπολήσει κέρδος, ἢ ξενώσεται.
οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.
τάχ' οὖν τις ἄκων ἔσχε· πολλὰ γὰρ τάδε
ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.
οὗτοί μ', ὅταν μόλωσιν, ὦ τέκνον, λόγοις
ἐλεοῦσι μὲν, καί πού τι καὶ βορᾶς μέρος
προσέδοσαν οἰκτείραντες, ἤ τινα στολήν·
ἐκεῖνο δ' οὐδεὶς, ἡνίκ' ἂν μνησθῶ, θέλει,
σῶσαί μ' ἐς οἴκους, ἀλλ' ἀπόλλυμαι τάλας

293. *οἷα χείματι.* We may supply *φιλεῖ γίγνεσθαι.* See sup. 273. It is not, of course, that in such cases there is any real ellipse; we mentally supply the word or words which our own idiom requires in similar propositions.

296. *ἐκτρίβων,* 'wearing away' (Eur. Ion 2), is again not quite correct. The idea of rubbing two stones suggests the inevitable wearing of them as the result. Mr. Blaydes would read *ἂν τρίβων.*—*μόλις,* 'at last,' after repeated failures.

298. *γὰρ οὖν.* 'For indeed a house for shelter with fire for my use supplies me with everything except health.' See on 768. If *ἐμὲ* be regarded as emphatic, the sense will be more general; 'a shelter with fire supplies men's ordinary wants; but it does not supply *me* with what I most desire.'

300. *μάθῃς,* which is retained in most of the editions, is certainly a solecism. In the hortative, the first person only can be used, *φέρε μάθω* or *μάθωμεν.* But there is nothing in the use of the Greek subjunctive, rightly understood, that can justify *φέρε μάθῃς.* It must not be confounded with the Latin *age discas.* Mr. Blaydes and Schneidewin rightly edit *μάθε.*

302. *οὐ γὰρ,* sc. *ταύτῃ.* 'There is no harbour here, no (mart) to which one can sail to make gains by trade, no (city) where he will find hospitality.' Aesch. Suppl. 745, *οὐδ' ὅρμος, οὐδὲ πεισμάτων σωτηρία.* Hesych. *ξενώσεται· ὑποδέξεται.* He seems to have taken it in a medial sense; but it is more probably passive; see on v. 48.

304. *οὐκ ἐνθάδ'.* 'No! 'tis not to this island that their voyages are made by wise men.'

305. *τάχ' οὖν.* Perhaps we should read either *τάχ' ἂν* or *εἰ δ' οὖν,* 'or, if a man *does* touch here,' &c., the clause *πολλὰ γὰρ—χρόνῳ* being parenthetic. Without the *ἂν, τάχα* is rarely used in the sense of *ἴσως.* But the Schol. Med. on Aesch. Eum. 597 (Dind.) has *τάχα· ἀντὶ τοῦ ἴσως.* (See on this verse the Preface.)—*ἄκων,* cf. 301.—*ἔσχε,* here for *προσέσχε.*

ἔτος τόδ' ἤδη δέκατον ἐν λιμῷ τε καὶ
κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.
τοιαῦτ' Ἀτρεῖδαί μ' ἤ τ' Ὀδυσσέως βία,
ὦ παῖ, δεδράκασ'· οἷς Ὀλύμπιοι θεοὶ
δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

XO. ἔοικα κἀγὼ τοῖς ἀφιγμένοις ἴσα
ξένοις ἐποικτείρειν σε, Ποίαντος τέκνον.

NE. ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις,
ὡς εἶσ' ἀληθεῖς οἶδα, συντυχὼν κακῶν
ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας.

ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις
ἔγκλημ' Ἀτρείδαις, ὥστε θυμοῦσθαι παθών;

NE. θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε,
ἵν' αἱ Μυκῆναι γνοῖεν ἡ Σπάρτη θ' ὅτι
χἠ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφυ.

314. *βία.* Buttmann, quoted by Linwood, well observes that an epic phrase is used to express, not mere prowess, but actual violence and bullying.

315. Porson (Adversaria, p. 199) not noticing that here, as sup. 275, *αὐτοῖς* means *ipsis*, proposed *οἵ'* for *οἷς*, in which he is followed by most of the editors. No change however is required: *quibus dent di et ipsis pati propiam male mihi fecerunt.* Linwood and Neue rightly retain *οἷς*.

318. *ἐποικτείρειν.* Both the present and the future infinitive are used with *ἔοικα*, which is equivalent to *εἰκός ἐστιν ἐμὲ*, &c., as *δίκαιος* or *ἄξιός εἰμι* is more idiomatic than the neuter impersonal use. Aesch. Cho. 926, *ἔοικα θρηνεῖν ζῶσα πρὸς τύμβον μάτην.* Suppl. 909, *ἔλξειν ἔοιχ' ὑμᾶς ἀπυσπάσας κώμης.* Here the reference is to *προσέδοσαν οἰκτείραντες* in 309, and perhaps *ἐποικτερεῖν* is the true reading, 'it is likely that I too shall feel as much pity for you as the strangers who arrived' (v. 305). By these ambiguous and half-ironical words the chorus hold out a hope of aid, and Neoptolemus further secures the confidence of Philoctetes by pretending a common hatred of the Atridae.

320. *κακῶν.* See v. 265. He adds his own testimony, he says, on hearing the statements just made, that Ulysses and the Atridae are really bad and treacherous. As *συντυχεῖν* usually takes the dative, and means 'to fall in with' some one, perhaps *σὺν τυχὼν* should be read, i. e. *σὺν σοὶ τυχών.* So Aesch. Ag. 1644, *τί δῆ—οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνῇ.* Or the compound might be intended to express *σὺν σοὶ* or *ἅμα τυχών.* But Wunder well compares Oed. Col. 1182, *ἐναισίου δὲ συντύχοιμι,*—a passage which removes all excuse for altering the text into *ὡς εἶσ' ἀληθεῖς· οἶδα γὰρ τυχὼν κ.τ.λ.* (So Mr. Blaydes has edited.)

321. Neue alone retains the MSS. reading *θυμῷ γένοιτο*, after which he places a comma. 'To satisfy my rage' seems the obvious and necessary sense. Schol. *εἴθε γένοιτό μοι ὠργισμένῳ*, &c., but *θυμῷ* could not mean this.

325. *Μυκῆναι.* The city of Agamemnon and the city of Menelaus are mentioned together; and Neoptolemus hints, that though only a *νησιώτης*, whom the Greeks affected to hold in contempt, he will some day show them what a son of Achilles can do. Eur. Andr. 14, *τῷ νησιώτῃ Νεοπτολέμῳ δορὸς γέρας δοθεῖσα.* Rhes. 701, *ἦ νησιώτης σποράδα κέκτηται βίον;* — The optative *γνοῖεν* follows *γένοιτο* by a not uncommon law of attraction, on which see inf. 409. 961. Aesch. Eum. 287.

ΦΙ. εὖ γ', ὦ τέκνον. τίνος γὰρ ὧδε τὸν μέγαν
χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;
ΝΕ. ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ' ἐρῶ,
ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολών.
ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν,
ΦΙ. οἴμοι· φράσῃς μοι μὴ πέρα, πρὶν ἂν μάθω
πρῶτον τόδ', ἢ τέθνηχ' ὁ Πηλέως γόνος;
ΝΕ. τέθνηκεν, ἀνδρὸς οὐδενὸς, θεοῦ δ' ὕπο,
τοξευτὸς, ὡς λέγουσιν, ἐκ Φοίβου δαμείς.
ΦΙ. ἀλλ' εὐγενὴς μὲν ὁ κτανών τε χὠ θανών.
ἀμηχανῶ δὲ πότερον, ὦ τέκνον, τὸ σὸν
πάθημ' ἐλέγχω πρῶτον, ἢ κεῖνον στένω.
ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας,
ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν.
ΦΙ. ὀρθῶς ἔλεξας. τοιγαροῦν τὸ σὸν φράσον
αὖθις πάλιν μοι πρᾶγμ', ὅτῳ σ' ἐνύβρισαν.
ΝΕ. ἦλθόν με νηὶ ποικιλοστόλῳ μέτα
δῖός τ' Ὀδυσσεὺς χὠ τροφεὺς τοὐμοῦ πατρὸς,
λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην,

327. *τίνος κ.τ.λ.* The syntax is rather confused; *τίνος ἐγκαλῶν ἐλήλυθας* would mean 'with what claim against them have you come?' and *τίνος χόλον θέμενος* would be right, but not *τίνος χόλον ἐγκαλῶν κατά τινος*. Nor, again, can *χόλον* be regarded as a cognate accusative. The most natural expression would have been *τίνος ἕνεκα τὸν μέγαν χόλον κατ' αὐτῶν ἐποιήσω;* Mr. Blaydes only weakens the verse by reading *ὧδ' ἔχων μέγαν χόλον*.

335. *τοξευτός.* The narrative is given in Q. Smyrnaeus iii. 60, where Apollo is said to have wounded Achilles in the ankle, the only part which was mortal. The event is barely alluded to in the Iliad, xxii. 358, but three times in the Odyssey, iii. 109, v. 107, xxiv. 55.

338. *ἐλέγχω*, the deliberative conjunctive, 'whether I should inquire into.'

339. The elision of *σὰ* is rare, but permissible where the context does not allow it to be confounded with *σέ*. See Oed. R. 329. Philoctetes doubts whether he should more condole with the living or bewail the deceased; to which kindly remark Neoptolemus returns the not less courteous reply, that he has troubles enough of his own, without weeping for those of others.

341. *τοιγαροῦν*, i.e. as you say it is needless to grieve at present for the death you have mentioned. He desires to know what was meant by *ἐξελωβήθην*, v. 330.

344. *δῖος*, 'the lordly Ulysses,'—an Homeric epithet, Il. i. 145. He may mean to convey the notion of a dignity and an authority that was not to be resisted.—*ὁ τροφεὺς*, viz. Phoenix. Accounts appear to have differed as to what envoys went to bring Neoptolemus to Troy. In Q. Smyrnaeus, vi. 64, it is said that Diomede and Ulysses were sent; *ἀλλ' ἄγε, Τυδέος υἷα μενεπτόλεμόν τ' Ὀδυσῆα πέμψωμεν Σκῦρόνδε θοῶς ἐν νηῒ μελαίνῃ, οἵ ῥα παραιπεπιθόντες Ἀχιλλέος ὄβριμον υἷα ἄξουσιν.* Apollodorus, iii. 13, 8, *Ὀδυσσεὺς δὲ μηνυθέντα παρὰ Λυκομήδους ζητῶν Ἀχιλλέα, σάλπιγγι χρησάμενος εὗρε, καὶ τοῦτον τὸν τρόπον εἰς Τροίαν ἦλθε* [Νεοπτόλεμος]. *συνείπετο δὲ αὐτῷ Φοῖνιξ ὁ Ἀμύντορος.*

345. Perhaps, *εἴτ' ἀληθὲς ἦν εἴτ' οὖν μάτην*. Aesch. Cho. 670, *εἴτ' οὖν κομίζειν—εἴτ' οὖν μέτοικον θάπτειν*.

ὡς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο
πατὴρ ἐμὸς, τὰ πέργαμ' ἄλλον ἢ 'μ' ἑλεῖν.
ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολὺν
χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχὺ
μάλιστα μὲν δὴ τοῦ θανόντος ἱμέρῳ,
ὅπως ἴδοιμ' ἄθαπτον· οὐ γὰρ εἰδόμην·
ἔπειτα μέντοι χὠ λόγος καλὸς προσῆν,
εἰ τἀπὶ Τροίᾳ πέργαμ' αἱρήσοιμ' ἰών.
ἦν δ' ἦμαρ ἤδη δεύτερον πλέοντί μοι,
κἀγὼ πικρὸν Σίγειον οὐρίῳ πλάτῃ
κατηγόμην· καί μ' εὐθὺς ἐν κύκλῳ στρατὸς
ἐκβάντα πᾶς ἠσπάζετ', ὀμνύντες βλέπειν
τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.
κεῖνος μὲν οὖν ἔκειτ'· ἐγὼ δ' ὁ δύσμορος,
ἐπεὶ δάκρυσα κεῖνον οὐ μακρῷ χρόνῳ,

347. Hesych. Πέργαμα· ἡ ἀκρόπολις τῆς Ἰλίου.

349. ἐπέσχον. They did not long detain me from (lit. and so prevent my) sailing with all speed with the double object in view, first and principally of seeing my father before he was buried; secondly, to have the honour and glory which was promised me of being the captor of Troy. The sense is, 'this was no sooner said than we sailed away to Troy.'

351. εἰδόμην. It is clear that we must supply ζῶντα from the contrast implied. Compare also Q. Smyrn. ix. 50, where Neoptolemus thus laments over the body of Achilles: χαῖρε πάτερ καὶ ἔνερθε κατὰ χθονός· οὐ γὰρ ἔγωγε λήσομαι οἰχομένοιο σέθεν ποτὶ δῶμ' Ἀΐδαο. ὡς εἴθε ζωόν σε μετ' Ἀργείοισι κίχανον· —νῦν δ' οὔτ' ἂρ σύ γ' ἐσείδες ἐὺν τέκος, οὔτε σ' ἔγωγε εἶδον ζωὸν ἐόντα λιλαιόμενός περ ἰδέσθαι. The commentators, who are impressed with the notion that our Homeric texts were familiar to the tragics, find endless difficulties in reconciling conflicting accounts. Prof. Jebb, in the Journal of Philology, ii. p. 70, discusses this passage at some length, and concludes that we should read εἰ γὰρ εἰδόμην, 'would that I *had* seen him!'

352. χὠ λόγος καλός. This is what has been called a "tertiary predicate." 'Besides, the report that attached was an honourable one, if by going I should take the acropolis at Troy.' The future optative is seldom used conditionally; but the mood is affected by προσῆν. The present proposition would be, καλός μοι ὁ λόγος, εἰ τὰ Πέργαμα αἱρήσω, Lat. *si capturus sum*. The same construction occurs inf. 376.

355. κἀγὼ κ.τ.λ. 'I had been sailing for more than a day when I put in at that fatal Sigeum with a wind-sped bark.' This use of πικρὸς, when anything is done to one's cost and disadvantage, is common enough. So Od. xvii. 448, μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἵκηαι. Nothing can be tamer or feebler than Mr. Blaydes' κἀγὼ 's ἄκρον Σίγειον κ.τ.λ.

358. Porson, Advers. p. 199, would put a comma at ὄντα, and understand it thus, 'protesting they saw in me the likeness of the deceased, Achilles himself come to life again,' οὐ παῖς Ἀχιλλέως, ἀλλ' ἐκεῖνος αὐτὸς εἶ. Q. Smyrn. vii. 176, αἶψα δέ οἱ κίον ἄντα τεθηπότες, οὕνεχ' ὁρῶντο θαρσαλέῳ Ἀχιλῆι δέμας περικαλλὲς ὁμοῖον. *Ib.* 537, οἱ δ' ἂρ' ἀμηχανίῃ βεβολημένοι ἔνδοθεν ἦτορ Τρῶες ἔφαντ' Ἀχιλῆα πελώριον εἰσοράασθαι αὐτὸν ὁμῶς τεύχεσσι.

359. ἔκειτο, 'was lying dead.' The word implies, with or without πεσὼν, the impossibility of being restored to life. So Agam. 1285, ἄξειν νιν ὑπτίασμα κειμένου πατρός. Cf. El. 1134.

ἐλθὼν Ἀτρείδας πρὸς φίλους, ὡς εἰκὸς ἦν,
τά θ' ὅπλ' ἀπῄτουν τοῦ πατρὸς τά τ' ἄλλ' ὅσ' ἦν.
οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,
ὦ σπέρμ' Ἀχιλλέως, τἄλλα μὲν πάρεστί σοι
πατρῷ' ἐλέσθαι, τῶν δ' ὅπλων κείνων ἀνὴρ
ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος.
κἀγὼ δακρύσας εὐθὺς ἐξανίσταμαι
ὀργῇ βαρείᾳ, καὶ καταλγήσας λέγω,
ὦ σχέτλι', ἦ τολμήσατ' ἀντ' ἐμοῦ τινὶ
δοῦναι τὰ τεύχη τἀμὰ, πρὶν μαθεῖν ἐμοῦ;
ὁ δ' εἶπ' Ὀδυσσεὺς, πλησίον γὰρ ὢν κυρεῖ,
ναὶ, παῖ, δεδώκασ' ἐνδίκως οὗτοι τάδε·
ἐγὼ γὰρ αὐτ' ἔσωσα κἀκεῖνον παρών.
κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς
τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος,
εἰ τἀμὰ κεῖνος ὅπλ' ἀφαιρήσοιτό με.
ὁ δ' ἐνθάδ' ἥκων, καίπερ οὐ δύσοργος ὤν,
δηχθεὶς πρὸς ἀξήκουσεν ὧδ' ἠμείψατο·
οὐκ ἦσθ' ἵν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἵν' οὔ σ' ἔδει.

361. *φίλους*, i. e. *πρὸς Ἀτρείδας ὡς φίλους ὄντας*. Hence *ὡς εἰκὸς ἦν*, 'as it was right that I should,' viz. having as yet no quarrel with them. This clause can only refer to the following verse, with which it is at least superfluous, if we adopt Mr. Blaydes' change of *φίλους* into *διπλοῦς*.

366. *κρατύνειν* here, as frequently, is a synonym of *κρατεῖν*. See 1059.

367. *δακρύσας*. 'Bursting into tears, I lose all control of myself' (or perhaps, 'I get up to go'). Again Mr. Blaydes spoils the verse by his feeble *κἀγὼ 'ξακούσας*.

368. *καταλγήσας*. 'Giving vent to my indignation against them.' A rare compound. Aeschylus has *μεταλγεῖν*, Suppl. 400.

370. *τὰ τεύχη τἀμά*, 'those arms which were properly mine.'—*πρὶν μαθεῖν ἐμοῦ* is, 'before you knew my wish and heard my claims.'

371. *ὁ δ' εἶπ' Ὀδυσσεύς*. For this Homeric use of the article compare Eur. El. 781, *ὁ δ' εἶπ' Ὀρέστης*.—*κυρεῖ* Porson and others for *κύρει*. Brunck's reading, *ἦν κυρῶν*, adopted by most, is supported by *ποῦ κυρῶν εἶῃς* inf. 544.

373. *ἐγὼ γάρ*. Ulysses puts in a claim to the arms on the ground of having rescued them and the body of Achilles in the fight. See Od. v. 310, where Ulysses wishes he had died *ἤματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι*. In Q. Smyrnaeus iii. 217 Ajax is said to have kept off the Trojans from the body, but *ib.* 320 Ulysses and others assist him.—*κἀκεῖνον*, i. e. *νεκρὸν ὄντα*.

376. *κεῖνος*, 'that fellow.' The more full sense is, ('telling them how indignant I should be at their apathy or injustice) if,' &c.

377. *ἐνθάδ' ἥκων*. When he had come to this, viz. to the being called a rogue and a cheat by me, though not naturally ill-tempered, he gave a reply which showed he was stung by what had been said of him. The reply implied a taunt on Neoptolemus for his absence from the defence of his father, and with some bitterness Ulysses adds, that he shall never carry back the arms to his island home at Scyros.

καὶ ταῦτ' ἐπειδὴ καὶ λέγεις θρασυστομῶν,
οὐ μή ποτ' ἐς τὴν Σκῦρον ἐκπλεύσῃς ἔχων.
τοιαῦτ' ἀκούσας κἀξονειδισθεὶς κακὰ
πλέω πρὸς οἴκους, τῶν ἐμῶν τητώμενος
πρὸς τοῦ κακίστου κἀκ κακῶν Ὀδυσσέως.
κοὐκ αἰτιῶμαι κεῖνον ὡς τοὺς ἐν τέλει.
πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων
στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν
διδασκάλων λόγοισι γίγνονται κακοί.
λόγος λέλεκται πᾶς· ὁ δ' Ἀτρείδας στυγῶν
ἐμοί θ' ὁμοίως καὶ θεοῖς εἴη φίλος.

ΧΟ. ὀρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διὸς, στρ.
ἃ τὸν μέγαν Πακτωλὸν εὔχρυσον νέμεις,
σὲ κἀκεῖ, μᾶτερ πότνι', ἐπηυδώμαν,
ὅτ' ἐς τόνδ' Ἀτρειδᾶν ὕβρις πᾶσ' ἐχώρει,
ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,
ἰὼ μάκαιρα ταυροκτόνων
λεόντων ἔφεδρε, τῷ Λαρτίου

381. ἐκπλεύσῃς. As the future is ἐκπλεύσομαι, this passage establishes the idiom οὐ μὴ ποιήσῃς, &c., which some would limit to the second aorist of the active, preferring the future to the first aorist.

387. οἱ δ' ἀκοσμοῦντες. 'Those people who are disobedient (or mutinous) are made so by the words of their leaders as teachers,' i. e. they are not so by nature or disposition. Antig. 730, ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν;

390. ἐμοί θ' ὁμοίως. 'May he be as much hated by the gods as he is by me.' So Aesch. Suppl. 752, καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ', ὦ τέκνα, εἰ σύί τε καὶ θεοῖσιν ἐχθαιροίατο.

391. This short address of the chorus to the Asiatic Earth-goddess (Rhea), the antistrophe to which occurs at v. 507, takes the place of a regular stasimon, because the action is so continuous that no separation of the acts is as yet possible. The topic still turns on the insolence of the Atridae, and the chorus merely say that they protested in the name of the Great Mother against the injustice done to Neoptolemus in the contest for the arms, and that in the very region over which she presides.

394. νέμεις, 'dost hold in thy sway. "The Pactolus had its source in Mount Tmolus, the favourite abode of Cybele, was a tributary of the Hermus, and flowed near Sardis."—*Mr. Blaydes.*

395. κἀκεῖ, at Troy as well as here in Lemnos.—ἐπηυδώμαν, a common deponent form, *invocabam.* Hesych. ἐπηύδων· ἐπεφώνουν, which is thought to refer to this passage.

399. παρεδίδοσαν. We should expect ἄλλῳ, or Ὀδυσσεῖ, but the precise sense seems to be, that the insolence and injustice of the Atridae fell with all its force on Neoptolemus, the rightful claimant, when they were adjudging or making over the possession of the arms. The Schol. construes παρεδίδοσαν τῷ Λαρτίου, but this is straining the natural order of the words, which ought to mean that Ulysses had made the goddess a special object of worship, and ought not to have offended her by an unjust act.

401. τῷ Λαρτίου. For this form of the word see Prof. Jebb on Aj. 1. Ulysses is here called the worshipper of the goddess, though elsewhere we find Pallas as his familiar patroness. Perhaps the older legends traced the result of the

σέβας ὑπέρτατον.
ΦΙ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφὲς
λύπης πρὸς ἡμᾶς, ὦ ξένοι, πεπλεύκατε,
καί μοι προσάδεθ' ὥστε γιγνώσκειν ὅτι
ταῦτ' ἐξ Ἀτρειδῶν ἔργα κἀξ Ὀδυσσέως.
ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ
γλώσσῃ θιγόντα καὶ πανουργίας, ἀφ' ἧς
μηδὲν δίκαιον ἐς τέλος μέλλοι ποιεῖν.
ἀλλ' οὔ τι τοῦτο θαῦμ' ἔμοιγ', ἀλλ' εἰ παρὼν
Αἴας ὁ μείζων ταῦθ' ὁρῶν ἠνείχετο.
NE. οὐκ ἦν ἔτι ζῶν, ὦ ξέν'· οὐ γὰρ ἄν ποτε
ζῶντός γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.
ΦΙ. πῶς εἶπας; ἀλλ' ἦ χοὗτος οἴχεται θανών;
NE. ὡς μηκέτ' ὄντα κεῖνον ἐν φάει νόει.
ΦΙ. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,
οὐδ' οὐμπολητὸς Σισύφου Λαερτίῳ,

contest to some prayer or vow made to Rhea. For the lion-car of the goddess see the splendid passage in Lucretius, ii. 600.

403. *σύμβολον*. The idea evidently is, that the share or portion of grief and trouble that each possesses is the exact counterpart of the other, like the half coin or token which was given to friends or strangers as a means of sure recognition. See Med. 613. Hel. 291. Rhes. 220. The meaning then is, 'You have brought on your part a grief that exactly matches mine;' or, 'you have come with one point at least on which our griefs clearly agree.' The common rendering, "having a manifest token," gives but little sense. Mr. Blaydes rightly apprehends the meaning to be, that "the fact of Neoptolemus having a like cause of annoyance as himself is a sufficient recommendation or introduction to him." In other words, 'there can be no mistake about the equal ground of complaint against the Atridae which Philoctetes and Neoptolemus, with the chorus his friends and sympathizers (*ὦ ξένοι*), have now to allege.' It is in reference to the coincidence of the two halves of such a token that *προσάδειν* follows; and *γιγνώσκειν* expresses the result of such coincidence when brought to the test.

407. *ἂν θιγόντα*, i. e. *ὅτι θίγοι ἄν*. 'I well know that he would deal eloquently with any theme, however base, and any villainy which would result in his doing something unfair.' — *μηδὲν, ex quo effecturus sit*, &c. The conditional notion of *εἰ μέλλει* affects the negative. See on 255, and for *μέλλοι* (al. *μέλλει*), on 325.

411. *ὁ μείζων*, viz. the son of Telamon.

413. *ἐσυλήθην*. Compare *πατρὸς γέρας συλῶντες* inf. 1365, where see the note.

416—18. The negative is repeated, as *ἄν* often is, because it has preceded the verb by some considerable interval. 'But not so the son of Tydeus, nor that brat of Sisyphus bought for money (as a supposititious child) by Laertes,—there is no chance of *their* being dead; (I say, no chance,) for it would have been right that such men as these should be no longer in life.' In the difficult passage Oed. R. 328 we have the negative similarly doubled, *ἐγὼ δ' οὐ μή ποτε, τἄμ' ὡς ἂν εἴπω, μὴ τὰ σ' ἐκφήνω κακά*, where *ὡς ἂν εἴπῃς* is perhaps the true reading, 'however you may speak of *my* conduct,' i. e. however harshly. Diomede is here named with dislike because he was an associate of Ulysses in most of his adventures, and had joined in putting Philoctetes ashore. See on 344.

417. *Λαερτίῳ* Dind., Blaydes, Schnei-

οὐ μὴ θάνωσι· τούσδε γὰρ μὴ ζῆν ἔδει.
NE. οὐ δῆτ'· ἐπίστω τοῦτό γ'· ἀλλὰ καὶ μέγα
θάλλοντές εἰσι νῦν ἐν Ἀργείων στρατῷ.
ΦΙ. τί δ' ὃς παλαιὸς κἀγαθὸς φίλος τ' ἐμὸς,
Νέστωρ ὁ Πύλιος ἔστιν; οὗτος γὰρ τά γε
κείνων κάκ' ἐξήρυκε, βουλεύων σοφά.
NE. κεῖνός γε πράσσει νῦν κακῶς, ἐπεὶ θανὼν
Ἀντίλοχος αὐτῷ φροῦδος, ὅσπερ ἦν μόνος.
ΦΙ. οἴμοι, δύ' αὖτως δεῖν' ἔλεξας, οἷν ἐγὼ
ἥκιστ' ἂν ἠθέλησ' ὀλωλότοιν κλύειν.
φεῦ φεῦ· τί δῆτα δεῖ σκοπεῖν, ὅθ' οἵδε μὲν
τεθνᾶσ', Ὀδυσσεὺς δ' ἔστιν αὖ κἀνταῦθ', ἵνα
χρὴν ἀντὶ τούτων αὐτὸν αὐδᾶσθαι νεκρόν;

dewin. Λαερτίου the MSS., but the dative is superscribed in L. The genitive might mean 'Laertius' purchased child of Sisyphus.'

418. μὴ ζῆν. The negative is here attached to the infinitive, whereas it usually belongs to the impersonal verb, as Eur. Hipp. 507, εἴ τοι δοκεῖ σοι, χρὴν μὲν οὔ σ' ἁμαρτάνειν.

421. ὃς παλαιὸς κ.τ.λ. 'What of him (i. e. τί ἔπαθεν, or τί λέγεις) who was of old my good friend?' The Greeks, who say πολλὰ καὶ ἄλλα, thus combine attributes, though not generally mere epithets. The MS. Laur. has ὡ with ὁ superscribed. There can be little doubt that the verse is interpolated, and that the poet wrote *two* verses, corresponding to the answer. Mr. Blaydes alters the text to τί δ'; ὃς παλαιὸς ἦν πατρὸς τοὐμοῦ φίλος. But it would be safer to restore Νέστωρ δ' ὁ Πύλιος ἔστιν;—ἐξήρυκε, 'used to keep away by his wise counsels the harm those men (Ulysses and Diomede) were ever desirous to do.' From a variant recorded by the Schol., κἀξεκήρυξε, Dindorf reads ἐξήρυξε, and Mr. Blaydes τάδ' ἂν κείνων κάκ' ἐξήρυξε.

425. Ἀντίλοχος. In the Iliad, xxiii. 301, the son of Nestor is alive; in Od. iii. 111 Nestor himself speaks of him as dead. In Pindar, Pyth. vi. 30, and Q. Smyrnaeus ii. 257, his death by the hand of Memnon is described.—For ὅσπερ ἦν Dindorf with Musgrave reads ὃς παρῆν, a needless change. The MSS. give ὅσπερ ἦν γόνος, which clearly cannot be retained. But μόνος, 'his only (surviving) son,' gives a good sense, and is recognized by the Schol. Mr. Linwood, who assumes that Sophocles had the Odyssey before him, in which (iii. 413) Thrasymedes is described as having returned to his father's home at Pylos, reads φροῦδος, ὃς παρῆν, γόνος.

426. Wunder, Dindorf, Neue, and Schneidewin adopt a variant from the Schol., δύ' αὖ τώδ' (MS. αὐτὼ δ') ἐξέδειξας. But ἐκδεῖξαι is quite a wrong word for λέξαι, which the context requires. 'Here are two others of whom you have told me not less terrible news,—men of whose loss I should least of all like to hear.' We have the adverb in Aj. 1179 and Trach. 1037, αὖτως, ὧδ' αὖτως, ὥς μ' ὤλεσας. Mr. Blaydes reads δύ' αὖ τώδ' ἄνδρ' ἔλεξας, which is not bad in itself, were there any authority for it. By ὀλωλότοιν understand the actual death of Antilochus and the crushing grief of Nestor. Prof. Jebb, Journal of Philology, ii. p. 72, gives reasons for thinking δύ' αὖ τώδ' ἀνδρ' ἔλεξας is the right reading.

428. τί δεῖ σκοπεῖν; 'To what must we look?' i. e. for justice and retribution on crime. Mr. Blaydes renders it, 'Why need I inquire?' Linwood gives the right sense. Cf. Ant. 922.

430. αὐτὸν is here *ipsum*, as in 316. By αὖ καὶ ἐνταῦθα the poet seems to mean that *again* Ulysses has 'cropped up' (as we say), ἀνεφάνη, i. e. appeared in life, as once before he returned alive from Hades. Neue marks the passage as corrupt, and Wunder thinks we should read, with Bothe, ἔστιν οὐκ ἐνταῦθα.

ΝΕ. σοφὸς παλαιστὴς κεῖνος, ἀλλὰ χαὶ σοφαὶ
γνῶμαι, Φιλοκτῆτ', ἐμποδίζονται θαμά.
ΦΙ. φέρ' εἰπὲ πρὸς θεῶν, ποῦ γὰρ ἦν ἐνταῦθά σοι
Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα;
ΝΕ. χοὗτος τεθνηκὼς ἦν· λόγῳ δέ σ' ἐν βραχεῖ 435
τοῦτ' ἐκδιδάξω. πόλεμος οὐδέν' ἄνδρ' ἑκὼν
αἱρεῖ πονηρὸν, ἀλλὰ τοὺς χρηστοὺς ἀεί.
ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό γε
ἀναξίου μὲν φωτὸς ἐξερήσομαι,
γλώσσῃ δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ. 440
ΝΕ. ποίου δὲ τούτου πλήν γ' Ὀδυσσέως ἐρεῖς;
ΦΙ. οὐ τοῦτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,
ὃς οὐκ ἂν εἵλετ' εἰσάπαξ εἰπεῖν, ὅπου
μηδεὶς ἐᾷ· τοῦτον οἶσθ' εἰ ζῶν κυρεῖ;

But this gives no plain or natural meaning. Mr. Blaydes' suggestions *αὖ 'νθάδ'*, *αὖ 'νταῦθ'*, *αὖ μὴ 'νταῦθ'*, *ἐνθάδ' ἐν φάει 'στὶν*, with *ὕντινα*, *ἵνα*, or *ὃν*, will satisfy no one.

431. *σοφός.* 'A clever trickster, he! But even your clever minds often find themselves caught in their own snares,' or (by a metaphor from captives) 'find themselves bound fast,' i. e. come to harm.

433. *ἐνταῦθα.* "Hoc tempore," Linwood. "At this time, on this occasion," Blaydes. This is certainly harsh. Perhaps, 'among the people we are now speaking of,' *ἐν τούτοις*. Patroclus seems here spoken of as 'the favourite' of Achilles, according to an old tradition, not alluded to in the Iliad, that the relations between Achilles and Patroclus were of a very intimate kind. Plato, Symp. p. 180, A, *Αἰσχύλος δὲ φλυαρεῖ φάσκων Ἀχιλλέα Πατρόκλου ἐρᾶν, ὃς ἦν καλλίων οὐ μόνον Πατρόκλου ἀλλὰ καὶ τῶν ἡρώων ἁπάντων, καὶ ἔτι ἀγένειος, ἔπειτα νεώτερος πολὺ, ὥς φησιν Ὅμηρος.* See Aesch. frag. Myrmid. 141, ed. Hermann, who quotes from Athenaeus xiii. p. 601, A, the statement that Sophocles introduced in his plays these allusions to boy-favourites. Apollodorus, iii. 13, fin., *καὶ φυγὼν μετὰ τοῦ πατρὸς* [*Πάτροκλος*] *παρὰ Πηλεῖ κατῴκει καὶ Ἀχιλλέως ἐρώμενος γίνεται.—σοῦ πατρὸς* Dind., Linwood, Blaydes, for *σοι π.*—For *τὰ φίλτατα*, 'the favourite,' compare Arist. Ach. 1093, *ὀρχηστρίδες, τὰ φίλταθ' Ἁρμοδίου, καλαί.*

438. *κατ' αὐτὸ τοῦτο.* 'For this very reason,' viz. because he is likely to be alive. This is a common use of *κατὰ*, which is quite an Attic synonym of *διά*. Thus, e. g., Ar. Pac. 191, *ἥκεις δὲ κατὰ τί;* The genitive seems to depend on a suppressed preposition, much as *τί νῦν κυρεῖ* should have *πάσχων* supplied. Compare Trach. 1122, *τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων.* Mr. Blaydes cites Od. ix. 174, *εἰπὲ δέ μοι πατρός τε καὶ υἱέος ὃν κατέλειπον.*

441. *ποίου γε* Linwood and Neue; but the *γε*, unusual in questions, is also badly repeated in the same verse. The best MSS. have *ποίου τε*. Mr. Blaydes reads *ποῖον σὺ τόνδ' αὖ*, but the *σὺ* without emphasis would not have been used.

442. *Θερσίτης.* It would probably be hopeless to persuade any one that this is not taken directly from Il. ii. 211. Nevertheless, it is much more probable that the poet, who throughout this play follows what are commonly called "the Cyclics," in common with Q. Smyrnaeus (i. 722), derived it from the same source, and that from them it was inserted as an episode in our Iliad.

443. *ὅπου μηδεὶς ἐᾷ.* 'Who never would have been content to speak only once (i. e. who was always eager to say more) where any one objected to it,' i. e. imposed silence on the impertinent chatterbox. The proper meaning of *οὐκ ἐᾶν* is 'to protest against,' 'to object to,' Aj. 1184. The *μὴ* is influenced by the

ΝΕ. οὐκ εἶδον αὐτὸν, ἠσθόμην δ' ἔτ' ὄντα νιν.
ΦΙ. ἔμελλ'· ἐπεὶ οὐδέν πω κακόν γ' ἀπώλετο,
ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες,
καί πως τὰ μὲν πανοῦργα καὶ παλιντριβῆ
χαίρουσ' ἀναστρέφοντες ἐξ Ἅιδου, τὰ δὲ
δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' ἀεί.
ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὕρω κακούς;
ΝΕ. ἐγὼ μὲν, ὦ γένεθλον Οἰταίου πατρὸς,
τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἴλιον
καὶ τοὺς Ἀτρείδας εἰσορῶν φυλάξομαι,
ὅπου θ' ὁ χείρων τἀγαθοῦ μεῖζον σθένει

indefinite past narration. Mr. Blaydes says the passage as it stands is nonsense; and he rewrites the verse thus, ὃς οὐκ ἂν ᾐδεῖτ' εἰς ἅπαντ' εἰπεῖν, κ.τ.λ. By 'would have' the poet means, 'if any one had given him an opportunity of speaking.'

445. αὐτόν. Here again we may perhaps render *ipsum*, and so avoid the tautology with νιν.

446. ἤμελλε, viz. περιεῖναι. 'I thought so! Nothing bad ever yet perished. No! the gods wrap round and take good care of such things; and I know not how it is that they take pleasure in bringing back from the other world all that is villainous and perverse, while that which is honest and that which is good they ever send away from the upper world.' Philoctetes speaks peevishly, and from a soured temper. For περιστέλλειν see Ant. 903, Aesch. Eum. 700, and the note there.

448. παλιντριβῆ. The compound has the same sense as παλίγκοτος, παλιστομεῖν, παλίμφημος, παλιντυχὴς (Aesch. Ag. 464), viz. the notion of something done the wrong way. The gloss of Hesychius seems corrupt, παλιντριβεῖ· κακεντρεχεῖ. The allusion is to Sisyphus, who was said to have been one of those who returned from the other world; for he, like Tantalus, is a "solar myth." Theognis 702, Σισύφου Αἰολίδεω, ὅς τε καὶ ἐξ Ἀΐδεω πολυιδρίῃσιν ἀνῆλθεν, πείσας Περσεφόνην αἰμυλίοισι λόγοις.

450. τὰ δίκαια καὶ τὰ χρηστά. 'All that is honest and all that is good.' For the article repeated, as in a distinct category of things, compare Aesch. Suppl. 962 (Dind.), τούτων τὰ λῷστα καὶ τὰ θυμηδέστατα, πάρεστι, λωτίσασθε.— For ἀποστέλλουσι, 'they send away from this world,' Schneidewin ingeniously reads προυσελοῦσι, 'they treat with contempt.'

451. ποῦ. 'Where (in what category, of just or unjust) must one reckon these things, and where (among the good or the bad) must one speak of them, when experience shows that the gods prove to be base whenever one desires to speak well of their dispensations?' By ὅταν εὕρω we must understand some pending event to be meant, which is very different from the sense of ἐπειδὴ εὑρίσκω. The use of ποῦ in ironical questions is well known. Orest. 1179, θεοῦ λέγεις πρόνοιαν· ἀλλὰ ποῦ τόδε; Iph. Aul. 406, δείξεις δὲ ποῦ μοι πατρὸς ἐκ ταὐτοῦ γεγώς; *Ibid.* 1089, ποῦ τὸ τᾶς αἰδοῦς ἢ τὸ τᾶς ἀρετᾶς ἔχει σθένειν τι πρόσωπον; Heracl. 369, ποῦ ταῦτα καλῶς ἂν εἴη παράγ' εὖ φρονοῦσιν; —ἐρευνῶν, adopted by Mr. Blaydes from a conjecture of Schneidewin, seems to have but faint probability. His own suggestion, τὰ θεῖα τιμῶν, is perhaps a better one.

454. τηλόθεν. I will look at them from afar (not come near them), and so be on my guard against them.

456. ὅπου τε. 'And (generally) where the worse man has more power than the good, and what is honourable loses influence and your clever scoundrel prevails,—with men of that kind I never will patiently bear.' So Antig. 543, λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην. Schneidewin and Mr. Blaydes read ὅπου

κἀποφθίνει τὰ χρηστὰ χὠ δεινὸς κρατεῖ,
τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ·
ἀλλ' ἡ πετραία Σκῦρος ἐξαρκοῦσά μοι
ἔσται τὸ λοιπὸν, ὥστε τέρπεσθαι δόμῳ.
νῦν δ' εἶμι πρὸς ναῦν. καὶ σὺ, Ποίαντος τέκνον,
χαῖρ' ὡς μέγιστα, χαῖρε· καί σε δαίμονες
νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.
ἡμεῖς δ' ἴωμεν· ὡς ὁπηνίκ' ἂν θεὸς
πλοῦν ἡμὶν εἴκῃ, τηνικαῦθ' ὁρμώμεθα.

ΦΙ. ἤδη, τέκνον, στέλλεσθε;

ΝΕ. καιρὸς γὰρ καλεῖ
πλοῦν μὴ 'ξ ἀπόπτου μᾶλλον ἢ 'γγύθεν σκοπεῖν.

ΦΙ. πρὸς νῦν σε πατρὸς, πρός τε μητρὸς, ὦ τέκνον,
πρός τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλὲς,
ἱκέτης ἱκνοῦμαι, μὴ λίπῃς μ' οὕτω μόνον,
ἔρημον ἐν κακοῖσι τοῖσδ' οἵοις ὁρᾷς
ὅσοισί τ' ἐξήκουσας ἐναίοντά με·

δ'.—For ὁ δεινὸς Schneidewin and Wunder read ὁ δειλὸς, which seems supported by the scholium ὁ κακὸς νικᾷ τὸν ἀγαθόν. But Hesych. has δεινός· κακὸς, πανοῦργος. There is little to choose between the two words.

459. ἀλλ' ἡ κ.τ.λ. 'No! my rock-bound Scyros shall be enough for me henceforth to please me as a home.' Here the chivalrous character of the man is seen. He prefers honour to ill-earned glory, and he would rather not be known at all than known for evil.

464. ὁπηνίκ' ἄν. 'Since as soon as ever the god allows us to sail, at that moment we are off.' Some particular time of day is generally implied in ἡνίκα, as distinct from ὅτε. Mr. Blaydes renders ὡς 'in order that,' taking ὁρμώμεθα as a subjunctive.

466. Philoctetes is surprised at the sudden departure just announced. 'What! off *already*, my son?'—'Yes, for time and tide wait for no one.' This would be our proverbial way of expressing it. See inf. 1450. But we here have a figure of speech derived from a near or a distant view of paintings. 'Time calls on us to look at sailing as a matter not so much out of ken as from a point close to us.' Hesychius gives a different explanation, alluding probably to this passage: ἐξ ἀπόπτου· ἐπὶ τοῦ ὑψηλοῦ τόπου, ὅθεν ἔστι περισκοπεῖν τὰ ὑποκείμενα. There were two interpretations of ἄποπτος, 'visible from' and 'out of sight.' See Prof. Jebb on Aj. 15, who renders this passage 'not afar off, but besides the waves, must we watch the hour to sail.' Eur. Ion 585, οὐ ταὐτὸν εἶδος φαίνεται τῶν πραγμάτων πόρρωθεν ὄντων ἐγγύθεν θ' ὁρωμένων. In the Ajax, from the contrast with φώνημ' ἀκούω, it seems to mean 'out of sight;' cf. Eur. Hipp. 86, κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὁρῶν τὸ σόν. Here it might, of course, mean 'not so much from a point commanding a distant view as from close by.' Wunder says, "the sense is, 'We must approach nearer to the shore, in order to await a favourable gale.'"

468. Philoctetes with the greatest emotion, and perhaps clasping the knees of Neoptolemus, implores him not to leave him in his misery. Only let him go in the ship, and he cares little for any discomforts in the voyage.

471. οἵοις ὁρᾷς. 'In which you have not only heard, but actually seen, that I am now living.' Mr. Blaydes, without any good reason, gives ἐν οἷς ὁρᾷς.

ἀλλ' ἐν παρέργῳ θοῦ με. δυσχέρεια μὲν,
ἔξοιδα, πολλὴ τοῦδε τοῦ φορήματος·
ὅμως δὲ τλῆθι. τοῖσι γενναίοισί τοι
τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλεές.
σοὶ δ' ἐκλιπόντι τοῦτ' ὄνειδος οὐ καλόν,
δράσαντι δ', ὦ παῖ, πλεῖστον εὐκλείας γέρας,
ἐὰν μόλω 'γὼ ζῶν πρὸς Οἰταίαν χθόνα.
ἴθ'· ἡμέρας τοι μόχθος οὐχ ὅλης μιᾶς.
τόλμησον, ἐμβαλοῦ μ' ὅπη θέλεις ἄγων,
εἰς ἀντλίαν, ἐς πρῷραν, ἐς πρύμνην, ὅποι
ἥκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.
νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνον,
πείσθητι. προσπίτνω σε γόνασι, καίπερ ὢν
ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῇς
ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου.
ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,
ἢ πρὸς τὰ Χαλκώδοντος Εὐβοίας σταθμά·
κἀκεῖθεν οὔ μοι μακρὸς εἰς Οἴτην στόλος
Τραχινίαν τε δεράδα καὶ τὸν εὔροον

473. *ἐν παρέργῳ θοῦ με.* 'Reckon me as an idle hand' (as one of the crew who has no work to do), i. e. treat me, if you will, as a common sailor, though I cannot work my passage out. It is quite wrong to render this 'put me in any out-of-the-way place.' Cf. Eur. Orest. 610, *καλὸν πάρεργον δ' αὐτὸ θήσομαι πόνων.* Mr. Blaydes' version too is hardly right, 'make a convenience of me.' He compares inf. 875, *πάντα ταῦτ' ἐν εὐχερεῖ ἔθου.*

476. *τό τ' αἰσχρόν.* 'As that only is hateful which brings discredit, so that is glorious which is good.'

477. *ἐκλιπόντι.* If you leave out, or prove a defaulter in, this present chance of doing good. Mr. Blaydes reads *τόνδ'*, but *ἐκλιπεῖν* does not mean 'to leave behind.'— *δράσαντι*, i. e. *ὅπερ λέγω.* Again Mr. Blaydes alters the reading to *σώσαντι.*

480. *μόχθος.* The trouble of getting me on board will only take one day, and not the whole of that. Mr. Blaydes thinks the voyage of about 100 miles to Oeta is meant.

482. *εἰς ἀντλίαν,* 'in the hold.' This was where the cargo was stowed, and it was foul from the bilge-water (Ar. Pac 17). It is not to be supposed that it was really used for the sailors' quarters. But he has in mind the reason of his being before put on the island (sup. 10), and he here anticipates any such objection arising from his presence in the ship.

485. Hesych. *προσπίπτω· λιπαρῶ, ἱκετεύω.* He is thought to be referring to a different reading here.

487. *στίβου.* See sup. 29.

489. The Euboeans are called Χαλκωδοντίδαι in Eur. Ion 59 from an old King Chalcodon, who is mentioned by Apollodorus, iii. 10, 8, as the father of one of Helen's many suitors. See Il. iv. 464.

491. We should probably read *δειράδ' ἢ τὸν εὔροον* Σ., which would give an alternative of landing him at the most convenient spot. The reading adopted by Dindorf from Heath, *Τραχινίαν δειράδα τε,* is intolerable, and there is no direct authority for *δεράδα,* which would suit the metre, though Hesychius has

Σπερχειὸν ἔσται, πατρί μ' ὡς δείξῃς φίλῳ,
ὃν δὴ παλαιὸν ἐξότου δέδοικ' ἐγὼ
μή μοι βεβήκῃ. πολλὰ γὰρ τοῖς ἱγμένοις
ἔστελλον αὐτὸν ἱκεσίους πέμπων λιτὰς,
αὐτόστολον πέμψαντά μ' ἐκσῶσαι δόμοις.
ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων,
ὡς εἰκὸς, οἶμαι, τοὐμὸν ἐν σμικρῷ μέρος
ποιούμενοι τὸν οἴκαδ' ἧπειγον στόλον.
νῦν δ', ἐς σὲ γὰρ πομπόν τε καὐτὸν ἄγγελον
ἥκω, σὺ σῶσον, σύ μ' ἐλέησον, εἰσορῶν
ὡς πάντα δεινὰ κἀπικινδύνως βροτοῖς
κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θἄτερα.
χρὴ δ' ἐκτὸς ὄντα πημάτων τὰ δεῖν' ὁρᾶν.

δέρα· ὑπερβολὴ ὄρους. οἱ δὲ τὰ σιμὰ τῶν ὀρῶν. There may be the same relation between δειρὰς and δέρη as between *collis* and *collum*. Linwood adopts δεράδα. Mr. Blaydes takes a wider flight, and edits Τραχινίας τε δειράδας τόν τ' εὔροον Σ.

493. παλαιόν. Here for πάλαι ἐστίν, as Thuc. i. 6, καὶ οἱ πρεσβύτεροι αὐτοῖς—οὐ πολὺς χρόνος ἐπειδὴ χιτῶνας λινοῦς ἐπαύσαντο φοροῦντες.—βεβήκῃ, a somewhat rare use of a perfect subjunctive, more usually expressed by βεβηκὼς ᾖ. We might even read, as Elmsley proposed, βέβηκε, 'as to whether he is dead.' So Eur. Hel. 119, σκοπεῖτε μὴ δόκησιν εἶχετ' ἐκ θεῶν. Thuc. iii. 53, φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν. Cobet also (Misc. Crit. p. 486), comparing this and other passages, reads μή μοι βέβηκε.—For παλαιὸν the MSS. have πάλαι ἄν. Mr. Blaydes reads πάλαι 'στὶν, Wunder παλαί' ἄν, the meaning of which is by no means clear.—τοῖς ἱγμένοις, the dative of the instrument, 'I tried to make him set out on a voyage hither, by sending him suppliant prayers by persons who arrived.' The perfect of the simple verb is rare, but occurs in Trach. 229, ἀλλ' εὖ μὲν ἵγμεθ'. The epic (intransitive) aorist is found in ἵκμενος οὖρος, 'a breeze that has come at need.' The MS. Laur. here has ἱκμένοις.

496. αὐτόστολον. 'That he would escort me with his own fleet, and bring me safe home,' lit. 'for the house.'—δόμους Blaydes, Linwood, Schneidewin, perhaps rightly.

497. ἢ τὰ τῶν δ. 'Or perhaps through the fault of those I employed.' The construction is continued as if he had said οἱ διάκονοι. Cf. El. 92, τὰ δὲ παννυχίδων, ἤδη στυγεραὶ ξυνίσασ' εὐναὶ κ.τ.λ. Aesch. Ag. 830, τὰ δ' ἐς τὸ σὸν φρόνημα, μέμνημαι κλύων. *Ibid.* 1056, τὰ μὲν γὰρ ἑστίας μεσομφάλου, ἕστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρός. Prof. Jebb renders the words in the Electra "the joys of my vigils," regarding it as the object of ξυνίσασι. In all these passages we may take the article as an accusative absolute, as in the formula καὶ τἄλλα, Aesch. Suppl. 244, Ag. 918.

500. αὐτὸν ἄγγελον, i. e. αὐτάγγελον, 'to report to him in person, and not only that, but to take me to him.'—σὺ σῶσον, viz. εἰ καὶ οἱ ἄλλοι τοῦτο παρέλιπον.

502. ὡς πάντα δεινά. 'How all things may well cause us fear.' Dr. Badham on Iph. T. 461 proposes ὡς πάντ' ἄδηλα, which is plausible, and this reading is adopted by Mr. Blaydes on the conjecture of Wakefield. Yet παθεῖν depends very well on ἐπικινδύνως κεῖται, for ἐν κινδύνῳ. And τὰ δεινὰ in 504 seems to have express reference to δεινὰ in this verse.

503. θἄτερα, a euphonic expression for κακά.

504. ἐκτὸς ὄντα. This sage advice is addressed to Neoptolemus, who is told to be most wary when prosperity seems most secure. 'One ought to be on the look out for dangers while one is yet out of trouble; and when one is prospering, then especially to have a watchful care

χὥταν τις εὖ ζῇ, τηνικαῦτα τὸν βίον
σκοπεῖν μάλιστα, μὴ διαφθαρεὶς λάθῃ. [ἀντ.
ΧΟ. οἴκτειρ', ἄναξ· πολλῶν ἔλεξεν δυσοίστων πόνων
ἆθλ', οἷα μηδεὶς τῶν ἐμῶν τύχοι φίλων.
εἰ δὲ πικρούς, ἄναξ, ἔχθεις Ἀτρείδας,
ἐγὼ μὲν, τὸ κείνων κακὸν τῷδε κέρδος
μετατιθέμενος, ἔνθαπερ ἐπιμέμονεν,
ἐπ' εὐστόλου ταχείας νεὼς
πορεύσαιμ' ἂν ἐς δόμους, τὰν θεῶν
νέμεσιν ἐκφυγών.
ΝΕ. ὅρα σὺ μὴ νῦν μέν τις εὐχερὴς παρῇς,
ὅταν δὲ πλησθῇς τῆς νόσου ξυνουσίᾳ,
τότ' οὐκ ἔθ' αὑτὸς τοῖς λόγοις τούτοις φανῇς.
ΧΟ. ἥκιστα· τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ
τοὔνειδος ἕξεις ἐνδίκως ὀνειδίσαι.
ΝΕ. ἀλλ' αἰσχρὰ μέντοι σοῦ γέ μ' ἐνδεέστερον
ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν.
ἀλλ' εἰ δοκεῖ, πλέωμεν, ὁρμάσθω ταχύς·
χὴ ναῦς γὰρ ἄξει κοὐκ ἀπαρνηθήσεταί.
μόνον θεοὶ σώζοιεν ἔκ τε τῆσδε γῆς

for his life, lest he should be ruined without being aware of it.' Compare inf. 1260.

507. The chorus support the petition of Philoctetes, being really in collusion with their master Neoptolemus to get the man quietly away from the island. 'If,' they say, 'you hate (as you do) the morose and unfriendly sons of Atreus, (if I were you) I would change my view of the harm they have done, by viewing it as a gain to this man; and I would convey him where he has set his heart on going, even to his home, on a swift well-furnished ship, and so avoid the just anger of the gods (on those who spurn a suppliant's prayers,' sup. 468).

509. *οἷα* for *ὅσσα* is due to Porson. Neue and Linwood retain the epic form. For the accusative with *τύχοι* cf. Aesch. Cho. 711 (Dind.), *τυγχάνειν τὰ πρόσφορα*. Mr. Blaydes "unhesitatingly ventures to correct *λάχοι*." But, if *λάχοι* were the true reading, why should any one have altered it to *τύχοι*?

519. *ὅρα σύ*. 'Look *you* to it (as others have had to do), lest you be a ready friend of his *now*, and one who makes light of annoyance, but when you are filled with the disease by contact with it, then you should prove to be no longer the same with your present professions.'

524. *ἀλλ' αἰσχρά*. Neoptolemus pretends to yield to the force of example. It would be discreditable in him to fall short of his companions in taking trouble to lend aid to a stranger in a time of need, *ὥστε πονεῖν πρὸς τὸ καίριον*, i.e. *καιρίως*. The dative *ξένῳ* belongs to the general proposition, 'when it is a stranger who is to be helped.'

527. *ἀπαρνηθήσεται*. Perhaps impersonally used, 'it shall not be refused him.'

528. *σώζοιεν*. 'May they continue their aid to get us safe away from this land, and to the port we desire to sail to from hence.' Philoctetes, of course, understands these ambiguous words of some

ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.
ΦΙ. ὦ φίλτατον μὲν ἦμαρ, ἥδιστος δ' ἀνὴρ,
φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανὴς
ἔργῳ γενοίμην, ὥς μ' ἔθεσθε προσφιλῆ.
ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω
ἄοικον εἰσοίκησιν, ὥς με καὶ μάθῃς
ἀφ' ὧν διέζων, ὥς τ' ἔφυν εὐκάρδιος.
οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνην θέαν
ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε·
ἐγὼ δ' ἀνάγκῃ προὔμαθον στέργειν κακά.
ΧΟ. ἐπίσχετον, μάθωμεν. ἄνδρε γὰρ δύο,
ὁ μὲν νεὼς σῆς ναυβάτης, ὁ δ' ἀλλόθρους,
χωρεῖτον, ὧν μαθόντες αὖθις εἴσιτον.

ΕΜΠΟΡΟΣ.

Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,
ὃς ἦν νεὼς σῆς σὺν δυοῖν ἄλλοιν φύλαξ
ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι,
ἐπείπερ ἀντέκυρσα, δοξάζων μὲν οὔ,
τύχῃ δέ πως πρὸς ταυτὸν ὁρμισθεὶς πέδον.

port near his home, whereas Neoptolemus means the return to Troy.—*βουλοίμεσθα* is the optative by attraction; see on 325.

531. *πῶς ἄν.* 'I only wish I could prove to you (become known to you) by some act how you have placed me under obligation.'

533. *προσκύσαντε.* 'Having first bid good-bye to.' On this word, not on *ἴωμεν*, *ὡς μάθῃς* evidently depends. See inf. 1407, *στεῖχε προσκύσας χθόνα.* Prof. Jebb, in the Journal of Philology, ii. p. 72, pronounces *εἰσοίκησις* a *vox nihili* (though *ἐνθάκησις* sup. 18 does not seem very different), and he ingeniously suggests *τήνδε προσκύψαντ' ἔσω ἄοικον εἰς οἴκησιν*, '*after one look* into the homeless home within.' However, *κύψαι* and its compounds seem comic rather than tragic, and *ἔσω*, properly expressing motion, rather favours *εἰσοίκησις*, the proper sense of which is 'a going in to live there.'

538. *ἐγὼ δέ.* 'Whereas I had learned in the school of necessity to be patient under sufferings.'

540. *ἀλλόθρους*, speaking some other language than Greek, i.e. *ξένος*. He judges by his appearance what his language would be. Cf. 235. The man who now comes as a trader, accompanied by one of the ship's crew as a guide, is the *σκοπὸς* of 128 sup., who by agreement was to return in disguise if the interview should be protracted. This trick was a clever one. The point of it is to induce Philoctetes to hurry at once to the ship, on the plea that others are in pursuit of him to take him to Troy and to his enemies in the Grecian camp.

541. *ὧν μαθόντες.* 'When you have learnt from them what they have to say, you shall afterwards go into the cave (533).

545. *ἀντέκυρσα*, sc. *αὐτῷ*. 'As I met with him by chance, I asked him to let me know where you were, since I have important news to communicate; and the freely given information I received from him deserves the same on my part' (552).

πλέων γὰρ ὡς ναύκληρος οὐ πολλῷ στόλῳ
ἐξ Ἰλίου πρὸς οἶκον ἐς τὴν εὔβοτρυν
Πεπάρηθον, ὡς ἤκουσα τοὺς ναύτας ὅτι
σοὶ πάντες εἶεν οἱ νεναυστολημένοι,
ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,
τὸν πλοῦν ποιεῖσθαι, προστυχόντι τῶν ἴσων.
οὐδὲν σύ που κάτοισθα τῶν σαυτοῦ πέρι,
ἃ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα
βουλεύματ' ἐστί· κοὐ μόνον βουλεύματα,
ἀλλ' ἔργα δρώμεν', οὐκ ἔτ' ἐξαργούμενα.

NE. ἀλλ' ἡ χάρις μὲν τῆς προμηθίας, ξένε,
εἰ μὴ κακὸς πέφυκα, προσφιλὴς μενεῖ·
φράσον δ' ἅπερ γ' ἔλεξας, ὡς μάθω τί μοι
νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις.

EM. φροῦδοι διώκοντές σε ναυτικῷ στόλῳ
Φοίνιξ ὁ πρέσβυς οἵ τε Θησέως κόροι.

NE. ὡς ἐκ βίας μ' ἄξοντες, ἢ λόγοις πάλιν;

549. *ὡς ἤκουσα τοὺς ναύτας.* 'When I had heard from him about the crew, that those who had made the voyage were all sailors of yours.' Here *σοὶ* is the possessive, from *σὸς*, and Dobree's change of *οἱ νεναυστολημένοι* into *συννεναυστολημένοι*, 'that they had all sailed with you,' i.e. and none arrived later, seems unnecessary. It is one of those changes which entirely alter the sense, and are not in themselves justified by any special difficulty in the context. Being told that the crew belonged to the ship of Neoptolemus, the man pretends that he at once conceived the idea of informing him of a plot against him. So in 648 Neoptolemus speaks of his own ship, *νεὼς τῆς ἐμῆς*. In the same sense, it is clear, the crew would be his also.

552. *τῶν ἴσων.* This seems to mean the same *παρρησία* or freedom of communication which he now desires to repay to Neoptolemus. Wunder explains, after Brunck, 'having been rewarded with some acknowledgment for the news I had brought.' So also Hermann. Buttmann, "quum ipse similem benivolentiam expertus essem." Possibly the *ἔμπορος* may mean 'having met with the same luck,' viz. *πρὸς ταὐτὸν ὁρμηθεὶς πέδον.*

554. *ἀμφὶ σοῦ νέα* is the clever emendation of Auratus for *ἀμφί σ' οὕνεκα.* The 'new plots' have reference to the former plan of bringing him from Scyros.

556. *ἐξαργούμενα*, 'left undone,' lit. 'being idled away.' Schol. *ἀναβολὴν ἔχοντα.* A rare word, used in the active by Aristotle, Eth. i. 9, *οἷον τῷ καθεύδοντι ἢ καὶ ἄλλως πως ἐξηργηκότι.*

558. The present *μένει* seems to suit *εἰ μὴ πέφυκα* better than the MS. reading *μενεῖ.* 'The gratitude for your zeal in my behalf remains in me as a friendly sentiment, if (as I believe) I am not by nature ungrateful.' Mr. Blaydes substitutes for *προσφιλὴς* a guess of little value, *πέφυκά γ', ἀσφαλής.*

559. *φράσον δὲ κ.τ.λ.* 'But explain to me clearly the precise meaning of what you said.' The *γε*, it must be confessed, is *otiose*, unless the poet meant *φράσον δέ γε.*

562. The 'sons of Theseus,' Acamas and Demophoon, are taken, not from the Iliad, but from the *Ἰλίου Πέρσις* attributed to Arctinus.

563. *πάλιν.* He pretends that he left the Grecian camp in disgust, v. 383, and asks if the Greeks are in pursuit of him

ΕΜ. οὐκ οἶδ'· ἀκούσας δ' ἄγγελος πάρειμί σοι.
ΝΕ. ἦ ταῦτα δὴ Φοίνιξ τε χοἱ ξυνναυβάται
οὕτω καθ' ὁρμὴν δρῶσιν Ἀτρειδῶν χάριν ;
ΕΜ. ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.
ΝΕ. πῶς οὖν Ὀδυσσεὺς πρὸς τάδ' οὐκ αὐτάγγελος
πλεῖν ἦν ἕτοιμος ; ἦ φόβος τις εἰργέ νιν ;
ΕΜ. κεἰνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς
ἔστελλον, ἡνίκ' ἐξανηγόμην ἐγώ.
ΝΕ. πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει ;
ΕΜ. ἦν δή τις. ἀλλὰ τόνδε μοι πρῶτον φράσον
τίς ἐστίν· ἂν λέγῃς δὲ μὴ φώνει μέγα.
ΝΕ. ὅδ' ἔσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένε.
ΕΜ. μή νύν μ' ἔρῃ τὰ πλείον', ἀλλ' ὅσον τάχος
ἔκπλει σεαυτὸν ξυλλαβὼν ἐκ τῆσδε γῆς.

to drag him back, or to persuade him to return.

565. *οἱ ξυνναυβάται*, viz. *Θησεῖδαι*. There seems something of contempt in the term 'and his fellow-voyagers.'

566. *καθ' ὁρμὴν*, 'by impulse,' *δι' ὁρμήν*. See Ant. 135. Trach. 720.

567. It appears, from sup. 253. 415, Aj. 281, compared by Mr. Blaydes, that the syntax intended is *ἐπίστω* (i. e. *ἐπίστασο*) *ταῦτα ὡς δρώμενα*.

568. *αὐτάγγελος*. 'To tell me himself that I was wanted.' Sup. 500, *νῦν δ', ἐς σὲ γὰρ πομπόν τε καὐτὸν ἄγγελον ἥκω*. He pretends to be surprised that his special enemy and rival did not come in person to fetch him. Mr. Blaydes takes the word here in the sense of *ἐθελοντής*.—*ἦ κ.τ.λ.*, 'or was it that he was kept from doing that by his fear of me?' To gratify Philoctetes, and to raise himself in his estimation, he uses this language.

570. *ἐπ' ἄλλον ἄνδρα*. The man meant is Philoctetes; cf. 591. When Philoctetes is made to believe this (and it was a part of the history, see Q. Smyrn. ix. 335—7), he exclaims *χωρῶμεν, ἴωμεν*, inf. 635—7.—*ἔστελλον*, sc. *τὸν πλοῦν*. So *τότε στελοῦμεν* inf. 640. Oed. Col. 1158, *πυρ' ᾧ θύων ἔκυρον, ἡνίχ' ὡρμώμην ἐγώ*. It is thus intimated that the men will arrive almost immediately.

572. Most of the recent editors admit Dobree's conjecture *πρὸς ποῖον αὖ κ.τ.λ.* Yet there is no real propriety in *αὖ*, which is ill defended by 426, where *αὖ τώδ'* could only mean 'further,' a second party being mentioned. But Ulysses had here gone in quest of quite another person, not of a *second* person. The reading of all the copies is surely to be retained. The meaning is, *ποῖος ἂν εἴη οὗτος πρὸς ὃν αὐτὸς ὁ Ὀδ. ἔπλει ;* 'What sort of person may that be (or, is he likely to be) to whom Ulysses sailed *in person?*' (i. e. so important a man as not to allow of a substitute being sent to fetch him.) Wunder fails to see the point of *αὐτός*. The reply is, 'he was indeed somebody,' i. e. a man of great importance. All this is very cunningly devised. Convinced of his own importance, and therefore of the earnestness of the pursuit, Philoctetes is more than ever desirous to be off. The difficulty is, to get him to *consent to go* (which the law of destiny demanded) to a camp so hostile to him as that of the Atridae.

574. *μὴ φώνει μέγα*, 'don't speak in a loud voice,' viz. lest Philoctetes should hear himself named. He pretends there is some mystery which demands caution in speaking. Cf. 845.

577. *ἔκπλει*. He pretends that it will become known that Neoptolemus is detaining or concealing Philoctetes, and that if he would escape punishment, he had better leave the island at once. Hearing this, Philoctetes of course begs

ΦΙ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον ποτὲ
διεμπολᾷ λόγοισι πρός σ' ὁ ναυβάτης;
ΝΕ. οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν
ἐς φῶς ὃ λέξει, πρὸς σὲ κἀμὲ τούσδε τε.
ΕΜ. ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλῃς στρατῷ
λέγονθ' ἃ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὕπο
δρῶν ἀντιπάσχω χρηστά γ', οἵ' ἀνὴρ πένης.
ΝΕ. ἐγώ εἰμ' Ἀτρείδαις δυσμενής· οὗτος δέ μοι
φίλος μέγιστος, οὕνεκ' Ἀτρείδας στυγεῖ.
δεῖ δή σ' ἔμοιγ' ἐλθόντα προσφιλῆ λόγον
κρύψαι πρὸς ἡμᾶς μηδέν' ὧν ἀκήκοας.
ΕΜ. ὅρα τί ποιεῖς, παῖ. ΝΕ. σκοπῶ κἀγὼ πάλαι.
ΕΜ. σὲ θήσομαι τῶνδ' αἴτιον. ΝΕ. ποιοῦ λέγων.
ΕΜ. λέγω. 'πὶ τοῦτον ἄνδρε τώδ' ὥπερ κλύεις,

to be taken with him, and thus one point is gained.

578. *τί με—ποτὲ κ.τ.λ.* Lit. 'why in the world is this sea-farer disposing of me (dealing with me as if he were bargaining about a slave or a captive) in secret by his conversation with you?' Philoctetes suspects some new event has occurred, and requires explanation. Neoptolemus affects the utmost candour, and will have no whispering and no concealment of names.—*διεμπολᾷ*, Schol. *λάθρα ἀπατᾷ*.

582. *μή με διαβάλῃς.* 'Don't misrepresent me, or slander me, to the army for telling you what I ought not,' viz. the pretended conspiracy mentioned in 555.

583. *πόλλ' ἐγὼ κ.τ.λ.* 'Many are the services I receive in return from them, because I do them such as a poor man can.' The Schol. either read *δρῶ ἀντιπάσχων*, or he wrongly thought the common reading was equivalent to it. His note is, *ὑπ' ἐκείνων εὐεργετούμενος ἀντευεργετῶ αὐτοὺς, ὡς δύναται πένης εὐεργετεῖν.* (The clause added, *δηλονότι ὑπηρετῶν*, was a separate gloss on *δρῶν*.) For *πολλὰ χρηστά τε* Dobree, who made the alteration, well cites Aesch. Theb. 338, *πολλὰ δυστυχῆ τε πράσσει*. But the MSS. reading *χρηστά γ'*, '*good* things, of course,' may perhaps be defended. See on 559.

585. *οὗτος.* Philoctetes is a friend of mine, and hates the Atridae because I do, since we are of one mind.

587. *δεῖ δὴ κ.τ.λ.* 'You therefore, who have come in a friendly spirit to me (sup. 551), ought to hide to us (i.e. to me and my friend here) none of the reports you have heard.' It is quite needless to read *λόγων* with Dindorf, much more so to adopt *προσφιλῆ's λόγον* from Mr. Blaydes. By *ὧν* we may understand either *ὧν λόγων* or *περὶ ὧν ἀκήκοας*.

589. *ὅρα τί ποιεῖς.* 'Mind what you are doing,' viz. in letting Philoctetes know that he is the man. He goes on to say, 'I shall reckon you the cause of the failure,' if Philoctetes should refuse, being forewarned, to go to Troy. Doubtless, this is all irony and insincere. There was a perfect understanding from the outset (128) what part the *ἔμπορος* was to take in deceiving Philoctetes. Neoptolemus therefore replies, 'Hold me so (guilty), only tell me.' The one object of the conversation is to make Philoctetes anxious to escape. Mr. Blaydes quotes with approval the very different explanation of Schneidewin, that Neoptolemus is seriously warned not to forget his part.

591. *ἐπὶ τοῦτον.* 'It is to fetch this man that the two Greeks whom you have been told of are sailing under oath either to bring him by persuasion or by dint of force.'—*πρὸς κράτους*, adverbially, for *κρατερῶς*, like *πρὸς ἡδονὴν, πρὸς χάριν,*

ὁ Τυδέως παῖς ἤ τ' Ὀδυσσέως βία,
διώμοτοι πλέουσιν ἢ μὴν ἢ λόγῳ
πείσαντες ἄξειν, ἢ πρὸς ἰσχύος κράτος.
καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς
Ὀδυσσέως λέγοντος· οὗτος γὰρ πλέον
τὸ θάρσος εἶχε θἀτέρου, δράσειν τάδε.
NE. τίνος δ' Ἀτρεῖδαι τοῦδ' ἄγαν οὕτω χρόνῳ
τοσῷδ' ἐπεστρέφοντο πράγματος χάριν,
ὅν γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες;
τίς ὁ πόθος αὐτοὺς ἵκετ', ἢ θεῶν βία
καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά;
EM. ἐγώ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,
πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενὴς,
Πριάμου μὲν υἱὸς, ὄνομα δ' ὠνομάζετο
Ἕλενος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος,

with a genitive added, as in Ant. 30, *εἰσορῶσι πρὸς χάριν βορᾶς*, 'eyeing it (the corpse) with a view to the pleasure of a feast on it.' Mr. Blaydes compares Med. 538, *μὴ πρὸς ἰσχύος χάριν*. Prom. 220, *οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερόν*.

596. *λέγοντος*. Ulysses, having more self-reliance and being less reserved, openly avowed their intention.

597. *δράσειν*. The infinitive depends on *λέγοντος, se effecturum*. Mr. Blaydes and others construe *θάρσος εἶχε δράσειν*. But the Greeks do not say *θαρσῶ ποιήσειν*, but *ποιῆσαι*. Wunder indeed cites El. 493, but that passage proves nothing.—*θἀτέρου*, viz. than his comrade Diomede.

598. *τίνος δέ*. The order of the words is rather involved, as in 618. 1364: *τίνος δὲ πράγματος χάριν Ἀτρ. οὕτως ἄγαν τοῦδε ἐπεστρέφοντο χρόνῳ τοσῷδε;* 'Why did they show such a great concern for him for so long a time?' The middle verb here represents *ἐπιστροφὴν εἶχον*. So with a genitive after the simple verb, Aj. 1116, *τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην*.—*ὅν γε, ut quem*, = *ὄντινα*. So Erfurdt rightly for *ὅν τ'*, 'when they had so long kept him an outcast from the camp.'

601. *τίς ὁ πόθος;* 'What was this strong desire, or (rather shall we say) what constraint and righteous retribution was imposed by those gods who repel (keep away from their votaries) base deeds?' The *νέμεσις* was shown by the Atridae not being able to get on with the siege without the very man they had expelled. We might expect *ἀμύνονται*, 'avenge,' 'requite,' as Ant. 643, *ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς*. But the active sense given above is satisfactory. The gods who keep men from being wronged bring about examples of the consequences that often follow injustice. Schneidewin compares Oed. Col. 1128, *εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε*. Perhaps indeed the poet purposely varied the more common expression.

605. *ὠνομάζετο*. For some reason, chiefly, perhaps, the convenience of metre, the imperfect is nearly always used both in the active and the passive of this verb. So in Aesch. Ag. 681, *τίς πυτ' ὠνόμαζεν*—*Ἑλέναν*, where see the note (661).

606. *οὗτος*. This Ulysses we have been speaking of. 'The much-abused Ulysses,' he says, 'of whom everything bad and insulting is said, in this instance made a good capture, though it was by cunning.' The affair is narrated inf. 1337. It was from the *Ἰλίου Πέρσις*. Proclus (ap. Welcker. Ep. Cycl. ii. p. 531); *μετὰ ταῦτα Ὀδυσσεὺς λοχήσας Ἕλενον λαμβάνει, καὶ χρήσαντος περὶ τῆς ἁλώσεως τούτου Διομήδης ἐκ Λήμνου Φιλοκτήτην ἀνάγει, ἰαθεὶς δὲ οὗτος ὑπὸ Μαχάονος καὶ μονομοχήσας Ἀλεξάνδρῳ*

ὁ πάντ' ἀκούων αἰσχρὰ καὶ λωβήτ' ἔπη
δόλιος Ὀδυσσεὺς εἶλε, δέσμιόν τ' ἄγων
ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·
ὃς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν
καὶ τἀπὶ Τροίᾳ πέργαμ' ὡς οὐ μή ποτε
πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ
ἄγοιντο νήσου τῆσδ' ἐφ' ἧς ναίει τανῦν.
καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος
τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο
τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·
οἴοιτο μὲν μάλισθ' ἑκούσιον λαβών,
εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κάρα
τέμνειν ἐφεῖτο τῷ θέλοντι μὴ τυχών.
ἤκουσας, ὦ παῖ, πάντα· τὸ σπεύδειν δέ σοι

κτείνει. See inf. 1333. Q. Smyrn. x. 347, ὅπως τέ μιν (Ἕλενον) υἷες Ἀχαιῶν ἥμελλον μάρψαντες ἐν ὑψηλοῖσιν ὄρεσσι χωόμενον Τρώεσσι θοὰς ἐπὶ νῆας ἄγεσθαι. —ἔδειξε, cf. 616. 630. 944.

610. τὰ ἄλλα πάντα, viz. the necessity of bringing Neoptolemus from Scyros to Troy.

611. τἀπὶ Τροίᾳ. See sup. 353. The word, connected with πύργος and *berg*, probably meant any acropolis.—οὐ μὴ πέρσοιεν, 'that they had no chance of taking.' The declaration, οὐ μὴ πέρσετε, becomes the optative in the indirect past. Mr. Blaydes follows Elmsley in reading πέρσειαν, which they suppose to represent οὐ μὴ πέρσωσι. But the poet would have said ὡς οὐκ ἂν ποτε πέρσαιαν. The aorist optative alone would be false Greek in this sense, for it could only represent oblique or indirect *past* narration; it would not alone express a condition. Mr. Blaydes assumes a moot point in denying that the Greeks said οὐ μὴ ποιήσετε, &c. The rule appears to be, that the second aorist active and middle, and the first aorist passive, take the subjunctive, οὐ μὴ ἔλθῃ, οὐ μὴ γένηται, οὐ μὴ ληφθῶ, &c., but in place of the first aorist active the future indicative may be used. Plato (Crit. p. 44, B) adopts the future even in place of the second aorist, ἐστερῆσθαι τοιούτου ἐπιτηδείου οἷον ἐγὼ οὐδένα μή ποτε εὑρήσω. And *ibid.* p. 46, C, οὐ μή σοι συγχωρήσω. See on Oed. Col. 177. El. 1052.

612. πείσαντες. The voluntary action of Philoctetes was a necessary condition of the promised success. Cf. 1332. 1447.

613. ἄγοιντο. *Nisi ducerent.* Mr. Blaydes, who says "this is certainly wrong," reads ἀγάγοιντο, *nisi duxissent.* The change is metrically inferior, and wholly uncalled for. For the genitive compare 630. Eur. Med. 70, γῆς ἐλᾶν Κορινθίας. Aesch. Cho. 289, διώκεσθαι πόλεως.

617. οἴοιτο μέν. *Putare se quidem.* The ellipse of λέγων ὅτι makes the narrative more vivid. Mr. Blaydes has collected many examples from prose writers. Similarly with μάλιστα we may supply ἂν ἄγειν. 'He thought he could take him, (and he wished) above all things to take him, with his own consent; but if he did not choose to go, (he thought he could bring him) against his will; and if he failed in these endeavours (i. e. in both of them), he gave leave to any that chose to cut off his head.' For the nominative μὴ τυχών, = εἰ μὴ τύχοι, the dative or genitive after τέμνειν κάρα would have been the more logical expression. For the separation from τούτων cf. 598. The editors compare Il. ii. 259, μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπείη.—All this, of course, is said with the view of thoroughly frightening Philoctetes. To him there is a manifest reference in εἴ τινος κήδει πέρι.

620. τὸ σπεύδειν. The taking up the matter seriously.

καὐτῷ παραινῶ κεἴ τινος κήδει πέρι.
ΦΙ. οἴμοι τάλας. ἦ κεῖνος, ἡ πᾶσα βλάβη,
ἔμ' εἰς Ἀχαιοὺς ὥμοσεν πείσας στελεῖν;
πεισθήσομαι γὰρ ὧδε κἀξ Ἅιδου θανὼν
πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατήρ.
ΕΜ. οὐκ οἶδ' ἐγὼ ταῦτ'. ἀλλ' ἐγὼ μὲν εἶμ' ἐπὶ
ναῦν, σφῷν δ' ὅπως ἄριστα συμφέροι θεός.
ΦΙ. οὔκουν τάδ', ὦ παῖ, δεινὰ, τὸν Λαερτίου
ἔμ' ἐλπίσαι ποτ' ἂν λόγοισι μαλθακοῖς
δεῖξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις;
οὔ. θᾶσσον ἂν τῆς πλεῖστον ἐχθίστης ἐμοὶ
κλύοιμ' ἐχίδνης, ἥ μ' ἔθηκεν ὧδ' ἄπουν.
ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτὰ, πάντα δὲ
τολμητά. καὶ νῦν οἶδ' ὁθούνεχ' ἵξεται.
ἀλλ', ὦ τέκνον, χωρῶμεν, ὡς ἡμᾶς πολὺ
πέλαγος ὁρίζῃ τῆς Ὀδυσσέως νεώς.

622. Philoctetes is indignant at the notion of his worst enemy carrying *him* off with his good will and consent. This is an example of the Sophoclean irony: the speech is made without the consciousness that Neoptolemus is effecting the very same end. The notion of *persuasion* here applies not to an act that might be desirable in itself, but to the undertaking an impossibility. Cf. El. 301, *ὁ πάντ' ἄναλκις οὗτος, ἡ πᾶσα βλάβη.*

624. *γάρ.* 'Why, at that rate I shall be persuaded to return to the light of the upper world from Hades,—as his father did.' Sisyphus, as the sun-god, was fabled, like Hercules, Ulysses, and other sun-gods, to have descended alive into the world of shadows, and to have come back to earth. See sup. 417.

625. Schneidewin's *ἐς φῶς ἂν ἐλθεῖν* seems to be no improvement.

626. *οὐκ οἶδ ἐγὼ ταῦτ'.* 'I know nothing about *that*,' the story in question. —*σφῷν δὲ κ.τ.λ.*, 'but may the god assist you as is best.' Cf. Oed. Col. 1435, *σφῷν δ' εὐοδοίη (εὖ διδοίη) Ζεύς.* Aesch. Cho. 1063, *ἀλλ' εὐτυχοίης, καί σ' ἐποπτεύων πρόφρων θεὸς φυλάσσοι.* Whether *συμφέροι* means 'conferat,' transitively, or *contingat, fareat*, may be doubted. In favour of the latter is the generally adverbial sense of *ὅπως ἄριστα, quam optime.* Cf. 659.

629. *λόγοισι μαλθακοῖς*, i. e. *πείσαντα*, sup. 617.—*νεὼς ἄγοντα*, cf. 613. Numerous, and in many cases even absurd, alterations have been proposed. The best, perhaps, is Wunder's *ἐπ'* for *ἐν*, i. e. *ἄγοντα ἐπὶ νεώς.* He thinks it absurd that Philoctetes should complain of being led from a ship which he had not even entered. It is however easy to supply, 'should put me on board his ship, and conduct me from it as if he were selling a captive.' The use of *ἂν* with *ἐλπίζειν* is not very common, but it is perfectly logical.

631. *οὔ.* 'No, indeed!' i. e. *οὐ δείξει.* Dindorf and Mr. Blaydes adopt, with Wunder, the needless change *οὗ θᾶσσον*, 'sooner than whom,' &c.

634. *οἶδ' ὁθούνεκα.* Philoctetes believes the story, and the narrative of the *ἔμπορος* has so far been successful. He is anxious to be off, to get away from Ulysses, little suspecting that the whole plot is to get him into the hands of his enemy.

636. *ὁρίζῃ.* So Brunck and others for *ὁρίζει*, which arose from mistaking *ὡς* in the sense of 'since.' The meaning is perfectly clear: 'let us be off at once, that a wide sea (plenty of sea-room) may separate us from the ship of Ulysses.' It is strange that Mr. Blaydes should prefer *ἕως ὁρίζει* with Hermann. See however Aj. 1117.

ἴωμεν. ἤ τοι καίριος σπουδὴ πόνου
λήξαντος ὕπνον κἀνάπαυλαν ἤγαγεν.
NE. οὐκοῦν ἐπειδὰν πνεῦμα τοὐκ πρῴρας ἀνῇ,
τότε στελοῦμεν· νῦν γὰρ ἀντιοστατεῖ.
ΦΙ. οὐκ ἔστι λῃσταῖς πνεῦμ' ἐναντιούμενον,
ὅταν παρῇ κλέψαι τε χἁρπάσαι βίᾳ.
NE. οὔκ, ἀλλὰ κἀκείνοισι ταὐτ' ἐναντία.
ΦΙ. ἀεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.
NE. ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἔνδοθεν λαβὼν
ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει.
ΦΙ. ἀλλ' ἔστιν ὧν δεῖ, καίπερ οὐ πολλῶν ἄπο.
NE. τί τοῦθ' ὃ μὴ νεώς γε τῆς ἐμῆς ἔνι;

637. *ἴωμεν.* 'Let us go, I say.' His earnestness is shown by repeating the exhortation. He adds, as a reason, the general remark, that trouble taken at the right time brings (i. e. allows) sleep and rest when the toil is over. Mr. Blaydes, not seeing the point, includes the couplet in brackets as spurious. Some, he observes, have given it to the chorus. They seem present at the conversation (539), but nowhere interpose any other remark. For the feminine *καίριος* cf. Aesch. Cho. 1064, *καιρίοισι συμφοραῖς*. So *κύριος* and *δίκαιος* are sometimes feminine.

639. *ἀνῇ,* 'drops,' 'slackens,' as inf. 764. So Pierson for *ἄῃ,* 'blows.'

641—4. All the editions give these verses in the following order: *Φ. ἀεὶ —. N. οὔκ, ἀλλὰ —. Φ. οὐκ ἔστι — ὅταν,* &c. *N. ἀλλ' εἰ δοκεῖ —.* To get over the difficulty, and make some sense out of nonsense, Dindorf and Schneidewin read *οἶδ'· ἀλλὰ κἀκείνοισι κ.τ.λ.* The change is really more violent, because more improbable, than the slight transposition now first made. Nor is much sense to be got out of Wunder's interrogative verse, *οὐκ ἀλλὰ κἀκείνοισι ταὐτ' ἐναντία;* The recurrence in three verses of *ἐναντίον* under some form, led to a misconception of the sense, which is this: (Ph., with bitterness) 'Pirates never find a wind against them, when they have a chance of stealing or laying a violent hand on something.' (N.) 'Perhaps not; but even *they* (Ulysses and Diomede) find *this* against them.' (Ph.) 'It is always a good time to sail, when you are flying from evils.' Philoctetes says the enemy will come whether the wind is fair or foul. Neoptolemus replies that even *they* cannot get to Lemnos with the present wind. He speaks, of course, in reference to the supposed voyage westwards to Oeta (664); and he says the wind is now west, which would equally prevent or delay the voyage from Troy to Lemnos. Schol. *τὰ ἡμᾶς ἐπέχοντα κἀκείνους ἐπέχει.*

644. *κλέπτειν* and *ἁρπάζειν* are not unfrequently placed together, as in Agam. 534, *ὀφλὼν γὰρ ἁρπαγῆς τε καὶ κλοπῆς δίκην.*

645. For *χωρῶμεν* he should have said *χώρει λαβὼν κ.τ.λ.,* but the command is converted into an exhortation. The editors compare Aesch. Eum. 141, *κἀπολακτίσασ' ὕπνον ἰδώμεθ'.*

648. *ὃ μὴ — ἔνι, quod non insit.* 'What is there in the cave that does not belong to my ship?' The *μή,* as so frequently, represents the subjunctive sense in the Latin. But Wakefield's correction *ἔπι* for *ἔνι* is highly probable. Mr. Blaydes thinks *νεὼς* may be a 'genitive of place,' an idiom for which there is but small authority. Mr. Linwood follows Hermann in supposing *ἔνεστι λαβεῖν ἀπὸ νεὼς* is meant. The difficult phrase in Aj. 1274, *ἑρκέων ἐγκεκλῃσμένους,* seems in some degree applicable to the present passage. —*φύλλον,* cf. 44.—*μάλιστα,* 'with this more than with anything else.'—*πάνυ,* 'so as to soothe it quite,' 'to make it quite comfortable,' as we say. The most extravagant alterations of a very simple passage have been proposed.

ΦΙ. φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' ἀεὶ
κοιμῶ τόδ' ἕλκος, ὥστε πραΰνειν πάνυ.
ΝΕ. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἔτ' ἄλλ' ἐρᾷς λαβεῖν;
ΦΙ. εἴ μοί τι τόξων τῶνδ' ἀπημελημένον
παρερρύηκεν, ὡς λίπω μή τῳ λαβεῖν.
ΝΕ. ἦ ταῦτα γὰρ τὰ κλεινὰ τόξ' ἃ νῦν ἔχεις;
ΦΙ. ταῦτ', οὐ γὰρ ἄλλα γ' ἔσθ', ἃ βαστάζω χεροῖν.
ΝΕ. ἆρ' ἔστιν ὥστε κἀγγύθεν θέαν λαβεῖν,
καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;
ΦΙ. σοί γ', ὦ τέκνον, καὶ τοῦτο κἄλλο τῶν ἐμῶν
ὁποῖον ἄν σοι ξυμφέρῃ γενήσεται.
ΝΕ. καὶ μὴν ἐρῶ γε· τὸν δ' ἔρωθ' οὕτως ἔχω·
εἴ μοι θέμις, θέλοιμ' ἄν· εἰ δὲ μή, πάρες.
ΦΙ. ὅσιά τε φωνεῖς ἔστι τ', ὦ τέκνον, θέμις,
ὅς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος
μόνος δέδωκας, ὃς χθόν' Οἰταίαν ἰδεῖν,
ὃς πατέρα πρέσβυν, ὃς φίλους, ὃς τῶν ἐμῶν
ἐχθρῶν μ' ἔνερθεν ὄντ' ἀνέστησας πέρα.
θάρσει. παρέσται ταῦτά σοι καὶ θιγγάνειν

651. *τί γάρ.* Philoctetes shows some doubt or hesitation. 'Well! what else is there that you desire to get?'

652. *εἴ μοι κ.τ.λ.* 'I would fain go and see whether something belonging to the bow and arrows has been overlooked or fallen on one side, that I may leave it for no one (not leave it for any one) to possess himself of.' A similar form is *παρημελημένον* in Eum. 300. Ajax 45, *κἂν ἐξεπράξατ', εἰ κατημέλησ' ἐγώ.*

654. *τὰ κλεινὰ τόξα.* By a cunning observation, intended to flatter the possessor, he disposes him to surrender the coveted prize into his hands. But he confines his request at present to getting a sight of them close by. Schneidewin compares Eur. Hipp. 705, *ἀλλ' ἔστι κἀκ τῶνδ' ὥστε σωθῆναι, τέκνον;*

655. *ἄλλα γ' ἔσθ'* is the Aldine reading, doubtless a correction, for *ἄλλ' ἔσθ'*. Mr. Blaydes adopts, and Mr. Linwood inclines to approve, the reading of a Florence MS. (Γ), *ταῦτ', οὐ γὰρ ἄλλ' ἔσθ', ἄλλ' ἃ βαστάζω χεροῖν.*

660. *ἐρῶ*, here from *ἐρᾶν*, as the context shows. He pretends that his desire to handle the bow is entirely dependent on the full consent of the owner, who is thus taken off his guard.

661. *πάρες.* 'Pass it by,' 'disregard the request.' For it was only as a *voluntary* surrender that the bow would be of use.

662. The gratitude of Philoctetes for the supposed promise to take him home is expressed with a heartiness which satisfies Neoptolemus that success is at hand. Yet he still affects delay and indifference.

666. *πέρα*, if the reading be right, must be taken for *ὥστε πέρα τῶν ἐχθρῶν γενέσθαι.*

667. *θιγγάνειν.* Either the present or the aorist would here suffice, according as the action is regarded as of some duration or momentary. There is therefore little force in the criticism of Mr. Blaydes, "the present *θιγγάνειν* does not accord with the aorists *δοῦναι* and *ἐξεπεύξασθαι.*"—*καὶ δοῦναι*, i.e. on condition of giving them back to the giver. Mr. Blaydes thinks this "rather lame," and adopts Musgrave's very unpoetical

καὶ δόντι δοῦναι κἀξεπεύξασθαι βροτῶν
ἀρετῆς ἔκατι τῶνδ' ἐπιψαῦσαι μόνον.
εὐεργετῶν γὰρ καὐτὸς αὖτ' ἐκτησάμην.
οὐκ ἄχθομαί σ' ἰδών τε καὶ λαβὼν φίλον·
ὅστις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται,
παντὸς γένοιτ' ἂν κτήματος κρείσσων φίλος.

NE. χωροῖς ἂν εἴσω.

ΦΙ. καὶ σέ γ' εἰσάξω. τὸ γὰρ
νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν.

ΧΟ. λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα, στρ. ά.

conjecture καὶ στόματι δοῦναι. "The common reading," he says, "is evidently corrupt." Schneidewin, rather fancifully, explains ἐξεπεύξασθαι by ἐξεύξασθαι ἐπὶ τῷ ἐπιψαῦσαι.—βροτῶν, the genitive after μόνον.—τῶνδε, sc. τῶν τόξων.

670. εὐεργετῶν. The assertion was not strictly true, for it was the father of Philoctetes, Poeas, who obtained the bow from Hercules in return for setting alight the pyre on Mount Oeta. Cf. 802.

671—3. Whether these lines belong to Neoptolemus or to Philoctetes, is uncertain. Dindorf rejects them as spurious, and he is followed by Wunder; yet the tone of them and the sentiment seem Sophoclean; and the objection to the abruptness might be removed by reading κοὐκ ἄχθομαι κ.τ.λ. Wunder observes, that Neoptolemus had not received any kindness from Philoctetes, that he could be said εὖ παθεῖν. Yet surely the free permission to handle the bow was a very special favour indeed. Philoctetes seems to say, that he is delighted to have made a friend of Neoptolemus; for one who knows how to requite a favour (as Neoptolemus proposes to show his gratitude for receiving the bow, by conveying the lender of it to his home), is a friend worth any price. Those who give the lines to Neoptolemus interpret εὖ παθὼν of the being conveyed home, and εὖ δρᾶν of the trusting the speaker with the bow. As each is the doer and each the receiver of a favour, it is hard to decide. And although καὶ σέ γ' εἰσάξω must be given to Philoctetes, and χωροῖς ἂν εἴσω to Neoptolemus, we have no clear indication who is the speaker of the three verses in question, beyond the fact that οὐκ ἄχθομαι is perhaps more appropriate to a new speaker, i. e. to Neoptolemus.

674. εἴσω, viz. into the cave. With these words the two friends leave the stage, and the chorus in the interval performs a short ode (one remarkable for its difficulty) on the punishment of ingratitude, and by implication, on the duty of gratitude for sympathy shown in trouble. For the reference to Ixion and his punishment for proving ungrateful to Zeus, see Pindar, Pyth. ii. 40.

676. οὐ μάλα, like the Platonic οὐ πάνυ, gives a stronger denial, 'never at all,' οὐδαμὰ or οὐδαμῶς. 'I have heard in story, though (the like case of suffering) has never been witnessed by me, how that the almighty son of Kronos put in chains on a revolving wheel the wretch who had dared to approach the bed of Zeus,' i. e. who had endeavoured to seduce Hera.—τὸν πελάταν, h. e. τὸν πελάζειν βουλόμενον. The MSS. add Ἰξίονα, which must, from metrical necessity, be excluded as a gloss. And for δέσμιον ὡς ἔλαβ' it seems that ὡς βάλε δέσμιον must be read, with Erfurdt. The omission of the augment in a choral passage presents no difficulty. Dindorf, omitting δέσμιον, reads Ἰξίον' ἀν' ἄμπυκα δὴ δρομάδ' ὡς ἔβαλ' ὁ π. Κ. π. Hesych. ἄμπυκες· τὰ διαδήματα ἢ χαλινοί. ἢ τροχοί· οὕτως Σοφοκλῆς ἐν Φιλοκτήτῃ, διὰ τὸ κυκλοτερές. Both the reading and the explanation seem right, though the expression is rather a bold one. Schneidewin and Mr. Blaydes adopt the conjecture of Musgrave ἄντυγα, which however is not, as Mr. Blaydes says, 'the circumference of the chariot,' but the loops or circular handles at the back of the car, represented in hundreds of the Greek vase-paintings.

τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς
[Ἰξίονα] κατ' ἄμπυκα δὴ δρομάδ' ὡς βάλε δέσμιον ὁ
παγκρατὴς Κρόνου παῖς·
ἄλλον δ' οὔτιν' ἔγωγ' οἶδα κλύων οὐδ' ἐσιδὼν μοίρᾳ
τοῦδ' ἐχθίονι συντυχόντα θνατῶν,
ὃς οὔτ' ἔρξας τιν' οὔτε νοσφίσας,
ἀλλ' ἴσος ὢν ἴσοις ἀνὴρ,
ὠλέκεθ' ὧδ' ἀτίμως. τόδε τοι θαῦμά μ' ἔχει,
πῶς ποτε πῶς ποτ' ἀμφιπλάκτων ῥοθίων μόνος κλύων,
πῶς ἄρα πανδάκρυτον οὕτω βιοτὰν κατέσχεν'
ἵν' αὐτὸς ἦν πρόσουρος, οὐκ ἔχων βάσιν, ἀντ. ά.

682. *συντυχόντα.* See sup. 320.

684. *ἔρξας.* 'Without having imprisoned or robbed any one.' Hesych. *ἔρξον· πρᾶξον, δῆσον.* If from *ἔρδω*, we must supply *κακόν τι*, as with *νοσφίσας τι* or *χρήματα* is naturally implied. "Quum nihil per fraudem abstulisset," Linwood. He has been a fair and just man in his dealings when justly dealt with himself (*ἴσος ἂν ἴσοις*), and has not deserved the hard fate that the gods have allotted to him. The two participles, Mr. Blaydes observes, have reference to the double crime of Ixion. For *ἐν ἴσοις* Matthiae and others give *ἂν ἴσοις*. Mr. Blaydes admits a more violent change on the conjecture of Burges, *ἀλλ' ἴσος, εἴ τις, ὢν ἀνήρ.* Prof. Jebb, Journal of Philology, ii. p. 73, proposes *οὐ πέρσας τιν' οὔτε νοσφίσας.*

686. The words *ὤλνθ' ὧδ' ἀναξίως* are in some way corrupt. Dindorf reads, after the probable corrections of Wunder and Erfurdt, *ὠλέκεθ' ὧδ' ἀτίμως*, from Trach. 1015, *ὠλεκόμαν ὁ τάλας.* Antig. 1285, *τί μ' ἄρα τί μ' ὀλέκεις;* And after *τόδε* Dindorf inserts *τοι*, Mr. Blaydes *δή*, with Erfurdt. Apparently *τόδε* is the accusative, 'at this,' as if the object of *θαυμάζω*. The two verses might be brought into metrical agreement by reading here *ὤλνθ' ὧδ' ἀναξίως, καὶ τόδε θαῦμ' ἔχει με*, and in 701, *εἶρπε μὲν γὰρ ἄλλοτ' ἄλλα τότ' ἂν εἰλυόμενος*, where the three last syllables are equivalent to a trochee, and the *ῠ* is made short before an open vowel, as the *ἰ* in *ἰέντα*, the *φ* in *πατρῴος* in several passages, e. g. inf. 724. In the Iliad we have *εἰλῦμενος*, but *εἰλῦται* in xii. 286.

689. *ἀμφιπλήκτων.* The poet attributes to the waves what properly characterizes the headland or *ἀκτὴ* where Philoctetes dwelt. Cf. Antig. 592, *στόνῳ βρέμουσι δ' ἀντιπλῆγες ἀκταί.*

690. *κατέσχεν*, he secured to himself, maintained or kept up, such a life of woe.

691. The meaning of *πρόσουρος* is very obscure. The Schol. explains 'exposed to the winds;' but the word more than once in Herodotus means *confinis, vicinus;* compare *τηλουρὸν* in Prom. V. 1. The interpretation 'where he was his own neighbour,' i. e. where he had no one for a neighbour, is in some degree defended by Aesch. Cho. 866, where Orestes is described as *μόνος ὢν ἔφεδρος*, 'having no one but himself to take up the contest in his behalf,' and the passage from Lucian, cited by Erfurdt, Timon § 43, *θεοῖς θυέτω καὶ εὐωχείσθω μόνος ἑαυτῷ γείτων καὶ ὅμορος.* If taken, as Mr. Blaydes thinks, from the present passage, the antiquity of the interpretation is at least established. He however, with Mr. Linwood, both of whom think *ἑαυτῷ* could not have been omitted in the above sense, admits the conjecture of Bothe *πρόσουρον οὐκ ἔχων βάσιν*, like *μηδὲ σύντροφον ὄμμ' ἔχων* sup. 171. If we retain the nominative, *αὐτὸς* must be taken in the sense of *μόνος*, and *οὐκ ἔχων βάσιν* must mean 'not having the power of walking.' So *ἀκταίνειν βάσιν* in Eumen. 36.

οὐδέ τιν' ἐγχώρων κακογείτονα,
παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν
αἱματηρὰν, 695
οὐδ' ὃς θερμοτάταν αἱμάδα κηκιομέναν ἑλκέων
ἐνθήρου ποδὸς ἠπίοισι φύλλοις
κατευνάσειεν, εἴ τις ἐμπέσοι,
φορβάδος ἔκ τε γᾶς ἕλοι.
εἶρπε γὰρ ἄλλοτ' ἄλλᾳ, τότ' ἂν εἰλυόμενος,
παῖς ἄτερ ὡς φίλας τιθήνας, ὅθεν εὐμάρει' ὑπάρχοι πόρον, ἀνίκ' ἐξανείη δακέθυμος ἄτα· 705

692. *κακογείτονα.* The Schol. construes this with *στόνον*, which is harsh and unnatural. Mr. Linwood says, "non est *malus vicinus*, i. e. *κακὸς γείτων*, sed *infeliciter vicinus*." In this sense he should have compared the Homeric *κακοῖλιον οὐκ ὀνομαστήν*. 'A low-born, common neighbour,' Donaldson, New Crat. § 322, who compares v. 719. But *κακόνυμφος* in Med. 206 means 'a bad bridegroom,' *κακόμαντις* 'a prophet of evil,' in Aesch. Theb. 721; so that *κακογείτων* might in itself mean 'a bad neighbour' or one 'near to harm.' The truth seems to be, that the meanings of compounds of this class are vague and variable, and must be determined solely by the context. That context rather points to the sense, harsh as it is, 'a neighbour in misfortune;' for the narrative goes on to say, 'with whom (or, at whose house) he might bewail to his heart's content (*ἀπὸ*) with groans echoed by the rocks the deeply-eating and blood-spurting sore (*αἱμάδα*), and not having one who might lull by soothing simples the pain of it when it welled up with much feverishness from the wound in his inflamed foot.' We may thus, with advantage to the metre, read *αἱματηρὰν*, continuing the construction into the next sentence so as to construe *βαρυβρῶτα αἱματηρὰν* with *αἱμάδα*. Thus *στόνον ἀντίτυπον* is an accusative *remotioris objecti*, 'to bewail with a groan.' And Mr. Linwood's and Schneidewin's reading *οὐδ' ὃς* in 699 will be preferable to *ὃς τὰν*, the MSS. having *οὐδ' ὃς τάν θ.* For the optatives see sup. 281.

696. *αἱμάδα.* Schol. *τὴν τοῦ αἵματος ῥύσιν.* The last word of this verse is scanned as a spondee.

698. *ἐνθήρου.* Hermann renders this *efferati*, and refers it to the loathsome nature of the disease. The adjective occurs in Aesch. Ag. 562 and Eur. Rhes. 289, where *δρυμὸς ἔνθηρος* is a forest in which beasts dwell. Here it may mean a foot that has in it the venom of the *θήρ*, i. e. of the snake.—*κατευνάσειεν* (*ᾱ*), from *κατευνάω*, not *κατευνάζω*.

699. *εἴ τις*, sc. *αἱμὰς*, 'if any fit of bleeding occurred.' Schneid. compares Trach. 1253, *πρὶν ἐμπεσεῖν σπαραγμόν*. Dindorf needlessly reads *εἴ τι ἐμπέσοι, εἴ τιν'* Wunder after Musgrave.

700. The reading of all the copies is *φορβάδος ἔκ τε γᾶς ἑλεῖν*, which might be retained by admitting the slight change of *εἶρπεν ἂν* for *εἶρπε* (*ἕρπει*) *γάρ*. 'And to get it (viz. the soothing leaf) from the earth that reared it, he would go staggering now this way, now that.' Most of the editors read *φορβάδος ἐκ γαίας ἑλών*. A slighter change is to read *ἕλοι*, the two optatives being connected by the *τε*.

701. *εἶρπε.* So Bothe for *ἕρπει*, and the *ἂν*, which must be taken with the verb, shows this to be the true reading. Cf. 291.

705. For *πόρον* the editors read *πόρου*, understanding it as *πορείας*, which however, as Mr. Blaydes seems conscious, can hardly be allowed. For *πόρος* is 'a resource,' 'a supply;' and not *ὅθεν*, but *ὅποι* would be required. Hence Linwood's version is hardly sound, "ubi via facilis ad incedendum esset," sc. morbo laboranti. (For the transitive use of *ὑπάρχειν*, which might here be thought to apply, see on Aesch. Ag. 961.) We might, indeed, take *πόρον* as an accusative of relation, 'from which there was a facility as to the supply.' This, at least, is better than altering *πόρον* to

οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων στρ. β'.
αἴρων τῶν νεμόμεσθ' ἀνέρες ἀλφησταὶ,
πλὴν ἐξ ὠκυβόλων εἴ ποτε τόξων
πτανοῖς ἰοῖς ἀνύσειε γαστρὶ φορβάν.
ὦ μελέα ψυχὰ,
ὃς μηδ' οἰνοχύτου πώματος ἤσθη δεκέτει χρόνῳ,
λεύσσων δ' εἴ που γνοίη στατὸν εἰς ὕδωρ,
ἀεὶ προσενώμα.
νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας ἀντ. β'.
εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων·

πόρου, which even metrically is objectionable, though it would bear the simple meaning, 'from which an easy supply could be obtained.' Ellendt (Lex. Soph. in v. *πόρος*) construes *εἶρπε πόρον, ὅθεν εὐμάρεια ὑπάρχοι*, 'loca adibat, ubi salutares herbae nascerentur.' Even if the words came together, it may be doubted if *ἕρπειν πόρον*, especially without an epithet, could mean *ire viam*.

Ibid. *ἐξανείη*. 'Whenever the soul-consuming malady relaxed its force.' The copies vary between *ἐξανίησι*, *—ίῃ*, *—ίει*, *—ίης*.

706. Whether by an oversight of the poet, or by some mistake of the transcribers, may be doubtful; but *φορβὰν* should not be repeated in 711. Philoctetes is described as not like one of those husbandmen who raise (*αἴρουσι*) for their food the crops of the divine earth, nor supplies of those other commodities which hard-working man cultivates for his use. (He is therefore without resource), unless at some time he should chance to provide a meal for his appetite by the feathered arrows discharged from his quick-striking bow. By *φορβὴ*, which Curtius, Gr. Etym. i. 301, compares with *herba*, vegetable diet is properly meant. On the etymology of the Homeric word *ἀλφηστὴς*, from a root *ἀλφ* = *lab* for *arbh*, see Curtius i. 293. Wunder endeavours to justify the repetition of *φορβὰν* from Antig. 818—22, which is altogether different.

707. *αἴρων*. This might mean *tollens*, 'taking,' and so Schol. *λαμβάνων*. Ellendt also explains it here 'de herbis humi carpendis.' We have *ἐξαίρειν*, 'to rear,' Trach. 147.

711. *ἀνύσειε*. In the sense of 'to obtain' the middle is often used. The active seems to mean simply that he *made* provision by his bow.—*ἰοῖς* is the correction of Erfurdt. The MSS. have *πτανῶν ἀνύσειε πτανοῖς*. The interpolation of *πτανῶν* depending on *φορβὰν*, 'food on the flesh of fowls,' appears to have thrust out the genuine and necessary word, e. g. *γαστρὶ χρείαν*.

715. *ὃς μηδέ*. See on 255. '*O miserum, qui vinum non gustaverit!*' or (Mr. Blaydes) '*qui ne vino quidem delectatus sit.*' The genitive depends on the sense of *ἐπλήσθη* implied in *ἤσθη*. So we have *ἀμφότεροι κρυεροῖο τεταρπώμεσθα γόοιο*. We can well spare Mr. Blaydes' conjecture *οἰνοχύτου 'κπώματος ἤφθη*. But he well remarks that *ἡδὺς* is a constant Homeric epithet of wine.—Mr. Blaydes reads *δεκέτη χρόνον* with Aldus. The duration of time is more usually in the accusative, but the Romans also sometimes used the ablative.

716. *λεύσσων δ' κ.τ.λ.* 'But gazing (sadly) on any pool of water that he knew of, he ever applied it to his lips.' The poet has attempted pathos in the description of a man drinking out of a pond in default of wine. We may, perhaps, fancy that he tried to see the reflection of his own doleful face, like the Cyclops in Theocr. vi. 35, *καὶ γὰρ πρὰν ἐς πόντον ἐσέβλεπον, ἦς δὲ γαλάνα*. This view would well explain the meaning of the epithet 'stagnant.' The Schol. explains *προσενώμα* by *ἑαυτὸν ἐκίνει, ἐπορεύετο*, which is certainly inadmissible.

719. *ἀνδρῶν ἀγαθῶν*. Peleus and Achilles.—*Blaydes*. A genitive is not uncommon with the simple verb *ἀντῆσαι*, as Aesch. Suppl. 36, *ἀγρίας ἀλὸς ἀντήσαντες*, i. e. *τυχόντες*.

720. *ἀνύσει*, 'he will come to be.' We

ὅς νιν ποντοπόρῳ δούρατι, πλήθει
πολλῶν μηνῶν, πατρῴαν ἄγει πρὸς αὐλὰν
Μηλιάδων νυμφᾶν.
Σπερχειοῦ τε παρ' ὄχθας, ἵν' ὁ χάλκασπις ἀνὴρ 'θεοῖς
πλάθει πᾶσιν, θείῳ πυρὶ παμφαὴς,
Οἴτας ὑπὲρ ὄχθων.

NE. ἔρπ', εἰ θέλεις. τί δή ποθ' ὧδ' ἐξ οὐδενὸς
λόγου σιωπᾷς κἀπόπληκτος ὧδ' ἔχει;

ΦΙ. ἆ ἆ ἆ ἆ.

NE. τί ἔστιν; *ΦΙ.* οὐδὲν δεινόν. ἀλλ' ἴθ', ὦ τέκνον.

NE. μῶν ἄλγος ἴσχεις τῆς παρεστώσης νόσου;

ΦΙ. οὐ δῆτ' ἔγωγ', ἀλλ' ἄρτι κουφίζειν δοκῶ.
ὦ θεοί.

NE. τί τοὺς θεοὺς *ὦδ' ἀναστένων καλεῖς;

ΦΙ. σωτῆρας αὐτοὺς ἠπίους θ' ἡμῖν μολεῖν.
ἆ ἆ ἆ ἆ.

NE. τί ποτε πέπονθας; οὐκ ἐρεῖς, ἀλλ' ὧδ' ἔσει

should expect εὐδαιμονίαν, but perhaps βίοτον is to be supplied.

721. πλήθει, 'in the full time of many months,' or after their full and complete accomplishment.

724. The MSS. reading πατρῴαν is altered by most of the editors into πατρίαν. There seems, however, precedent and analogy for the middle syllable being pronounced short. See inf. 1100.

726. παρ' ὄχθας Linwood after Dindorf, who however now retains ὄχθαις. The sense is, ὥστε οἰκεῖν παρ' ὄχθαις.—Σπερχειοῖο Blaydes, by a needless change.

727. πλάθει, 'in deorum numerum ascriptus est;' 'in deorum ordinem accessit.' Hercules was burnt on Mount Oeta, i. e. there the sun-god was seen to expire in his glory behind the hill. The mention of him here is the more appropriate, because the father of Philoctetes was said to have lighted the pyre. See inf. 803.—πᾶσιν, i. e. he was admitted to the converse of all, even the greater or older, gods.

730. A new incident occurs to delay the progress of the scheme. Philoctetes has a sudden return of his pain, which he vainly tries to bear up against, but which ends in his taking repose, while he trusts Neoptolemus to keep for him his bow, inf. 766—72.

731. ἀπόπληκτος, 'struck dumb.' Cf. Ar. Vesp. 948, ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάθους.—ἔχει, 'are you being seized,' possessed, or kept unable to speak.

735. οὐ δῆτα. In his anxiety to go, he pretends that he is better now. This intransitive use of κουφίζειν, 'to feel light,' occurs in Eur. Hel. 1555, καὶ τἄλλα μὲν δὴ ῥᾳδίως εἴσω νεὼς ἐθέμεθα κουφίζοντα, i. e. 'stepping lightly.'

736. τοὺς θεούς. The article is added to the same word repeated, as sup. 452. inf. 992. Aesch. Suppl. 921, θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει. Eur. Orest. 418. Iph. T. 780. In the MSS. ὧδ' is wanting; inferior copies give τί τοὺς θεοὺς οὕτως ἀναστένων καλεῖς, from an attempt to make a senarius when ἰὼ θεοὶ (so all the copies) had been regarded as *extra metrum*. So Mr. Linwood edits the passage. Dindorf, disregarding the caesura, reads τί τοὺς θεούς, regarding the word as a dissyllable.

737. σωτῆρας. He pretends that he was invoking the aid of the gods for a good voyage. Compare Ar. Ran. 650.

740. οὐκ ἐρεῖς; 'Tell me, and don't be so fond of silence.' This is added after a pause, no reply being given to the question.

σιγηλός; ἐν κακῷ δέ τῳ φαίνει κυρῶν.
ΦΙ. ἀπόλωλα, τέκνον, κοὐ δυνήσομαι κακὸν
κρύψαι παρ' ὑμῖν· ἀτταταῖ· διέρχεται
διέρχεται. δύστηνος, ὦ τάλας ἐγώ.
ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ,
ἀπαππαπαῖ, παπαππαπαππαπαππαπαῖ.
πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα
ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·
ἀπάμησον ὡς τάχιστα· μὴ φείσῃ βίου.
ἴθ', ὦ παῖ.
ΝΕ. τί δ' ἔστιν οὕτω νεοχμὸν ἐξαίφνης, ὅτου
τοσήνδ' ἰυγὴν καὶ στόνον σαυτοῦ ποιεῖς;
ΦΙ. οἶσθ', ὦ τέκνον. ΝΕ. τί ἔστιν;
ΦΙ. οἶσθ', ὦ παῖ—
ΝΕ. τί σοί;
οὐκ οἶδα. ΦΙ. πῶς οὐκ οἶσθα; παππαπαππαπαῖ.
ΝΕ. δεινόν γε τοὐπίσαγμα τοῦ νοσήματος.
ΦΙ. δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἴκτειρέ με.
ΝΕ. τί δῆτα δράσω;
ΦΙ. μή με ταρβήσας προδῷς.

741. *φαίνει κυρῶν.* 'It is clear that at this moment you are in some kind of trouble.'

745. *παπαῖ*, a labial sound, as *ὀτοτοῖ* or *ἰατταταῖ* is an interjection made in gnashing the teeth, expressing pain or excessive grief.

747. For *πρόχειρον — χεροῖν* Mr. Blaydes cites Eur. El. 701, *πρόχειρον ἔγχος χειρὶ βαστάζουσ' ἐμῇ*. Schneidewin adds Hec. 527, *ἐν χεροῖν λαβὼν δέπας πάγχρυσον αἴρει χειρὶ παῖς Ἀχιλλέως*. For the call of a weapon to finish a man's pain compare Trach. 1032, *τὸν φύτορ' οἰκτείρας ἀνεπίφθονον εἴρυσον ἔγχος, παῖσον ἐμᾶς ὑπὸ κληῖδος, ἀκοῦ δ' ἄχος*.

748. *εἰς ἄκρον πόδα.* 'On the tip of the foot,' i. e. so as to lop off the affected part. Or we may supply *καθεὶς*, 'bringing it down upon.'

749. *μὴ φείσῃ βίου.* Do not spare even my life, if that is to be sacrificed in the operation.

752. *στόνον σαυτοῦ*, 'lamentation about yourself,' like *λόγος, βάξις τινὸς*, 'report about a person.' Philoctetes has uttered a deep groan. He is distressed at the amount of trouble which the request he is about to make will, if granted, bring upon his new friend.

753. *οἶσθα.* Are you aware, viz. of the terrible nature of the disease.—*τί σοι*, sc. *ἐπερχόμενον*; 'know *what* (that is going to happen) to you? I do not.' Commonly, Φ. *οὐκ οἶδα.* Ν. *πῶς οὐκ οἶσθα;*

755. *τὸ ἐπίσαγμα*, 'the fresh attack,' 'the increased burden, of the malady.' Aesch. Ag. 644, *τοιῶνδε μέντοι πημάτων σεσαγμένον*.

757. *μὴ προδῷς.* 'Do not abandon, do not desert me; for this disease of mine comes at intervals by fits just as much as ever (*ἴσως*) after it has done its worst' (been satiated by the attack). For *διὰ χρόνου* see sup. 285. The passage, which Wunder pronounces "evidently corrupt," requires correct translation rather than emendation.

ἦκει γὰρ αὕτη διὰ χρόνου πλάνοις ἴσως
ὡς ἐξεπλήσθη.

NE. ἰὼ ἰὼ δύστηνε σὺ,
δύστηνε δῆτα διὰ πόνων πάντων φανείς.
βούλει λάβωμαι δῆτα καὶ θίγω τί σου ;

ΦΙ. μὴ δῆτα τοῦτό γ'· ἀλλά μοι τὰ τόξ' ἑλὼν
τάδ', ὥσπερ ἦτου μ' ἀρτίως, ἕως ἀνῇ
τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὸν,
σῶζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν
ὕπνος μ', ὅταν περ τὸ κακὸν ἐξίῃ τόδε·
κοὐκ ἔστι λῆξαι πρότερον· ἀλλ' ἐᾶν χρεὼν
ἔκηλον εὕδειν. ἢν δὲ τῷδε τῷ χρόνῳ
μόλωσ' ἐκεῖνοι, πρὸς θεῶν, ἐφίεμαι
ἑκόντα μήτ' ἄκοντα, μηδέ τῳ τέχνῃ
κείνοις μεθεῖναι ταῦτα, μὴ σαυτόν θ' ἅμα
κἄμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένῃ.

Hermann seems right in rendering *pariter ut expletur*, if he means *postquam expleta est*. Mr. Linwood gives nearly the same sense, except that he renders ἴσως *fortasse*. He thinks the meaning is, 'it *only* comes at intervals,' and therefore was hardly likely to return again very soon. In the sense of 'equally,' 'just as much as ever,' it is a reason why he should not be left without aid. The Schol. probably took it in this sense; ἴσως ὅτε ἐκορέσθη πλανωμένη.

760. διὰ πόνων πάντων. Not in one or two, but in (or throughout) the whole course of your afflictions. Mr. Linwood, admitting that the use is hardly Attic, renders "cuius labores omnium aliorum labores superant." It is difficult to accept this. The repetition of the word with δῆτα is less common in the same speaker. The vocative, as a predicate to φανείς, is due to attraction. Mr. Blaydes reads διὰ βροτῶν πάντων, 'above all mortals.'

761. τι, viz. σώματος μέρος, 'in any part of you.'

764. ἦτου, sup. 657. The sudden fit has come opportunely for the plot: the bow is surrendered in confidence, and not taken from the owner by force, which would have invalidated the prediction. Cf. 661.

767. ἐξίῃ (ῑ, as from ἵημι), 'is letting itself run out,' is coming to an end. Med. 278, ἐχθροὶ γὰρ ἐξιᾶσι πάντα δὴ κάλων. Some (Blaydes, Linwood) refer it to ἐξιέναι, 'to go out,' against which it may be urged, that the subjunctive of εἶμι, in the singular at least, is hardly found. Wunder reads ἐξήκῃ, which is found in one (Paris) MS., another (Flor.) having ἐξίκῃ.

768. ἀλλ' ἐᾶν κ.τ.λ. 'Sleep,' he says, 'does assuredly (οὖν) come over me whenever the disease loses its force; but I must be allowed to sleep in comfort,' or without being disturbed by the approach of any one. This is said to show a reason for wishing his bow to be held for him, and not given up to another. For a similar use of οὖν cf. 298.

770. ἐκεῖνοι. 'Those dreaded envoys,' or 'my enemies,' Ulysses and Diomede.

771. The μήτε must be supplied before ἑκόντα. 'I charge you that you do not, willingly or unwillingly, or on any pretext whatever, give it up to those men.' Mr. Blaydes compares Aesch. Ag. 532, Cho. 292.

773. πρόστροπον, i. e. which would be a double crime. Oed. R. 957, αὐτός μοι σὺ σημήνας γενοῦ. Aj. 588, μὴ προδοὺς ἡμᾶς γένῃ.

ΝΕ. θάρσει προνοίας οὕνεκ'. οὐ δοθήσεται
πλὴν σοί τε κἀμοί· ξὺν τύχῃ δὲ πρόσφερε.
ΦΙ. ἰδοὺ δέχου, παῖ· τὸν φθόνον δὲ πρόσκυσον,
μή σοι γενέσθαι πολύπον' αὐτὰ, μηδ' ὅπως
ἐμοί τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένῳ.
ΝΕ. ὦ θεοὶ, γένοιτο ταῦτα νῷν· γένοιτο δὲ
πλοῦς οὔριός τε κεὐσταλὴς ὅποι ποτὲ
θεὸς δικαιοῖ χὠ στόλος πορσύνεται.
ΦΙ. ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελὴς εὐχή·
στάζει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ
κηκῖον αἷμα, καί τι προσδοκῶ νέον.
παπαῖ, φεῦ.
παπαῖ μάλ', ὦ πούς, οἷά μ' ἐργάσει κακά.
προσέρπει,

775. *σοί τε κἀμοί.* Here we have the tragic irony. Philoctetes knows that the three together, himself, Neoptolemus, and the bow, will cause the capture of Troy. He therefore pretends to assent to the request, but he does so in a reserved sense.

776. *πρόσκυσον.* Offer your respects, or devotions, to that retributive power that brings evil on great possessions. This was a formula of deprecating future evil, as Aesch. Prom. 936, *οἱ προσκυνοῦντες τὴν Ἀδραστείαν σοφοί.* Philoctetes says that so mighty a possession has already brought mischief on Hercules as well as on himself. In the end, according to the 'Cyclics,' it effected the death of Paris.

779. *ὦ θεοί.* "Neoptolemus here propitiates, as Philoctetes had directed him to do, the ill-will of the gods, that the possession of the weapons may not be prejudicial to him." *Blaydes.* He ambiguously adds, 'may we have a favourable and easily made voyage to that place—wherever it be—that the god thinks right, and to which our course is intended.' The one means, to Troy, the other, to the Melian gulf. Cf. Aesch. Pers. 795, *ἀλλ' εὐσταλῆ τοι λεκτὸν ἀροῦμεν στόλον.* Wunder well observes, that the *νῷν*, which follows the first *γένοιτο*, in reality belongs to the second, since it was the good voyage alone that could now be wished for by both.

780. Hesych. *ὅποι ποτέ· ὅπου ποτὲ, πῆ.* He is supposed to refer to this passage.

782. There is a short pause. Philoctetes, in a tone of excitement, expressed by a dochmiac verse, fears that the prayer just uttered will not be fulfilled; for his wound has begun to bleed afresh, and he fears a new attack is at hand. There really is nothing in the passage to suggest corruption. Mr. Linwood, who, with Schneidewin, marks the verse with an *obelus*, has no ground for saying that it undoubtedly is corrupt, because it is not probable that a dochmiac should be interposed among senarii. And Wunder makes an iambic, partly on his own conjecture, *δέδοικα δ' ὦ παῖ, μὴ ἀτελὴς εὐχὴ πέλῃ.* Mr. Blaydes gives no fewer than fourteen of his guesses, not one of which has any likelihood, and of which this is a specimen, *ἀλλ' ἐκδέδοικα μὴ ἀτελῆ 'πεύχῃ, τέκνον.* The dochmiac of the MSS. is certainly a much better verse. The truth is, that as this metre expresses excitement, its introduction has no inherent impropriety. In Aesch. Ag. 1227, for *παπαῖ, οἷον τὸ πῦρ, ἐπέρχεται δέ μοι*, it is probable that a dochmiac should be restored, *παπαῖ, οἷον τὸ πῦρ ἐμοὶ ἐπέρχεται.*

784. *κηκῖον*, cf. 697. — *νέον*, 'some harm.'

786. *παπαῖ μάλ'*, i. e. *μάλ' αὖθις*, as in 793.

προσέρχεται τόδ' ἐγγύς. οἴμοι μοι τάλας.
ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῆ.
ἀτταταῖ.
ὦ ξένε Κεφαλλὴν, εἴθε σου διαμπερὲς
στέρνων ἔχοιτ' ἄλγησις ἥδε. φεῦ, παπαῖ.
παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,
Ἀγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ
τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;
ὤμοι μοι.
ὦ θάνατε θάνατε, πῶς ἀεὶ καλούμενος
οὕτω κατ' ἦμαρ οὐ δύνᾳ μολεῖν ποτε;
ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὼν
τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ
ἔμπρησον, ὦ γενναῖε· κἀγώ τοι ποτὲ
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὅπλων,
ἃ νῦν σὺ σώζεις, τοῦτ' ἐπηξίωσα δρᾶν.
τί φῂς, παῖ;
τί φῄς; τί σιγᾷς; ποῦ ποτ' ὢν, τέκνον, κυρεῖς;

789. ἔχετε τὸ πρᾶγμα. "You have the whole matter, i. e. you see what troubles my disease will cause you." *Wunder.*

791. Construe σοῦ with ἔχοιτο, 'I would that it had hold of you.' Thus διαμπερὲς is added as if περῶσα were to be supplied. Cf. στέρνων διαμπάξ, Aesch. Prom. V. 65.

795. τὸν ἴσον χρόνον, 'as long as I have.' Cf. inf. 1114. The initial anapaest, formed in part of the article, measures the two words as virtually one.

796. A similar invocation of Death occurs Aj. 854, and Aesch. Philoct. fr. 228. He asks, why death *cannot* come to him. This is a touch of nature well known to those who witness scenes of suffering.

799. ὦ γενναῖον. "Cf. Arist. Eq. 726, ὦ Δημίδιον, ὦ φίλτατον. Ach. 475, Εὐριπίδιον, ὦ γλυκύτατον καὶ φίλτατον. Eur. Cycl. 266, ὦ κάλλιστον, ὦ Κυκλώπιον." *Blaydes.*

Ibid. συλλαβών. 'Take me then and burn me in yonder oft-invoked Lemnian fire.' A burning mountain, Moschylus, was said to exist in Lemnos. If it did not really exist, the island sacred to Hephaestus, and in which the god was said to have fallen (Il. i. 593), probably from the tradition of some bright meteor that had appeared to vanish over Lemnos, would have some volcano mythically assigned to it. Mr. Blaydes well cites Ar. Lysist. 299, ἔστιν γε Λήμνιον τὸ πῦρ τοῦτο πάσῃ μηχανῇ. But he adopts a reading of his own, which has no probability, τῷ Λημνίῳ τόνδ' ἀνακαλούμενον πυρὶ, i. e. 'me, calling upon you to do it.' We have the active in a well-known line, Med. 21, ἀνακαλεῖ δὲ δεξιᾶς πιστιν μεγίστην, the middle in Oed. Col. 1376, νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοὶ, and Trach. 910. By τῷδε we may suppose it was in sight, and pointed to.

802. ἀντὶ, as an equivalent for, in return for the gift of, this bow. See sup. 727. Here not Poeas, the father, but Philoctetes himself is said to have assisted at the pile.—τοῦτο, viz. τὸ ἐμπρῆσαι, to set fire to a living person.

805. Neoptolemus, having possession, (a fraudulent one, he is conscious,) of the bow, and being of a noble nature, has some compunction and some feelings for the afflicted man whom he is de-

NE. ἀλγῶ πάλαι δὴ τἀπὶ σοὶ στένων κακά. 806
ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ'· ὡς ἥδε μοι
ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται.
ἀλλ' ἀντιάζω, μή με καταλίπῃς μόνον.
NE. θάρσει, μενοῦμεν. 810
ΦΙ. ἦ μενεῖς; *NE.* σαφῶς φρόνει.
ΦΙ. οὐ μήν σ' ἔνορκόν γ' ἀξιῶ θέσθαι, τέκνον.
NE. ὡς οὐ θέμις γ' ἐμοὔστι σοῦ μολεῖν ἄτερ.
ΦΙ. ἔμβαλλε χειρὸς πίστιν. *NE.* ἐμβάλλω μενεῖν.
ΦΙ. ἐκεῖσε νῦν μ', ἐκεῖσε
NE. ποῖ λέγεις; *ΦΙ.* ἄνω 814
NE. τί παραφρονεῖς αὖ; τί τὸν ἄνω λεύσσεις κύκλον;
ΦΙ. μέθες μέθες με. *NE.* ποῖ μεθῶ; *ΦΙ.* μέθες ποτέ.
NE. οὔ φημ' ἐάσειν. *ΦΙ.* ἀπό μ' ὀλεῖς, ἢν προσθίγῃς.
NE. καὶ δὴ μεθίημ', εἴ τι δὴ πλέον φρονεῖς.
ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.

priving of his arms. Perhaps he mutters something to himself, which elicits the question τί φῄς; The answer, ἀλγῶ πάλαι δή, seems sincere. In fact, it is only by the intervention of Ulysses, inf. 974, that he is prevented from restoring the bow. Philoctetes, though a little perplexed at his manner, is still unwilling to doubt him.

806. τἀπὶ σοί, i. e. τὰ νῦν σοὶ ἐπόντα.

807. καὶ θάρσος. Have *also* confidence, as you now feel grief.—ὡς κ.τ.λ., 'since this malady of mine, as it comes in short, sharp fits, so also leaves me soon.' (Wunder, "it is violent when it comes, and for that very reason it departs quickly.")

810. φρόνει. "We may supply μενοῦντά με. Trach. 289, φρόνει νιν ὡς ἥξοντα." *Blaydes.*

811. οὐ μήν. ('I have fears about your intention,) but *yet* I do not wish to put you on your oath.' The reply is, ('You have no need to do so,) since it is not permitted me to go without you.' "Neoptolemus is thinking of the oracle, while Philoctetes supposes that he speaks of the duty of a good man." *Wunder*, from Hermann. For οὐ μήν see Aesch. Prom. V. 276.

814. ἐκεῖσε. He points upwards to his cave in the rock, asking to be taken there, or to be allowed to retire to it. The sudden fit is coming on him, and he speaks in a way not fully understood by Neoptolemus, who thinks his 'looking up' is some appeal to the sun (see Aj. 845), or to the revolving vault of heaven. The aspect and the action of the man are so strange, that he is asked why he is again (cf. 730) out of his right mind.

816. μέθες. Either this means 'unhand me,' and we must suppose the sentence ἐκεῖσε, &c. unfinished, and that Neoptolemus had offered some support, or ἐκεῖσε μέθες με, like ποῖ μεθῶ following, means 'allow me to go thither.' The exact meaning turns entirely on the stage action, of which we cannot be sure. The verse rather oddly repeats μέθες, μεθῶ, four times. Were conjecture of much avail, we might conceive ἄνω in 814 to have been originally κάτω, and altered from the following verse. Then for μέθες ποτὲ, which has no very clear sense, some reply like κεῖσθαι πέδῳ, 'let me lie down on the ground,' would give a probable meaning.

818. εἴ τι δὴ κ.τ.λ. "If you are wiser now, i. e. if you are not insane, as before." *Wunder.* Mr. Blaydes gives in his text the unrhythmical verse, καὶ δὴ μεθίεμαι. τί δὴ πλέον φρονεῖς;

819. ὦ γαῖα. He sinks on the earth, and asks it to receive him in death just

τὸ γὰρ κακὸν τόδ' οὐκ ἔτ' ὀρθοῦσθαί μ' ἐᾷ. 820
NE. τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνου
ἕξειν. κάρα γὰρ ὑπτιάζεται τόδε.
ἱδρώς γέ τοί νιν πᾶν καταστάζει δέμας,
μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς
αἱμορραγὴς φλέψ. ἀλλ' ἐάσωμεν, φίλοι, 825
ἕκηλον αὐτὸν, ὡς ἂν εἰς ὕπνον πέσῃ.
XO. Ὕπν' ὀδύνας ἀδαὴς, Ὕπνε δ' ἀλγέων, στρ.
εὐαὴς ἡμῖν ἔλθοις,
εὐαίων εὐαίων, ὦναξ·
ὄμμασι δ' ἀντίσχοις 830
τάνδ' αἴγλαν, ἃ τέταται τανῦν.

as he is, without further delay, prayer, or ceremony.

820. *ὀρθοῦσθαι*, 'to stand erect.' Wunder cites Rhes. 801, *ὀδύνη με τείρει, κοὐκέτ' ὀρθοῦμαι τάλας*.

821. *οὐ μακροῦ χρόνου*. The genitive of the limitation of time, 'no long time hence.' Buttmann (ap. Wunder) compares Oed. Col. 396, *καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου*.

823. *γέ τοι*. Cf. Trach. 1212, *φορᾶς γέ τοι φθόνησις οὐ γενήσεται*. Some ellipse may be supplied; ('but he seems as yet far from easy;) sweat, at least, drops down him all over his body.' Mr. Linwood, after Buttmann, reads *ἱδρὼς δέ τοί νιν*. For the accusative see sup. 7. Mr. Blaydes compares Hec. 240, *ὀμμάτων τ' ἄπο φόνου σταλαγμοὶ σὴν κατέσταζον γένυν*.

824. *παρέρρωγεν*. 'A dark blood-spurting vein has burst on one side of the extremity of the foot.' Eur. Alc. 1067, *ἐκ δ' ὀμμάτων πηγαὶ κατερρώγασιν*. The genitive seems to depend on *φλὲψ*, 'a vein of (or in) the foot.' Mr. Blaydes' suggestion *ἐκ ποδὸς* violates the law of the tragic pause.

827. Philoctetes having now sunk into a slumber, the chorus debate on the best course to be pursued. They discuss the question whether he might not be conveyed to the ship without being roused, or at least, if they might not now, being in possession of it, carry off the bow.

Ibid. *ἀδαής*. Schol. *ἄπειρε*. Mr. Blaydes cites Herod. ii. 49, *δοκέει μοι θυσίης ταύτης οὐκ εἶναι ἀδαὴς, ἀλλ' ἔμπειρος*. 'Sleep, that knowest not pain, mayst thou come for us softly fanning him with thy wings and bringing comfort to his life, thou lord over man! and mayst thou keep before his eyes this band which is now stretched over them.' Great difficulties beset this passage, which appears (from Hesych. in *εὐαδὲς* and *εὐαίων*) to have been differently read in ancient times; nor is it easy to make the strophic and the antistrophic verses correspond. Those who, with Hesych. *εὐαδές· εὔπνουν*, prefer *εὐαδὲς*, refer it to *ἀνδάνω*, whereas *εὐαὲς*, which, from the explanation given, he seems to have read, has the *α* long, as in the Homeric *ἀκραὴς*, Od. ii. 421. The Schol. has *εὐαής· εὔπνους*. Hesych. explains *εὐαὴς* by *εὐήνεμος*, and *εὐαίων* by *εὐαγήρως* (*εὐγήρως*), *εὐμοίρως*, but here again he seems to have found some adverb, and the gloss next following, *εὐαλῶς· εὐχερῶς θηρώμενος*, only adds to the difficulty. Instead of the gloss as now read, *εὐαδής· εὐήνεμος. οἱ δὲ εὐαής*, it is clear that we should restore *εὐαής· εὐήνεμος. οἱ δὲ εὐαδής*. Mr. Blaydes thinks the true reading is *εὐαίων ἄναξ*, 'thou blessed god,' comparing Eur. Ion 126, *εὐαίων, εὐαίων εἶης, ὦ Λατοῦς παῖ*.

831. *αἴγλαν*. Mr. Linwood thinks the *fancied* light is meant, which sleeping and dreaming persons suppose they are enjoying; and this is virtually the explanation of the Schol. Donaldson, New Crat. § 457, comparing Antig. 600, *ἐσχάτας ὑπὲρ ῥίζας ἃ τέταται φάος ἐν Οἰδίπου δόμοις*, contends that the bright glare of the sun is meant, which he

ἴθ' ἴθι μοι παιών.
ὦ τέκνον, ὅρα ποῦ στάσει,
[ποῖ δὲ βάσει,] πῶς δέ μοι τἀντεῦθεν
φροντίδος. ὁρᾷς ἤδη.
πρὸς τί μένομεν πράσσειν;
καιρός τοι πάντων γνώμαν ἴσχων
*πολύ τι πολὺ παρὰ πόδα κράτος ἄρνυται.
ΝΕ. ἀλλ' ὅδε μὲν κλύει οὐδέν, ἐγὼ δ' ὁρῶ οὔνεκα θήραν
τήνδ' ἁλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες.
τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.

supposes to have been regarded as a cause of sound sleep, in confirmation of which he appeals to 859, *ἀλεὴς ὕπνος ἐσθλός*, "sleep in the sunshine is good for our purpose," viz. because it is very sound. Neither of these explanations is satisfactory. Reiske and Wakefield proposed *τάνδ' ἀχλύν*, but perhaps 'this brightness which is *now* stretched' may mean a brightness which is different to a sleeping and to a waking eye. Welcker supposed a band or belt was meant; Hesych. *αἴγλη· χλιδών· Σοφοκλῆς Τηρεῖ. καὶ πέδη παρὰ Ἐπιχάρμῳ ἐν Βάκχαις.*— The MSS. have *ἀντέχοις*, corrected by Musgrave.

832. *ἴθ' ἴθι μοι παιήων* Dind., *ἴθ' ὦ ἴθι μοι παιὼν* Blaydes.

834. Construe, *πῶς φροντίδος (ἔπται) τἀντεῦθεν*, 'what position in your thoughts (the question) what is next to be done will occupy.' Others construe *πῶς φροντίδος ὁρᾷς*, and Mr. Blaydes *τἀντεῦθεν φροντίδος*, 'what remains for consideration.' Madvig, Adv. Crit. i. p. 209, reads *πῶς δέ μοι τἀντεῦθεν φροντίδος ἐλᾷς ἤδη*, 'quomodo reliqui temporis curam acturus sis.' He adds, as if doubtful of the correction, "saltem subest verbum futuri temporis conjungendum cum *στάσει* et *βάσει*." It seems hopeless to make this verse (834) suit exactly with 850.—The clause *ποῖ δὲ βάσει* is perhaps interpolated; it is not recognized by the Schol., and nothing seems wanting in the antistrophic verse 850. Mr. Blaydes observes that the words are sometimes combined, as Aj. 1237, *ποῖ βάντος ἢ ποῦ στάντος;* Eur. Hec. 1079, *πᾶ στῶ, πᾶ βῶ, πᾶ κέλσω;*

835. *ὁρᾷς.* 'You see yourself how the matter now stands,' viz. that the man is unconscious.

836. *πρὸς τί.* 'For what purpose do we wait, for carrying it into effect?' See on 852.

837. *καιρός τοι κ.τ.λ.* 'The moment for action in all things, when it takes a right view of affairs (i. e. when no mistake is made in any of the attendant circumstances), wins a great victory (or, has a decided superiority) when time is not suffered to go by' (*παρὰ πόδα*, sc. *λαμβανόμενος*). Mr. Linwood construes *πάντων γνώμαν*, "quae in omnibus rebus optime consulit."

838. *πολύ τι πολὺ* Hermann. The MSS. give *πολὺ* alone. Mr. Blaydes adopts another suggestion of Hermann's for completing the verse, *ἀνδράσιν ἄρνυται.*

839. *ἐγὼ δ' ὁρῶ.* This refers, perhaps, to *ὁρᾷς ἤδη*, in 835. 'What *I* see is, that it is of no use our having got possession of the bow, if we sail without this man,' since both were necessary for the capture of Troy, inf. 1335.

841. *τοῦδε = τοῦτον.* See inf. 1331. Antig. 673. 'For in *him* was the prize,—*he* was the man the oracle bade us bring. But to make a boast when there is no success, together with falsehoods told to secure it, would be a foul reproach.' Mr. Blaydes needlessly reads *ἔργ' ἀτελῆ*. Neoptolemus, in a spirit of honour and chivalry, disdains the idea of carrying off the bow alone while the owner is asleep. The chorus, somewhat abashed, perhaps, tells him *that* must be left for the god to decide, and begs him to speak in a low voice, since the slumber of an invalid is never sound. Cf. 574.

κομπεῖν δ' ἔστ' ἀτελῆ σὺν ψεύδεσιν αἰσχρὸν ὄνειδος.

ΧΟ. ἀλλὰ, τέκνον, τάδε μὲν θεὸς ὄψεται· ἀντ.
ὃν δ' ἂν ἀμείβῃ μ' αὖθις,
βαιάν μοι, βαιὰν, ὦ τέκνον,
πέμπε λόγων φάμαν·
ὡς πάντων ἐν νόσῳ εὐδρακὴς
ὕπνος ἄϋπνος λεύσσειν.
ἀλλ' ὅτι δύνᾳ μάκιστον,
κεῖνό μοι, κεῖνο λάθρα
ἐξιδοῦ ὅ τι πράξεις.
οἶσθα γὰρ ὃν αὐδῶμαι,
εἰ ταύταν τούτῳ γνώμαν ἴσχεις,

844. *ὃν δ' ἂν ἀμείβῃ.* Linwood adopts Hermann's metrical correction, *ὧν δ' ἂν κἀμείβῃ μ' αὖθις*, i. e. *ὧν ἂν ἀμείβῃ, εἴ τι καὶ ἀμείβει*. This seems probable; but the true reading of 828 must remain uncertain. See sup. 574.

847. *εὐδρακὴς λεύσσειν*, 'quick to see,' should rather be, from the context, 'quick to hear.' But the Greek poets have a curious way of substituting one verb of sense for another, as *κτύπον δέδορκα*, Aesch. Theb. 104. Linwood construes *πάντων εὐδρακὴς*, which seems no improvement on *πάντων ἐν νόσῳ ὕπνος*, sc. *ὄντων*. Mr. Blaydes gives *πᾶν τῶν ἐν νόσῳ κ.τ.λ.*

850. *κεῖνο λάθρα, κεῖνό μοι* (with mark of lacuna), Linwood after Hermann.

851. *ἐξιδοῦ.* 'Look out (look forth) as far as you can,' viz. as to possible consequences, 'what you intend to effect by stealth as to that other purpose,' viz. the carrying off the man himself as well as his bow. Mr. Blaydes says *κεῖνο* here means 'the bow without the man,' opposed to *τάδε* in 843, and so Wunder. But *deus haec viderit* seems a formula of leaving the whole matter to Providence; and *ταύταν γνώμαν ἴσχειν* seems to refer to the proposal of Neoptolemus to carry off Philoctetes. And this is the view which Dobree takes of the passage, as quoted by Mr. Blaydes.—*λάθρα*, viz. without his being aware of it.

852. *οἶσθα ὃν αὐδῶμαι.* This perhaps refers to Philoctetes, as the Schol. thinks, the *name* of the man being omitted, lest he should wake and become aware of the plot against him. The Laurentian MS. however has *ὧν αὐδῶμαι* by the first hand, and so Linwood, Blaydes, Schneidewin. This necessitates the retention of *πρὸς τί μενοῦμεν* in 836, where however *μένομεν* is a more natural reading, as *ὃν* seems here to be rather than *ὧν*, i. e. *τούτων ὧν*. Moreover, the Schol. recognizes *ὃν*, but not *ὧν*, and we thus obtain two consecutive verses of the same metre, - ◡ ◡ | ◡ – – –, a form of antispast. 'If,' says the chorus, 'you have this view about the matters now before us, be assured there are many difficulties that shrewd people can see in them.' The MSS. however give *τούτῳ*, 'in reference to him,' which gives a sufficiently good sense. Wunder reads *εἰ ταὐτὸν τούτῳ κ.τ.λ.*, and renders the passage thus, 'for if you think the same as he—you know whom I mean (viz. Ulysses)—inextricable evils certainly await the prudent.' Mr. Linwood gives the sense thus: 'quod si hanc de his rebus (scis bene quas dico) sententiam habes (sc. ut non statim abeas, sed maneas dum somnus eum reliquerit) mala profecto inextricabilia sapientibus in eo videre licet.' Prof. Jebb, in Journal of Philology ii. pp. 73—8, has a long note on this perplexing passage. His conclusion is, that we should read *οἶσθα γὰρ ὃν αἰδοῦμαι· εἰ ταὐτὸν τούτῳ γνώμας ἴσχεις κ.τ.λ.* 'You know of whom I stand in fear (Odysseus); if you are of the same mind with Philoctetes, verily there are desperate troubles for the shrewd to infer.'

μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη.
οὖρός τοι, τέκνον, οὖρος· ἐπῳδ. 855
ἀνὴρ δ' ἀνόμματος, οὐδ' ἔχων ἀρωγάν,
ἐκτέταται νύχιος,
ἀλεὴς ὕπνος ἐσθλὸς,
οὐ χερὸς, οὐ ποδὸς, οὔ τινος ἄρχων, 860
ἀλλ' ὥς τίς * τ' Ἀΐδᾳ παρακείμενος
ὁρᾷ. βλέπ' εἰ καίρια φθέγγει·
τὸ δ' ἁλώσιμον ἐμᾷ
φροντίδι, παῖ, πόνος
ὁ μὴ φοβῶν κράτιστος.
ΝΕ. σιγᾶν κελεύω, μηδ' ἀφεστάναι φρενῶν. 865
κινεῖ γὰρ ἀνὴρ ὄμμα κἀνάγει κάρα.
ΦΙ. ὦ φέγγος ὕπνου διάδοχον, τό τ' ἐλπίδων
ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.
οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχησ' ἐγὼ
τλῆναί σ' ἐλεινῶς ὧδε τἀμὰ πήματα 870

855. *οὖρός τοι.* The chorus want to go off with the bow, and not to wait. The cogent argument, that the wind is just now favourable, is enforced by repetition. They add that Philoctetes now lies unconscious, and cannot help himself if the bow is carried off.

857. *ἐκτέταται.* Properly *ἐκτείνειν* is used of straightening and laying out corpses, e. g. in Aesch. Cho. 983. Eur. Hipp. 739. 786. Xen. Symp. iv. § 31, *ἡδέως μὲν εὕδω ἐκτεταμένος.*

859. Nothing can be made of the MS. reading *ἀλεὴς ὕπνος ἐσθλὸς*, '*somnus* ei tepidus adest, qui consiliis nostris adjumento esse possit,' Linwood. As a conjecture, we may propose *ἀδεὴς πόνος ἔσθ'*, *ὡς οὐ κ.τ.λ.*, which sentiment is repeated below, *πόνος ὁ μὴ φοβῶν.* 'The proposed way of carrying out our plan need cause no fear (viz. of his resistance), since (he lies here) without control over hand or foot or anything else, and has no more power of sight than the dead.'

862. *βλέπε κ.τ.λ.* 'Consider whether what you say, viz. about conveying Philoctetes himself, is suited to the occasion,' i. e. is such a scheme as can be carried out under present circumstances. The MSS. have *βλέπει*, corrected by Hermann. *ὁρᾷς; βλέπει· καίρια φθέγγου* Blaydes.

863. *τὸ ἁλώσιμον.* 'As far as can be attained by my consideration of the case, a way of going to work that causes no alarm is best.' The object of *φοβῶν* is left uncertain; but all engaged in such a perilous adventure had reasons for fear and caution, Philoctetes included. Prof. Jebb, Journal of Philology ii. p. 78, translates, 'to my mind that plan of action is best which does not scare the prey.' He thus refers *τὸ ἁλώσιμον* to Philoctetes, who lies unconscious and at their mercy.

865. *μὴ ἀφεστάναι.* To have all your senses about you; not to lose your presence of mind. More commonly *ἐκστῆναι φρενῶν.*

867. Philoctetes suddenly wakes, and unconscious of the plot that has been discussed, is loud in his praise of the kindness of those who have stood by him in his paroxysm of pain. He says the 'watchful care of the strangers has been greater than his fondest hopes could have made credible.'

869. *ἐξηύχησα.* 'I never should have presumed on this, that' &c. Like *οἶομαι*, this compound of *αὐχεῖν* is usually found in the imperfect, as Ant. 390.

μεῖναι παρόντα καὶ ξυνωφελοῦντά μοι.
οὔκουν Ἀτρεῖδαι τοῦτ' ἔτλησαν εὐπόρως
οὕτως ἐνεγκεῖν, ἀγαθοὶ στρατηλάται.
ἀλλ' εὐγενὴς γὰρ ἡ φύσις κἀξ εὐγενῶν,
ὦ τέκνον, ἡ σὴ, πάντα ταῦτ' ἐν εὐχερεῖ
ἔθου, βοῆς τε καὶ δυσοσμίας γέμων.
καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ
λήθη τις εἶναι κἀνάπαυλα δὴ, τέκνον,
σύ μ' αὐτὸς ἆρον, σύ με κατάστησον, τέκνον,
ἵν', ἡνίκ' ἂν κόπος μ' ἀπαλλάξῃ ποτὲ,
ὁρμώμεθ' ἐς ναῦν μηδ' ἐπίσχωμεν τὸ πλεῖν.

NE. ἀλλ' ἥδομαί μέν σ' εἰσιδὼν παρ' ἐλπίδα
ἀνώδυνον βλέποντα κἀμπνέοντ' ἔτι·
ὡς οὐκ ἔτ' ὄντος γὰρ τὰ συμβόλαιά σοι
πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο.
νῦν δ' αἶρε σαυτόν· εἰ δέ σοι μᾶλλον φίλον,
οἴσουσί σ' οἵδε· τοῦ πόνου γὰρ οὐκ ὄκνος,
ἐπείπερ οὕτω σοί τ' ἔδοξ' ἐμοί τε δρᾶν.

ΦΙ. αἰνῶ τάδ', ὦ παῖ, καί μ' ἔπαιρ', ὥσπερ νοεῖς·
τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ
ὀσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ
ἄλις πόνος τούτοισι συνναίειν ἐμοί.

NE. ἔσται τάδ'· ἀλλ' ἵστω τε καὐτὸς ἀντέχου.

872. *εὐπόρως* 'with such ready resources,' i. e. for enduring an annoyance. The editors conjecture *εὐφόρως*, *εὐπετῶς*, *εὐχερῶς*, *εὐπόνως*, *εὐλόφως*, *εὐκόλως*. For the ironical *ἀγαθοὶ* compare *τὸν ἀγαθὸν Κρέοντα* in Antig. 31.—*οὐ τἀν* Mr. Blaydes.

875. *ἐν εὐχερεῖ ἔθου*. Compare *ἐν παρέργῳ θοῦ με*, sup. 473.

879. Mr. Blaydes asks, 'Why *αὐτός*?' and he proposes *αὖθις*. Apparently Philoctetes has taken such a liking for the young man that he prefers his personal assistance.—*κατάστησον*, 'set me on my legs,' *ὄρθωσον*, lit. 'make me stand.' So Neoptolemus says to him *ἵστω*, and adds *αὐτὸς ἀντέχου*, 'take hold of me yourself,' as I lay hold of you. The scene is very natural; his anxiety to stand before he is able to walk to the ship is happily described.

884. It is difficult to see how *συμβόλαια* can mean 'symptoms,' however much such a rendering may appear to suit the context. Nor does *συμβόλαιον* seem to be the same as *σύμβολον* in 402. The proper sense of the word is 'dealings,' 'engagements with another,' as in Eur. Ion 411, *ἃ τε νῷν συμβόλαια πρόσθεν ἦν ἐς παῖδα τὸν σὸν μεταπέσοι βελτίονα*. The sense apparently is this: 'Our dealings with you seemed, in respect of the present malady, to be the dealings with a dying man' (one as good as dead). And thus we may retain the MS. reading *σοι*, which most of the editors alter to *σου*. Linwood adopts Brunck's rendering, 'signa quae tibi inerant;' 'signa quae dabas.' And so Ellendt, *signa, indicia*.

ΦΙ. θάρσει. τό τοι σύνηθες ὀρθώσει μ' ἔθος·
ΝΕ. παπαῖ· τί δῆτ' *ἂν δρῷμ' ἐγὼ τοὐνθένδε γε;
ΦΙ. τί δ' ἔστιν, ὦ παῖ; ποῖ ποτ' ἐξέβης λόγῳ;
ΝΕ. οὐκ οἶδ' ὅποι χρὴ τἄπορον τρέπειν ἔπος.
ΦΙ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τάδε.
ΝΕ. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.
ΦΙ. οὐ δή σε δυσχέρεια τοῦ νοσήματος
ἔπεισεν ὥστε μή μ' ἄγειν ναύτην ἔτι;
ΝΕ. ἅπαντα δυσχέρεια, τὴν αὑτοῦ φύσιν
ὅταν λιπών τις δρᾷ τὰ μὴ προσεικότα.
ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
δρᾷς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν.
ΝΕ. αἰσχρὸς φανοῦμαι· τοῦτ' ἀνιῶμαι πάλαι.
ΦΙ. οὔκουν ἐν οἷς γε δρᾷς· ἐν οἷς δ' αὐδᾷς ὀκνῶ.
ΝΕ. ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακὸς,
κρύπτων θ' ἃ μὴ δεῖ καὶ λέγων αἴσχιστ' ἐπῶν;
ΦΙ. ἀνὴρ ὅδ', εἰ μὴ 'γὼ κακὸς γνώμην ἔφυν,
προδούς μ' ἔοικε κἀκλιπὼν τὸν πλοῦν στελεῖν.

895. παπαῖ. 'Alack! what then am *I* to do in the next place?' Neoptolemus is in real perplexity how to act for the best, now that Philoctetes has avowed his intention of walking to the ship. For he knows that, sooner or later, the truth must be told him, that he is sailing to the camp of the hated Atridae (916), and not, as he supposes, to his own home.

896. ἐξέβης. 'To what subject have you rambled off in your speech?'

897. This line is said half aside, though Philoctetes hears it. 'I know not what turn I can give to my expression of perplexity.' — 'What perplexity have *you?*' asks Philoctetes, meaning, that the difficulty has been all on his own side.

899. ἐνθάδε τοῦ πάθους. The context seems to show that we must supply ὥστε μὴ δύνασθαι σιγᾶν. Linwood explains, *ut, ipsum quod dicis, fari non possim.* The simpler meaning perhaps is, Ph. μὴ λέγε σε ἀπορεῖν. N. ἀλλ' ἤδη ἀπορῶ.

900. For τοῦ Mr. Blaydes proposes που, remarking that οὐ δή alone is unusual, and comparing Oed. R. 1472, Ant. 381.

901. ναύτην. 'A sea-passenger,' 'one conveyed by sea,' *navitam* Hor. Carm. 3. 4, 30. *Blaydes.*

902. δυσχέρεια, *molestiae sunt*, for δυσχερῆ, *molesta*. Neoptolemus is conscious that he is entering on a course of fraud unworthy of himself, if worthy of Ulysses. Mr. Blaydes cites El. 618, ἔξωρα πράσσω κοὐκ ἐμοὶ προσεικότα. Philoctetes, little knowing what is passing in the other's mind, rejoins that his conduct *is* consistent with family honour and chivalry, for he has rendered timely aid to a man deserving of it.

907. ὀκνῶ. Schol. φοβοῦμαι.

908. δεύτερον. His second deception was the pretence of taking Philoctetes to his home; the first was his pretended dislike of the Atridae, v. 390.

911. ἐκλιπών. '(Giving up,' 'proving a defaulter in,' 'leaving me out in his present plan.' The same idea is repeated in the simple verb; 'it is not the giving up the voyage, but rather the fear that I shall be taking you away in a manner (i.e. to a destination) unpleasing to your-

NE. λιπὼν μὲν οὐκ ἔγωγε, λυπηρῶς δὲ μὴ
πέμπω σε μᾶλλον, τοῦτ' ἀνιῶμαι πάλαι.
ΦΙ. τί ποτε λέγεις, ὦ τέκνον; ὡς οὐ μανθάνω.
NE. οὐδέν σε κρύψω. δεῖ γὰρ ἐς Τροίαν σε πλεῖν 915
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρειδῶν στόλον.
ΦΙ. οἴμοι, τί εἶπας; *NE.* μὴ στέναζε, πρὶν μάθῃς.
ΦΙ. ποῖον μάθημα; τί με νοεῖς δρᾶσαί ποτε;
NE. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ
ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών. 920
ΦΙ. καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς;
NE. πολλὴ κρατεῖ
τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.
ΦΙ. ἀπόλωλα τλήμων, προδέδομαι. τί μ', ὦ ξένε,
δέδρακας; ἀπόδος ὡς τάχος τὰ τόξα μοι.
NE. ἀλλ' οὐχ οἷόν τε· τῶν γὰρ ἐν τέλει κλύειν 925
τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποιεῖ.
ΦΙ. ὦ πῦρ σὺ καὶ πᾶν δεῖμα καὶ πανουργίας
δεινῆς τέχνημ' ἔχθιστον, οἷά μ' εἰργάσω,
οἵ' ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὁρῶν
τὸν προστρόπαιον, τὸν ἱκέτην, ὦ σχέτλιε; 930
ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.
ἀπόδος, ἱκνοῦμαί σ', ἀπόδος, ἱκετεύω, τέκνον.
πρὸς θεῶν πατρῴων, τὸν βίον με μἀφέλῃ.

self, that I have for some time felt annoyed at.' There is a variant *πέμπων*, with which it is easy to supply *στέλλω*.

916. This verse may be an addition, or a verse may have been lost after 914, by which the order of the distichs was preserved.

919—20. Neoptolemus holds out two conditions, personal comfort and the prospect of glory, which he thinks may reconcile him.

921. *ἀληθῆ*. A short expression for *καὶ ταῦτα, ἃ φῄς σε νοεῖν δρᾶν, ἀληθῆ ἐστί;*

925. Neoptolemus disguises the baseness of the treachery by the plea of duty in obeying orders, since he was but a *ὑπηρέτης*, v. 53.

927. Philoctetes' outburst of indignation is very finely expressed, and altogether the speech has great pathos and poetic power.

Ibid. ὦ πῦρ σύ. Mr. Blaydes shows by many apposite quotations that *fire* was regarded as the type of *τὸ ἀναιδὲς*, from its sparing nothing, e. g. Eur. Hec. 607, *ναυτικὴ δ' ἀναρχία κρείσσων πυρός.—πᾶν δεῖμα*, i. e. *πάνδεινος*, 'an utter horror,' as a person is often called a *μίσημα* for *μισητός*. By a similar catachresis *τέχνημα* is for *τεχνίτης*, 'a plotter of villainy.'

929. *ἠπάτηκας*. He alludes to the consent to surrender the bow, given under false pretences, sup. 668.

930. *προστρόπαιον*, one that will bring a curse on the violator of religious obligations to a suppliant.

933. The MSS. give *μή μ' ἀφέλῃς*, which is variously corrected. Dindorf

ὤμοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,
ἀλλ' ὡς μεθήσων μήποθ', ὧδ' ὁρᾷ πάλιν.
ὦ λιμένες, ὦ προβλῆτες, ὦ ξυνουσίαι
θηρῶν ὀρείων, ὦ καταρρῶγες πέτραι,
ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτῳ λέγω,
ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,
οἵ' ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως·
ὁμόσας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει·
προσθείς τε χεῖρα δεξιὰν, τὰ τόξα μου,
ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους, ἔχει,
καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει
ὡς ἄνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει,
κοὐκ οἶδ' ἐναίρων νεκρὸν, ἢ καπνοῦ σκιὰν,
εἴδωλον ἄλλως. οὐ γὰρ ἂν σθένοντά γε
εἷλέν μ'· ἐπεὶ οὐδ' ἂν ὧδ' ἔχοντ', εἰ μὴ δόλῳ.
νῦν δ' ἠπάτημαι δύσμορος. τί χρή με δρᾶν;
ἀλλ' ἀπόδος. ἀλλὰ νῦν ἔτ' ἐν σαυτῷ γενοῦ.
τί φῄς; σιωπᾷς. οὐδέν εἰμ' ὁ δύσμορος.
ὦ σχῆμα πέτρας δίπυλον, αὖθις αὖ πάλιν
εἴσειμι πρὸς σὲ ψιλὸς, οὐκ ἔχων τροφήν·
ἀλλ' αὐανοῦμαι τῷδ' ἐν αὐλίῳ μόνος,

has με μἀφέλῃς, Blaydes and Schneidewin με μὴ ἀφέλῃ, Wunder μὴ μἀφέλῃς, Linwood μή μου ἀφέλῃς, Neue μή μου 'φέλῃς. The middle, not the active, is usual with the double accusative.

935. μήποτε. We might have expected οὔποτε, but there is a subjective sense, equivalent to ὡς ἂν εἰ μὴ θέλοι μεθεῖναι.

936. ὦ προβλῆτες. This word is used again as a noun ('a headland') inf. 1455, unless προβλὴς be rightly altered to προβολῆς.

941. ὁμόσας. He sees clearly and expresses plainly the nature and extent of the fraud put upon him by 'this son of Achilles.'

942. προσθεὶς, i. e. πίστιν δούς. See 774. 813.

943. ἔχει. 'He keeps them, and intends to show them (as objects of wonder and admiration) to those Argive soldiers.' The middle voice is perhaps used from the familiar sense of ἀποφαίνεσθαι. After θέλει most editors place a full stop, but this leaves ὡς to commence a new sentence, and requires rather ὣς for οὕτως, in itself an unusual formula. If we construe φήνασθαι ὡς κ.τ.λ., we obtain a good and natural sense, 'he desires to show how,' &c.

946. καπνοῦ σκιάν. A thing as unsubstantial as the 'shadow of smoke.' Compare εἴδωλον σκιᾶς, Aesch. Ag. 839. Mr. Blaydes compares Ant. 1170, and Pind. Pyth. viii. 99, σκιᾶς ὄναρ ἄνθρωπος.

950. ἐν σαυτῷ γενοῦ. A metaphor from a man having possession of his own home. So Aesch. Cho. 233, ἔνδον γενοῦ, χαρᾷ δὲ μὴ 'κπλαγῇς φρένας.

952. σχῆμα πέτρας. A common periphrasis for any object that presents itself to the eye in a familiar form.—δίπυλον, cf. 16. 159.

954. αὐανοῦμαι. So El. 819, ἄφιλος αὐανῶ βίον.

οὐ πτηνὸν ὄρνιν, οὐδὲ θῆρ' ὀρειβάτην
τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας
θανὼν παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην,
καί μ' οὓς ἐθήρων πρόσθε θηράσουσι νῦν·
φόνον φόνου δὲ ῥύσιον τίσω τάλας
πρὸς τοῦ δοκοῦντος οὐδὲν εἰδέναι κακόν.
ὄλοιο μή πω, πρὶν μάθοιμ' εἰ καὶ πάλιν
γνώμην μετοίσεις· εἰ δὲ μή, θάνοις κακῶς.

ΧΟ. τί δρῶμεν ; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἄναξ,
ἤδη 'στὶ καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.

ΝΕ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις
τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.

ΦΙ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῇς
σαυτοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.

ΝΕ. οἴμοι, τί δράσω ; μή ποτ' ὤφελον λιπεῖν
τὴν Σκῦρον· οὕτω τοῖς παροῦσιν ἄχθομαι.

ΦΙ. οὐκ εἶ κακὸς σύ· πρὸς κακῶν δ' ἀνδρῶν μαθὼν
ἔοικας ἥκειν αἰσχρά. νῦν δ' ἄλλοισι δοὺς

957. *ὑφ' ὧν.* He is said poetically to be fed 'by the wild creatures' because they maintained him on their flesh. Wunder contends that we must read *ἀφ' ὧν*, and take *ἐφερβόμην* as the middle voice.

959. *φόνον.* 'I shall give my own blood in payment of the debt due for the slaughter of them.' By *ῥύσιον*, properly 'booty dragged off,' the payment exacted for it was also meant. See the note on Aesch. Suppl. 309 and Agam. 518.—*πρὸς τοῦ κ.τ.λ.*, 'at the hands of one who seemed not to know what harm was.'—*τίσω*, i. e. indirectly, by my bow being taken from me.

961. *μήπω.* A reservation is made to an anathema, as in Trach. 383, *ὄλοιντο, μήτι πάντες οἱ κακοὶ κ.τ.λ.* Eur. Med. 82, *ὄλοιτο μὲν μή, δεσπότης γάρ ἐστ' ἐμός.*—*πρὶν μάθοιμι*, the optative by attraction, as in the Homeric verse *ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι*, and the maxim *ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην.* See sup. 325.

963. *ἐν σοί.* 'On your bidding depends—.'—*προσχωρεῖν*, to assent, come over to, his urgent request to restore his bow. Eur. Med. 222, *χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει.* The reply of Neoptolemus shows that he inclines to the latter alternative, perceiving which Philoctetes presses his suit in the most urgent terms.

968. *ὄνειδος σαυτοῦ.* 'Do not allow mortal men the chance of saying a word against yourself for having deceived me,' — the objective genitive. — *ἐκκλέψας*, Schol. *ἀπατήσας.* Cf. sup. 55.

971. *κακὸς σύ.* 'It is not you that are by nature bad, but it seems that you have learnt from bad men a lesson in evil, and have come here to practise it.' Wunder notices the periphrasis *ἥκειν μαθὼν* for *μαθεῖν*, and compares Antig. 1172 and 1280.

972. *ἄλλοισι δούς.* 'Surrendering yourself to others (than these bad advisers, viz. to your suppliant), to whom it is but reasonable that you should.' Wunder reads *ἄλλοις σε δοὺς*, 'to others than the Atridae and Ulysses;' but the omission of the pronoun seems sufficiently defended by Eur. Phoen. 21 *ὁ δ' ἡδονῇ δούς.* We might however take *αἰσχρὰ* for the object; 'give up to others, who are fit persons, what is dishonourable, and practise honour your-

οἷς εἰκὸς, ἔκπλει, τἀμά μοι μεθεὶς ὅπλα.
NE. τί δρῶμεν, ἄνδρες;
ΟΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾷς;
οὐκ εἶ μεθεὶς τὰ τόξα ταῦτ' ἐμοὶ πάλιν;
ΦΙ. οἴμοι, τίς ἀνήρ; ἆρ' Ὀδυσσέως κλύω;
ΟΔ. Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰσορᾷς.
ΦΙ. οἴμοι· πέπραμαι κἀπόλωλ'. ὅδ' ἦν ἄρα
ὁ ξυλλαβών με κἀπονοσφίσας ὅπλων.
ΟΔ. ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος· ὁμολογῶ τάδε.
ΦΙ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.
ΟΔ. τοῦτο μὲν
οὐδ' ἢν θέλῃ δράσει ποτ'· ἀλλὰ καὶ σὲ δεῖ
στείχειν ἄμ' αὐτοῖς, ἢ βίᾳ στελοῦσί σε.
ΦΙ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήστατε,
οἵδ' ἐκ βίας ἄξουσιν;
ΟΔ. ἢν μὴ πῃς ἑκών.
ΦΙ. ὦ Λημνία χθὼν καὶ τὸ παγκρατὲς σέλας
Ἡφαιστότευκτον, ταῦτα δῆτ' ἀνασχετὰ,
εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βίᾳ;

self.' Mr. Blaydes, with Dind., reads *οἵ' εἰκὸς*, which could only mean *οἵ' εἰκός σε δοῦναι*, which would be ambiguous, as it might mean *ἐμοὶ δοὺς τὰ τόξα*, which is also expressed in the next clause. The sense given by Mr. Blaydes, 'yielding to other feelings such as it is reasonable you should,' would require *οἷς εἰκός (σε δοῦναι)*.

974. Ulysses, who has been watching the proceedings unobserved, now suddenly steps forward, seeing Neoptolemus on the point of relenting, and inclined to follow the dictates of honour. 'Go back!' he exclaims, 'and give up these arms not to him, as you are advancing to do, but to me.' It is not clear whether the hesitation of Neoptolemus is genuine, and the result of his honourable feelings, or a part of the concerted plan.—*τί δρᾷς;* 'What are you doing (in offering to hand him the bow)?' Mr. Linwood is wrong in saying this is the subjunctive, which, in the second person, would be a solecism. See on v. 300.

976. *ἆρα κ.τ.λ.* 'Is not that Ulysses whose voice I hear?'—'Not only *hear*,' he replies, stepping forward, 'but *see*.'

978. *ὅδ' ἦν ἄρα.* He now first perceives that he is the victim of a plot.

982. *οὐδ' ἢν θέλῃ δράσει.* *Ne si voluerit quidem faciet.* For this use of the negative affecting the entire clause, compare Eur. Hipp. 655, *ὃς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ.*

983. *ἄμ' αὐτοῖς.* Some refer this to the bow, *τοῖς τόξοις*, but the change of subject in *στελοῦσι* is harsh. More probably Neoptolemus and the attendants are meant, to whom *ξυλλάβετε* is addressed inf. 1003.

984. *τολμήστατε.* From *τολμῆς* for *τολμήεις*, like *χρυσὸν τιμῆντα* Il. xviii. 475. Dindorf gives *τολμίστατε*, which has much less authority, and is more allied to a comic form of superlative, like *λαλίστατος, κλεπτίστατος.* Schol. Med. on Aesch. Prom. 234, *δύναται καὶ τολμῆς εἶναι ὡς τιμῆς τιμήεις.*

985. *ἄξουσιν, abducturi sunt.*

988. *ἐκ τῶν σῶν.* He regards the abduction as not less criminal and sacrilegious than dragging a suppliant

ΟΔ. Ζεὺς ἔσθ', ἵν' εἰδῇς, Ζεύς, ὁ τῆσδε γῆς κρατῶν,
Ζεύς, ᾧ δέδοκται ταῦθ'· ὑπηρετῶ δ' ἐγώ.
ΦΙ. ὦ μῖσος, οἷα κἀξανευρίσκεις λέγειν·
θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.
ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἡ δ' ὁδὸς πορευτέα.
ΦΙ. οὔ φημ' ἔγωγε. ΟΔ. φημί. πειστέον τάδε.
ΦΙ. οἴμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς
πατὴρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.
ΟΔ. οὐκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν
Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βίᾳ.
ΦΙ. οὐδέποτέ γ'· οὐδ' ἢν χρῇ με πᾶν παθεῖν κακὸν,
ἕως ἂν ᾖ μοι γῆς τόδ' αἰπεινὸν βάθρον.
ΟΔ. τί δ' ἐργασείεις;
ΦΙ. κρᾶτ' ἐμὸν τόδ' αὐτίκα
πέτρᾳ πέτρας ἄνωθεν αἱμάξω πεσών.
ΟΔ. ξυλλάβετέ γ' αὐτόν· μὴ 'πὶ τῷδ' ἔστω τάδε.
ΦΙ. ὦ χεῖρες, οἷα πάσχετ' ἐν χρείᾳ φίλης
νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι.
ὦ μηδὲν ὑγιὲς μηδ' ἐλεύθερον φρονῶν,
οἵ' αὖ μ' ὑπῆλθες, ὥς μ' ἐθηράσω, λαβὼν

from an altar on which the sacred fire is lighted. Aesch. Prom. 7, *τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας, θνητοῖσι κλέψας ὥπασεν.* Linwood conjectures *ἑδρῶν* for *ἐκ τῶν*.

989. *τῆσδε γῆς.* 'This earth, on which we all live and move,'—not the particular land of Lemnos.

992. *τοὺς θεούς.* See on v. 736.—*προτείνων*, with mock piety putting forward as a plea your obedience to the supreme god. Cobet (Misc. Crit. p. 284) contends that *τιθεῖς*, the MS. reading, is the true one. See on El. 696. 1347.

1000. *αἰπεινόν.* The cave was represented at some height above the ground. He may mean therefore, 'so long as he occupies a spot in the island high enough to take a fatal leap from it.' Mr. Blaydes needlessly alters *ᾖ μοι γῆς* to *ᾖ γέ μοι*. It may be doubted if such a combination as *ᾖ γε* anywhere occurs. Mr. Linwood understands, 'so long as there is a rock left in Lemnos.'

1002. *κρᾶτα τόδε.* The neuter is somewhat anomalous, but it appears to occur elsewhere, e. g. in Bacch. 1140 and 1214, where however for *κρᾶτα τριγλίφοις τόδε* it would be as easy to read *τριγλύφοις κάρα τόδε*, as here to read *τόνδ'* for *τόδ' αὐτίκα*.—The construction is not, as Mr. Blaydes thinks probable, *πεσὼν πέτρᾳ πέτρας*, 'falling on rock from rock,' but *πεσὼν ἄνωθεν πέτρας*.

1003. The MS. reading *ξυλλάβετ' αὐτὸν* has been variously altered, *ξυλλάβετέ γ' αὐτὸν*, *ξ. τοῦτον*, *ξυλλάβετον αὐτὸν*, and (addressed to Neoptolemus) *ξυλλάμβαν' αὐτὸν*, 'help me to hold him.' The last, proposed by Mr. Blaydes, is perhaps the best of several mere guesses. To this *ὑπ' ἀνδρὸς τοῦδε* may specially refer in 1005.

1004. Philoctetes, in an appeal which is at once eloquent and pathetic, pours out a torrent of invective against the treachery of Ulysses, but exonerating from blame the youth whom he regards merely as the tool of his superior, a *πρόβλημα* or pretext to conceal his baseness.

1007. *οἵ' αὖ* is Hermann's probable

πρόβλημα σαυτοῦ παῖδα τόνδ' ἀγνῶτ' ἐμοὶ,
ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,
ὃς οὐδὲν ᾔδη πλὴν τὸ προσταχθὲν ποιεῖν,
δῆλος δὲ καὶ νῦν ἐστιν ἀλγεινῶς φέρων
οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ 'παθον.
ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' ἀεὶ
ψυχή νιν ἀφυῆ τ' ὄντα κοὐ θέλονθ' ὅμως
εὖ προὐδίδαξεν ἐν κακοῖς εἶναι σοφόν.
καὶ νῦν ἔμ', ὦ δύστηνε, συνδήσας νοεῖς
ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ᾗ με προὐβάλου
ἄφιλον ἔρημον ἄπολιν ἐν ζῶσιν νεκρόν.
φεῦ.
ὄλοιο· καί σοι πολλάκις τόδ' ηὐξάμην.
ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι,
σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι
τοῦτ' αὖθ', ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,
γελώμενος πρὸς σοῦ τε καὶ τῶν Ἀτρέως
διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.
καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεὶς

correction of οἷα. Others read οἷον, οἷος, or οἵως. But none of these seem so likely to have been corrupted to οἷα. We may suppose Philoctetes to regard this as a second act of treachery, the excuse for leaving him on the island being considered the first.

1012. οἷς may be regarded as a dative of reference in place of the more common accusative of the object. Similarly Dem. Mid. p. 550, χαλεπῶς ἐνηνοχὼς ἐφ' οἷς περὶ τὴν λειτουργίαν ὑβρίσθην, ἔτι πολλῷ χαλεπώτερον τούτοις τοῖς μετὰ ταῦτα ἐνήνοχα καὶ μᾶλλον ἠγανάκτησα, where however ἐπὶ is more readily understood from the preceding clause.

1013. διὰ μυχῶν βλέπειν seems said of one who from a dark corner or inner recess watches the progress of things at a little distance. So οὐ γὰρ ἐν μυχοῖς ἔτι, Ant. 1293, and μυχῷ ἄφερκτος, 'shut out by being kept in an inner room,' Aesch. Cho. 438. The metaphor from a wild beast in ambush is hardly so appropriate. By διὰ is expressed the idea of looking through the intervening darkness.

1014. ἀφυῆ, having no natural taste or talent for deceit.

1016. As no emphasis on the pronoun is required by the context, we should perhaps read καὶ νῦν γέ μ'. And Mr. Blaydes gives μ' as the reading of the Paris MS. B.

1017. προὐβάλου. The middle perhaps means, 'on which you had me (caused me to be) exposed.' The active προὔβαλες occurs Trach. 810, where it means ἀπέρριψας.

1018. νεκρόν. Mr. Blaydes compares Ant. 1166, οὐ τίθημ' ἐγὼ ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.

1019. καὶ—ηὐξάμην. 'And this is not the first time I have prayed that evil may befall you.' 'But' (he morosely adds) 'as the gods favour me in nothing, you still live on and prosper, while to me life itself is a burden to be endured.'

1023. γελώμενος. Ridicule, especially when some wrong was unavenged, was very bitter to the Greek. So Ant. 483, δεδρακυῖαν γελᾶν, and Eur. Med. 383, θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων. See inf. 1125.

1025. ἀνάγκῃ ζυγείς. It was related in the 'Cypria,' which was the 'Homer'

ἔπλεις ἅμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάθλιον
ἑκόντα πλεύσανθ' ἑπτὰ ναυσὶ ναυβάτην
ἄτιμον ἔβαλον, ὡς σὺ φῂς, κεῖνοι δὲ σέ.
καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;
ὃς οὐδέν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι.
πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι
χωλὸς, δυσώδης; πῶς θεοῖς ἔξεσθ', ὁμοῦ
πλεύσαντος, αἴθειν ἱρά; πῶς σπένδειν ἔτι;
αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.
κακῶς ὄλοισθ'. ὀλεῖσθε δ' ἠδικηκότες
τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.
ἔξοιδα δ' ὡς μέλει γ'· ἐπεὶ οὔποτ' ἂν στόλον
ἐπλεύσατ' ἂν τόνδ' οὕνεκ' ἀνδρὸς ἀθλίου,
εἰ μή τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.
ἀλλ', ὦ πατρῴα γῆ θεοί τ' ἐπόψιοι,

especially of Pindar and the Tragics, that Ulysses did not join the first expedition to Troy as a volunteer, but under threat and compulsion. In allusion to this Agamemnon is made to say, *μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἑκὼν ἔπλει, ζευχθεὶς ἕτοιμος ἦν ἐμοὶ σειραφόρος*, Aesch. Ag. 815. Q. Smyrn. v. 193, *καί σε καταπτώσσοντα καὶ οὐκ ἐθέλοντ' ἐφέπεσθαι ἤγαγον Ἀτρεΐδαι.—κλοπῇ*, 'by their having to carry you off by stealth,' viz. from your hiding-place. This dative does not depend on *ζυγείς*. Ulysses had pretended to be mad, but his trick was exposed by the cunning of Palamedes.

1028. *κεῖνοι δέ*. 'While they, the Atridae, say that it was *you* who left me at Lemnos,' and so they try to escape both the odium and the retribution due for the deed.

1029. *ἀπάγεσθε*. The middle voice implies that their own interest was concerned. So in Alcest. 47, *Θάνατος* exclaims, *κἀπάξομαί γε νερτέραν ὑπὸ χθόνα*.

1030. *ὑμῖν*. 'So far as any intercourse with you is concerned.' Mr. Blaydes compares Aj. 970, *θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ*.

1031. *νῦν*, viz. now that you require my aid.—*σοι*, 'in your eyes,' 'in your estimation.'

1032. *χωλός*. One of the excuses alleged for leaving him at Lemnos had been that he was disabled and useless as a foot-soldier or sailor.—For *εὔξεσθ'* of the MSS. the conjecture of Pierson *ἔξεσθ'* seems very plausible. 'How (I should like to know) is it in your power to continue sacrifices and libations, if I shall have sailed with you (whereas you said before that this was impossible)?' Mr. Blaydes adopts a conjecture which is as ugly as it is far-fetched, *πῶς ἐμοῦ 'ξέσται θεοῖς πλεύσαντος κ.τ.λ.* Linwood contends that *πῶς εὔξεσθε* could here only mean 'how will you boast?' But see inf. 1077. The interpretation of the verse in Aesch. Ag. 906, *ηὔξω θεοῖς δείσας ἂν ὧδ' ἔρδειν τάδε*, which might be thought to justify the *present* infinitives *αἴθειν* and *σπένδειν*, is somewhat uncertain from the position of *ἄν*. When *ὁμοῦ*, which appears to be the true reading, had been written *ἐμοῦ*, it would almost follow that *ἔξεσθ'* should be changed into *εὔξεσθ'*, because the final *θ'* would be perplexing to the copyist.

1039. *τι κέντρον*. Some motive or incitement from the gods which, by inducing you to fetch me, proved that the gods had not forgotten me. "Divinitus immissum mei desiderium," Herm.

1040. *ἐπόψιοι*. Cf. Aesch. Suppl. 374, *τὸν ὑψόθεν σκοπὸν ἐπισκόπει*. Ag. 1556, *φαίην ἂν ἤδη νῦν βροτῶν τιμαόρους θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχη*.

τίσασθε τίσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ
ξύμπαντας αὐτοὺς, εἴ τι κἄμ' οἰκτείρετε.
ὡς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὁλωλότας
τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγέναι.

ΧΟ. βαρύς τε καὶ βαρεῖαν ὁ ξένος φάτιν 1045
τήνδ' εἶπ', Ὀδυσσεῦ, κοὐχ ὑπείκουσαν κακοῖς.

ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,
εἴ μοι παρείκοι· νῦν δ' ἑνὸς κρατῶ λόγου.
οὔ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ·
χὤπου δικαίων κἀγαθῶν ἀνδρῶν κρίσις, 1050
οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὐσεβῆ.
νικᾶν γε μέντοι πανταχοῦ χρῄζων ἔφυν,
πλὴν ἐς σέ· νῦν δὲ σοί γ' ἑκὼν ἐκστήσομαι.

1043. *οἰκτρῶς*, 'in a condition that deserves your pity' (in allusion to *οἰκτείρετε*).—*τῆς νόσου*, the genitive from the notion of liberation from. See v. 1334. Editors compare *πεφυγμένος ἦεν ἀέθλων*, Od. i. 18. Mr. Blaydes adds Ant. 488, *οὐκ ἀλύξετον μόρου κακίστου*, and El. 626, *θράσους τοῦδ' οὐκ ἀλύξεις*.

1045. *βαρύς*. 'The stranger is in earnest, and the words he has said are of grave import, and not those of a man who gives way to his misfortunes.' The meaning is, that relying on the care and justice of the gods he is determined to resist to the last, and it is hinted that his threats have a serious meaning.

1048. *εἴ μοι παρείκοι*, 'had I a fit opportunity for saying much.' 'As it is,' he adds, 'I can command (or am able to make) only one plain statement,' viz. that he may stay here if he chooses, since we can do very well without him. By *κρατῶ*, which Wunder professes not to understand, he seems to mean that he has it in his power to say this one thing, if he cannot at present reply to all the charges brought against him.

1049. *οὔ γὰρ κ.τ.λ.* The sense is, 'I am not going to argue with him, for I am a man of decision, and one able and ready to act according to circumstances.' This sentiment, which suits the *τὸ πολύτροπον* of his character, is thus expressed; 'For where there is need of such-and-such (i. e some particular kind of) persons, such an one am I (viz. crafty when craft is required); and again, where a selection is to be made of honest and good men, you will not get any one more mindful of his duty to the gods than I am.' This appears the simple and perfectly appropriate sense of a passage which is commonly regarded as very difficult. Linwood indeed does not think it necessary to say anything about it; but Wunder avows himself unable to understand it, and thinks it is corrupt. Mr. Blaydes also calls *τοιούτων* "utterly meaningless," and suspects 1049—53 are interpolated. Yet it is clear enough that Ulysses uses a word which evades the direct confession of being morally base. There is some irony in his boast about *εὐσεβῆ*, which is not represented by our feeble word 'pious,' but refers to a man of honour who regards his oath.

1052. *νικᾶν γε μέντοι*. 'Still, it is my nature under any circumstances to wish to have my way,—though I will not insist on it as regards *you*; no! for the present I will purposely stand aside in *your* case, and not thwart you.' The love of having one's own way in a dispute is natural to all; compare Aesch. Ag. 915, where the king says to the queen, *ἦ καὶ σὺ νίκην τήνδε δήριος τίεις;* The *γε* is right enough after *σοί*, 'in your case, at all events, though I might not do so in the case of others.'

1053. For *ἐκστήσομαι* with the dative Mr. Blaydes compares Aj. 672, *ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν*.

ἄφετε γὰρ αὐτὸν, μηδὲ προσψαύσητ' ἔτι.
ἐᾶτε μίμνειν. οὐδέ σου προσχρῄζομεν,
τά γ' ὅπλ' ἔχοντες ταῦτ'· ἐπεὶ πάρεστι μὲν
Τεῦκρος παρ' ἡμῖν, τήνδ' ἐπιστήμην ἔχων,
ἐγώ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν
τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί.
τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν.
ἡμεῖς δ' ἴωμεν. καὶ τάχ' ἂν τὸ σὸν γέρας
τιμὴν ἐμοὶ νείμειεν, ἦν σ' ἐχρῆν ἔχειν.
ΦΙ. οἴμοι· τί δράσω δύσμορος, σὺ τοῖς ἐμοῖς
ὅπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;
ΟΔ. μή μ' ἀντιφώνει μηδέν, ὡς στείχοντα δή.
ΦΙ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι
γενήσομαι προσφθεγκτὸς, ἀλλ' οὕτως ἄπει;
ΟΔ. χώρει σύ· μὴ πρόσλευσσε, γενναῖός περ ὤν,
ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.
ΦΙ. ἦ καὶ πρὸς ὑμῶν ὧδ' ἔρημος, ὦ ξένοι,
λειφθήσομαι δὴ κοὐκ ἐποικτερεῖτέ με;
ΧΟ. ὅδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς· ὅσ' ἂν

1055. *οὐδέ*. 'We don't want you, after all.' A peculiar use, with which compare Aesch. Theb. 1035, *τούτου δὲ σάρκας οὐδὲ κοιλογάστορες λύκοι σπάσονται*. See v. 66.

1056. The sense is, *ἐπεὶ Τεῦκρος μὲν πάρεστιν ἡμῖν, ἐγὼ δὲ καὶ αὐτὸς πάρειμι*. Wunder reads *ἐπείπερ ἔστι μὲν* on his own conjecture; but the Romans similarly say *inest in hoc*, &c.

1058—9. The *μηδὲ* following *οὐδὲν* is certainly an anomaly; but verbs like *χρὴ, δοκῶ, οἶμαι* have a tendency to join *οὐ* with the infinitive; see on v. 1389, *φημὶ δ' οὔ σε μανθάνειν*. It is therefore hardly necessary to insist that the *οὐ* strictly negatives *κάκιον*, nor indeed is this logically right, since we must supply *κάκιον* equally with *μηδέ*. Schneidewin refers to Eur. Andr. 586, *δρᾶν εὖ κακῶς δ' οὐ, μηδ' ἀποκτείνειν βίᾳ*. Wunder adds Plat. Prot. p. 319, B, *ὅθεν δὲ αὐτὸ ἡγοῦμαι οὐ διδακτὸν εἶναι μηδ' ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, δίκαιός εἰμι εἰπεῖν*.

1060. *χαῖρε*. 'Good-bye to you, and go on treading the soil of Lemnos.'

1061. *τὸ σὸν γέρας*, i. e. the bow, that which you regard as your special prerogative. To this stinging remark Philoctetes replies with a groan. 'What! *you* present yourself to the Argive host furnished with arms that are mine!'

1066. He says *οὐδὲ σοῦ* rather than *οὐδὲ σῆς*, because the primary idea is, 'will not even *you* speak to me?' Two constructions are combined, *προσφθεγκτὸς σοῦ* and *π. φωνῆς*, the meaning of both being *πρόσφθεγμα ἔξω*. Mr. Blaydes says "the genitive *σοῦ* appears to depend on *φωνῆς*, for *προσφθεγκτὸς* could hardly govern both."

1068. *χώρει σύ*. Addressed to Neoptolemus, who is told not to look at Philoctetes, however much his noble nature may incline him to respect a suppliant, lest by relenting and restoring the bow he should spoil their present luck.

1071. The MSS. have *λειφθήσομ' ἤδη*, an improbable elision, corrected by Wakefield. Mr. Blaydes reads *λ. δῆτ', οὐδ'* &c., but see sup. on v. 2.

οὗτος λέγῃ σοι, ταῦτά σοι χἠμεῖς φαμέν.
ΝΕ. ἀκούσομαι μὲν ὡς ἔφυν οἴκτου πλέως
πρὸς τοῦδ'· ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ,
χρόνον τοσοῦτον, εἰς ὅσον τά τ' ἐκ νεὼς
στείλωσι ναῦται καὶ θεοῖς εὐξώμεθα.
χοὗτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι
λῴω τιν' ἡμῖν. νὼ μὲν οὖν ὁρμώμεθον,
ὑμεῖς δ', ὅταν καλῶμεν, ὁρμᾶσθαι ταχεῖς.
ΦΙ. ὦ κοίλας πέτρας γύαλον στρ. ά.
θερμὸν καὶ παγετῶδες, ὥς σ'
οὐκ ἔμελλον ἆρ', ὦ τάλας,
λείψειν οὐδέποτ', ἀλλά μοι
καὶ θνήσκοντι συνοίσει.
ὤμοι μοί μοι.
ὦ πληρέστατον αὔλιον
λύπας τᾶς ἀπ' ἐμοῦ τάλαν,
τίπτ' αὖ μοι τὸ κατ' ἄμαρ
ἔσται; τοῦ ποτε τεύξομαι

1074. Neoptolemus, having the right of command over his own crew, is willing to leave them for a while to assist Philoctetes, even though he is sure to be taunted by Ulysses for his compassion.

1075. *τούτῳ*, i. e. Philoctetes.

1076. By *τὰ ἐκ νεὼς* the tackle is meant which the Greek sailors generally took out of the ship on coming to land. Instead of *ἀποκαταστήσωσι*, which a prose writer would have said, he uses *στείλωσι* in reference rather to *πλοῦν* or *ναῦν*.

1078. *φρόνησιν*. Perhaps he will think better of us, and of our proposals, when he finds we can take Troy without him, and he is left alone on his island.

1080. It is likely that this verse was added from a notion that the *μὲν* required a corresponding *δέ*. The repetition of *ὁρμᾶσθαι* is awkward, and so is the use of the infinitive for the imperative. The Schol. took the sense to be *γίνεσθε ταχεῖς ὁρμᾶσθαι*, which is hardly good Greek.

1081. In a short monody Philoctetes bewails his unhappy lot, and inveighs against Ulysses as the sole author of it. The metre is glyconic.

1082. *θερμόν*. The excess of heat in summer and cold in winter is mentioned as a reason why he had hoped to leave so dismal an abode.

1085. *συνοίσει*. "*συμφέρεσθαι* dicitur qui cum aliquo versatur et consortio eius utitur, e. g. Herod. iv. 114, *οὐκ ἂν ὧν δυναίμεθα ἐκείνῃσι συμφέρεσθαι*. Antrum tanquam sodalem alloquitur." Linwood. Mr. Blaydes reads *συνείσει* with Reiske and Elmsley, 'you will be conscious also of my death.' Wunder is hardly satisfied with *συνοίσει*, which ought to mean 'will suit me even in death.' Perhaps the sense is that it will do for his tomb as it has served for a habitation, Schol. *καὶ ἀπολλυμένῳ μοι σύμφορον ἔσῃ καὶ ὠφέλιμον, καὶ δέξῃ με ἀποθανόντα*. But he adds *οἷον, καὶ μετὰ θάνατον συνελεύσῃ μοι, καὶ οὐ καταλείψεις με*. He therefore took it for the epic future of *εἶμι*. See on 1453. Ellendt approves *συνείσει*.

1088. *τᾶς ἀπ' ἐμοῦ*. The cave is most full of the grief that proceeds from, or is uttered by him, i. e. more full of that than of any comforts that it can supply.

1090. The Schol. took the sense thus; 'Whom shall I now find to give me food? From what hope (is it likely to come)?'

σιτονόμου μέλεος πόθεν ἐλπίδος ;
εἶθ' αἰθέρος ἄνω
πτωκάδες ὀξυτόνου διὰ πνεύματος
† ἕλωσί μ'. οὐ γὰρ ἔτ' ἰσχύω.

ΧΟ. σύ τοι σύ τοι κατηξίωσας, ὦ βαρύποτμ' ; στρ. β'. 1095
οὐκ
ἄλλοθεν ἃ τύχα ἄδ' ἀπὸ μείζονος,
εὖτέ γε παρὸν φρονῆσαι
τοῦ λώονος δαίμονος εἵλου τὸ κάκιον ἀντί. 1100

ΦΙ. ὦ τλάμων τλάμων ἆρ' ἐγὼ ἀντ. ά. 1102
καὶ μόχθῳ λωβατὸς, ὃς ἤ-
δη μετ' οὐδενὸς ὕστερον
ἀνδρῶν εἰσοπίσω τάλας 1105
ναίων ἐνθάδ' ὀλοῦμαι,
αἰαῖ αἰαῖ,
οὐ φορβὰν ἔτι προσφέρων,
οὐ πτανῶν ἀπ' ἐμῶν ὅπλων,
κραταιαῖς μετὰ χερσὶν 1110

Perhaps for ἀπὸ ποίας ἐλπίδος he wrote ἀπὸ ποίας γῆς ἐλπίδος, scil. τεύξομαι. Certainly it seems harsh to combine σιτονόμος ἐλπὶς, "spes victus sibi alicunde parandi," Linwood.

1092—4. These lines are corrupt, and cannot be restored with anything like certainty. The antistrophic verses 1112—15 do not metrically differ much, and they do not seem to require correction. Yet it is impossible to say what is meant by πτωκάδες, for which the Schol. records not less than five different readings. The conjecture of Hermann, adopted by Linwood, ἴθ'—ἕλωσί μ', *age, aves me capiant*, is a solecism in the third person, and equally so, of course, with εἴθε, *utinam*. It is probable that ἕλοιεν should be restored. In that case πτωκάδες might refer to those birds which, like doves, fly timidly and rapidly away from their pursuers. This reading, ending with οὐ γὰρ ἰσχὺς, would give a fair sense.—For οὐ γὰρ ἔτ' ἰσχύω various corrections have been proposed, οὐκ ἔτ' ἴσχω, οὐδ' ἔτ' ἀρκῶ, οὐκ ἔτ' ἰσχύς.

1095—1100. The short reply of the chorus is full of difficulties. For κατηξίωσας Mr. Blaydes, while he reads τάδ' ἠξίωσας, compares Aesch. Ag. 572, καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιῶ. The meaning clearly is, 'it served you right,'—it was yourself who thought yourself deserving of these woes. In the next verse Dindorf's reading is probable, and is admitted by Wunder, οὐκ ἄλλοθεν ἃ τύχα ἄδ' ἀπὸ μείζονος. Some grammarian had supplied ἔχει, and this was wrongly taken by others for the second person of the passive, and led to the corruption of τύχα ἄδ' into τύχᾳ τᾷδ'.

1100. λωϊτέρου and εὑρεῖν Wunder for τοῦ λφονος and ἑλεῖν. The reading of this verse is altogether uncertain. Mr. Blaydes has εἵλου τὸ κάκιον ἀντὶ, and so Dindorf. And the Schol. remarks that ἀντὶ must be supplied. Others have proposed ἐλθεῖν, εὑρεῖν, and αἱνεῖν. Possibly, as sometimes in πατρῷος, the ω is made short in λφονος before the open vowel. See on v. 724. The Schol. seems to have read τοῦ πλέονος. Prof. Jebb, in Journal of Philology ii. p. 78, rightly defends the short ω in λφονος. (So in Quintus Smyrnaeus iv. 155 and 419 we have Τρῶιλος.) He thinks φρονῆσαι may be a corruption of κυρῆσαι.

ἴσχων· ἀλλά μοι ἄσκοπα
κρυπτά τ' ἔπη δολερᾶς ὑπέδυ φρενός·
ἰδοίμαν δέ νιν,
τὸν τάδε μησάμενον, τὸν ἴσον χρόνον
ἐμὰς λαχόντ' ἀνίας.
ΧΟ. * πότμος πότμος σε δαιμόνων τάδ', οὐδὲ σέ γε ἀντ. β'.
δόλος
ἔσχ' ὑπὸ χειρὸς ἐμᾶς. στυγερὰν ἔχε
δύσποτμον ἀρὰν ἐπ' ἄλλοις.
καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότητ' ἀπώσῃ.
ΦΙ. οἴμοι μοι, καί που πολιᾶς στρ. γ'.
πόντου θινὸς ἐφήμενος,
γελᾷ μου, χερὶ πάλλων
τὰν ἐμὰν μελέου τροφὰν,
τὰν οὐδείς ποτ' ἐβάστασεν.
ὦ τόξον φίλον, ὦ φίλων
χειρῶν ἐκβεβιασμένον,
ἦ που ἐλεινὸν ὁρᾷς, φρένας εἴ τινας
ἔχεις, τὸν Ἡράκλειον
† ἄθλιον ὧδέ σοι

1111. ἴσχων. It seems that φορβὰν must be repeated; but κραταιαῖς μετὰ χερσὶν really refers to his strong grip of his bow. Perhaps therefore a comma should be placed after ὅπλων, and αὐτὰ, i. e. τόξα, supplied as the object of ἴσχων. The expression would thus be a short one for οὐ ποριζόμενος τροφὰν ἀπὸ πτ. ὀπ. For ἄσκοπα ἔπη cf. Aesch. Cho. 815, ἄσκοπον δ' ἔπος λέγων νύκτα πρό τ' ὀμμάτων σκότον φέρει, viz. Ἑρμῆς. For the dative Wunder compares Trach. 298, ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη.

1116. πότμος is repeated by Hermann and others to suit the verse of the strophe 1095.

1119. ἔχε. Either 'direct against others,' i. e. against the δαίμονες, 'your hostile prayer,' or 'keep (or reserve) it to be uttered against others.' In the MSS. ἀρὰν is written twice.

1121. καὶ γὰρ ἐμοί. 'For I too am anxious about this, that you should not (lit. lest you should) reject our friendship.' Schol. λείπει ἵνα.

1123. πολιᾶς. The proper meaning, as here, is bright, sparkling, shiny. Donaldson compares *polire*. Some would render it 'gray sand.' Hermann cites the Homeric θῖν' ἐφ' ἁλὸς πολιῆς, but he is hardly right in explaining the epithet here as really belonging to πόντου.

1125. γελᾷ. See on 1005. The simple verb here takes the construction of καταγελᾷ.—πάλλων, cf. Aesch. Cho. 161, παλίντον' ἐν ἔργῳ βέλη Ἀπάλλων Ἄρης.

1132. The MSS. give τὸν Ἡ. ἄθλιον ὧδέ σοι, which the Schol. explains by διάδοχον, but records a variant ἄθλον. The lost word can only be guessed at. Mr. Blaydes gives τὸν Ἡ. ἤλικα τόνδε, Wunder ἄρθμιον, Dindorf ξύννομον, which Linwood thinks probable. It is not impossible that διάδοχον itself, pronounced as a trisyllable, is the true reading, ἄθλων having been a gloss. The allusion is to the present of the bow made by Hercules on his funeral pyre to Poeas, the father of Philoctetes.

οὐκ ἔτι χρησόμενον τὸ μεθύστερον
ἔτ', ἀλλ' ἐν μεταλλαγᾷ
πολυμηχάνου ἀνδρὸς ἐρέσσει,
ὁρῶν μὲν αἰσχρὰς ἀπάτας, στυγνὸν δὲ φὼτ' ἐχθοδοπὸν,
μυρί' ἀπ' αἰσχρῶν ἀνατέλλονθ' ὃς ἐφ' ἡμῖν κάκ' ἐμήσατ', ὦ Ζεῦ.

ΧΟ. ἀνδρός τοι τὸ μὲν δίκαιον εἰπεῖν, στρ. δ'.
εἰπόντος δὲ μὴ φθονερὰν
ἐξῶσαι γλώσσας ὀδύναν.
κεῖνος δ' εἷς ἀπὸ πολλῶν

1134. ἄλλου δ' for ἀλλ' is the slight and necessary metrical correction of Hermann.—*ἐρέσσει*, 'thou art wielded,' or plied, in the 'changed possession of another man,' or 'in the hands of a new owner.' Mr. Blaydes inserts in the text what we must call the improbable reading *ἄρ' ἔσσει*, 'it seems you will be.' Whether there is any authority for this form of the second person, *ἔσσει*, may be questioned. Cf. Aesch. Theb. 855, *ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῖν πίτυλον*.

1136. *ἐχθοδοπὸν*, a rare word, occurs in Ar. Ach. 226, *πόλεμος ἐχθοδοπὸς τῶν ἐμῶν χωρίων*.

1137. *ἀνατέλλοντα*, 'causing to spring up.' Mr. Blaydes compares Pind. Isthm. vi. 110, *Δίρκας ἀγνὸν ὕδωρ τὸ βαθύζωνοι κόραι ἀνέτειλαν*. But the Schol. took it intransitively, for *ἐσόμενα*. At the end of the verse the MSS. add *Ὀδυσσεὺς*, which is doubtless a gloss. The metre requires *ἄλγη*, *ἔργων*, or *ὦ Ζεῦ*. A simple and easy reading would be, *μυρία τ' αἰσχρῶς ἀνατέλλονθ' ὅσ' ἐφ' ἡμῖν κάκ' ἐμήσατ' ἔργα*.

1140. The reading is again very doubtful. The general sense, Wunder observes, is this: 'the duty of a good man is to speak freely whatever he thinks unjust, but when he has expressed his opinion, to abstain from bitter and invidious expressions.' This passage is certainly perplexing. Hermann's explanation is somewhat far-fetched, and the sense rather sophistical; ''Tis the duty of a man to call that which is his interest, *just*; and not to be abusive of another when he has so said it.' Linwood thinks *ἐξῶσαι* should be taken imperatively, and in the literal sense of thrusting out the tongue; 'but when a man has said so, do not utter against him the language of reproach.' Mr. Blaydes, as usual, has recourse to guessing, and edits *ἀνδρός τοι τὸ μὲν ἔνδικον κατειπεῖν*, which he renders, 'it is the part of a good man to say indeed what is true and right.' But he gives no example of such a use of *κατειπεῖν*, which properly means 'to inform against' a person. Madvig, Adv. Crit. i. p. 210, reads *ἀνδρός τοι τὸ [μὲν] οἷ δίκαιον εἰπεῖν*, 'viri est, quod ipsi iustum videatur et quod defendat, dicere, cum dixerit, non invidam acrimoniam linguae prorumpere.' He compares El. 1037, *τῷ σῷ δικαίῳ*. The construction, he says, is virtually *ἄνδρα χρὴ εἰπεῖν, εἰπόντα δὲ μὴ ἐξῶσαι κ.τ.λ.*

1142. *ἐξῶσαι*, 'to protrude,' i.e. to blurt out, words that are vexatious from their invidiousness. Wunder compares *γλωσσαλγία*, a compound twice used by Euripides. There seems a doubt if *ἐξωθεῖν* can mean anything but 'to thrust out' in the sense of ejecting and expelling rather than of protruding. Mr. Blaydes suggests *ἐξεῖραι*, but gives no example of the infinitive, though the aorist *ἐξεῖρας* does occur.

1143—5. The difficulty of this passage consists in the apparent propriety of referring *κεῖνος* to Ulysses. By way of apologizing for his apparently treacherous act, the chorus say that he was selected out of all the Greeks, viz. as the fittest and the cleverest man, to perform a common service for his friends. The MSS. have *τοῦδ' ἐφημοσύνᾳ*, which naturally means 'at the bidding of Neop-

ταχθεὶς τοῦδ' ἐφημοσύνᾳ
κοινὰν ἤνυσεν ἐς φίλους ἀρωγάν.
ΦΙ. ὦ πταναὶ θῆραι χαροπῶν τ'
ἔθνη θηρῶν, οὓς ὅδ' ἔχει
χῶρος οὐρεσιβώτας,
φυγᾷ μ' οὐκ ἔτ' ἀπ' αὐλίων
πελᾶτ'· οὐ γὰρ ἔχω χεροῖν
τὰν πρόσθεν βελέων ἀλκάν,
ὦ δύστανος ἐγὼ τανῦν,
ἀλλ' ἀνέδην ὅδε χῶρος ἐρύκεται,
οὐκ ἔτι φοβητὸς ὑμῖν.
ἔρπετε, νῦν καλὸν

ἀντ. γ'.

tolemus;' but this is wrong in fact. Hence Linwood and Wunder read *τῶνδ'*, referring to *πολλῶν*, 'at their bidding;' yet this is unsatisfactory as applied to the absent Greeks. Mr. Blaydes reads *τάνδ' ἐφημοσύναν*, 'having been charged with this order.' Perhaps *τοῦδε ἐφημοσύνᾳ* means 'by the ordering of,' i. e. by orders given to, Neoptolemus. Thus the sense is simple enough; Ulysses has used the services of this young man in assisting his friends.

1146. Philoctetes passionately appeals to the birds and beasts, whom he can no longer hurt, deprived of his bow, to come and take vengeance on him.—*χαροπῶν*, according to Donaldson, New Crat. § 282, means 'gaping,' 'wide-mouthed,' and contains the same root as *Χάρων* and *Χάρυβδις*.—*θῆραι*, i. e. *ὦ ὄρνιθες οὓς ἐγὼ πρόσθεν ἐθήρων*.

1149. *φυγᾷ—πελᾶτ'*. 'You will not fly from me now, but come near me,' viz. to prey on me. A short way of saying *οὐκέτι φεύξεσθέ με ἀλλὰ πελᾶτε* (*πελάσετε*), or *οὐκέτι φεύγουσαι πελᾶτε*. Or, 'by your flight you will not now draw me from my cave to get near you.' Mr. Blaydes says "the passage is evidently corrupt," and he gives not fewer than eleven guesses at emendation. For the accusative after *πελάζειν*, depending on the notion of movement towards, Linwood compares Oed. Col. 1060, *ἦ που τὸν ἐφέσπερον πέτρας νιφάδος πελῶσι*, and *δῶμα πελάζει*, Eur. Andr. 1166. But he does not seem right in rendering *φυγᾷ πελᾶτε* by *timide appropinquabitis*. Prof. Jebb (Journ. Philol. ii. p. 8) proposes *φυγᾷ μηκέτ' ἀπ' αὐλίων πηδᾶτ'*.

1153. *ἀλλ'—ὑμῖν*. 'But this wild spot is free for you to range in, and is kept apart from the wiles of man, no longer to be feared by you.' The metaphor is from a consecrated ground, where animals are allowed to range *ἄφετοι* and *ἀνειμένοι*. That the dactylic verse is not corrupt, is shown by its exact correspondence with the strophe v. 1130. The Schol. gives the true meaning quite accurately. Here again Mr. Blaydes gives seven different conjectures of his own for emending a passage which is quite capable of a simple explanation. To protect a place or a city from any kind of aggression is *ἐρύκειν πόλιν* as well as *ἐρύκειν πολεμίους ἀπὸ πόλεως*. See Aesch. Theb. 1080, *ὅδε ἤρυξε πόλιν μὴ 'νατραπῆναι*. Prof. Jebb (Journ. Philol. ii. p. 80) would read *ὁ δὲ χῶρος ἄρ' οὐκέτι, οὐκέτι φοβητὸς ὑμῖν*. Though in the series of letters there is but slight difference, it may be doubted if such a use of *ἄρα* can be defended.

1155. *ἔρπετε*, 'come,' Schol. *ἥκετε*. 'Now,' he exclaims, 'is your time to glut your mouths with slaughter in return with a view to a feast on my livid (putrefied) flesh.' For *πρὸς χάριν* compare Antig. 30, *οἰωνοῖς γλυκὺν θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς*, and *New Cratylus*, § 279. Some, with the Schol., explain *αἰόλας* of the flesh discoloured by the festering wound. For *νῦν καλὸν* Mr. Blaydes well compares Ar. Pac. 278 and 292, and Linwood El. 384, *νῦν γὰρ ἐν καλῷ φρονεῖν*.

ἀντίφονον κορέσαι στόμα πρὸς χάριν
ἐμᾶς σαρκὸς αἰόλας.
ἀπὸ γὰρ βίον αὐτίκα λείψω.
πόθεν γὰρ ἔσται βιοτά; τίς ὧδ' ἐν αὔραις τρέφεται,
μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιόδωρος αἶα;

ΧΟ. πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον ἀντ. δ'.
εὐνοίᾳ πάσᾳ πελάταν·
ἀλλὰ γνῶθ', εὖ γνῶθ' ὅτι σοὶ
κῆρα τάνδ' ἀποφεύγειν.
οἰκτρὰ γὰρ βόσκειν, ἀδαὴς δ'
ἔχειν μυρίον ἄχθος, ᾧ ξυνοικεῖ.

ΦΙ. πάλιν πάλιν παλαιὸν ἄλγημ' ὑπέμνασας, ὦ
λῷστε τῶν πρὶν ἐντόπων.

1160. ἐν αὔραις, not 'on (or by) air,' as Mr. Blaydes understands it after the Schol., τίς τρέφεται ἐξ ἀνέμων, 'but what being under the airs of heaven,' τίς τῶν ζῴων.—μηκέτι κ.τ.λ., 'if he no longer is master of any of those gifts which life-giving earth sends for his use.'

1162. The chorus implores Philoctetes, if he has any respect for a stranger, i. e. for the earnest advice pressed on him by the chorus, to allow the approach of (not to spurn) one who comes to him, and appeals to him, with all good will. Again the Schol. seems to have understood the passage rightly. The reading adopted by Mr. Blaydes from Arndt seems to us to possess not the slightest probability, εἴ τι σέβει ξένον γ' ἔλασσον, *si forte minus revereris hospitem.* The real sense of πέλασσον πελάταν is, *sine ad te eum accedere, qui cum benevolentia te adire vult.* Again the correspondence of the metres is strongly in favour of the integrity of the passage. Mr. Linwood less correctly renders πέλασσον *accede ad eum,* as the Schol. is wrong in explaining it πρόσελθε. Madvig, Adv. Crit. i. p. 210, would punctuate thus: πρὸς θεῶν, εἴ τι σέβει, ξένον πέλασσον, 'per deos, si eos vereris, hospitem omni cum benevolentia appropinquantem tibi adjunge.'

1165. ἀλλά. This is said in persuading and conjuring him, 'Do, then, make up your mind that it is for you now to escape from this malady; for 'tis a pitiable one to keep upon one, and it is not schooled to endure the infinite suffering with which it is associated.' With σοὶ the Schol. rightly supplies πάρεστιν, and there seems no good reason for reading σὸν with Dindorf and Wunder. For βόσκειν, used like τρέφειν, to maintain or keep up any grief or malady, see sup. 313.

1168. ξυνοικεῖ. The disease is described in terms which really apply to the patient. It would be easy to read ξυνοικεῖς, and understand σὺ δὲ ἀδαὴς εἶ. Mr. Blaydes compares Trach. 1055, πνευμόνων τ' ἀρτηρίας ῥοφεῖ ξυνοικοῦν. But he needlessly alters ἔχειν into ἄγειν, because this metaphor from drawing a scale occurs in El. 119.

1170. Philoctetes knows that ἀποφεύγειν contains a hint that he should sail to Troy; and he now says that the chorus have again reminded him of, or mentioned to him, a plan which has long been a subject of grief and bitterness to him. He appeals to the chorus, who had called itself εὐνοίᾳ πάσᾳ πελάτης, v. 1164, as 'the best friend of all who ever lived in the place.' Schol. ὦ βέλτιστε τῶν πλησιασάντων μοι πάλαι. It is not unlikely that the old legends contained some story of aid rendered to Philoctetes on his first arrival at his island home. Mr. Blaydes does not see why the chorus should be addressed as ὦ λῷστε, and would read ὦ χθιστε. The chorus sup. 1121 had shown a most

τί μ' ὤλεσας ; τί μ' εἴργασαι ;
ΧΟ. τί τοῦτ' ἔλεξας ;
ΦΙ. εἰ σὺ τὰν ἐμοὶ στυγερὰν
Τρῳάδα γᾶν μ' ἤλπισας ἄξειν.
ΧΟ. τόδε γὰρ νοῶ κράτιστον.
ΦΙ. ἀπό νύν με λείπετ' ἤδη.
ΧΟ. φίλα μοι, φίλα ταῦτα παρήγγειλας ἑκόντι τε πράσσειν.
ἴωμεν ἴωμεν
ναὸς ἵν' ἡμῖν τέτακται.
ΦΙ. μὴ, πρὸς ἀραίου Διὸς, ἔλθῃς, ἱκετεύω.
ΧΟ. μετρίαζε.
ΦΙ. ὦ ξένοι,
μείνατε, πρὸς θεῶν. ΧΟ. τί θροεῖς ;
ΦΙ. αἰαῖ αἰαῖ, δαίμων δαίμων.
ἀπόλωλ' ὁ τάλας·
ὦ ποὺς ποὺς, τί σ' ἔτ' ἐν βίῳ
τεύξω τῷ μετόπιν τάλας;
ὦ ξένοι, ἔλθετ' ἐπήλυδες αὖθις.
ΧΟ. τί ῥέξοντες ἀλλοκότῳ
γνώμᾳ τῶν πάρος ὧν προὔφαινες ;
ΦΙ. οὔτοι νεμεσητὸν,

pacific disposition, and there is nothing inconsistent in his kindly address, for he believes in their sympathy.

1174. *εἰ σὺ κ.τ.λ.* 'I allude to your intention of taking me to that hateful land of Troy.' 'Yes,' the chorus replies; 'for this is the best thing I can think of for you.'

1178. The *τε* after *ἑκόντι* is perhaps interpolated. 'What you order is agreeable to me, and I am prepared to do it.' Wunder. The chorus are inclined to resent Philoctetes' saying 'leave me now,' and they declare they are quite willing to do so.—*ἵνα κ.τ.λ.*, "qua in parte navis sua cuique statio est." *Linwood.*—*ἴωμεν*, addressed to themselves.

1181. *ἀραίου.* By the god who can bring to pass the utterance of an imprecation, *φθόγγον ἀραῖον*, Aesch. Ag. 236. This threat and warning of a curse is met by the advice to be moderate in language. A similar verb is *τὰ θεῶν μηδὲν ἀγάζειν*, Aesch. Suppl. 1046, in reference to the saying *μηδὲν ἄγαν*, and *ib.* 1044, *μέτριόν νυν ἔπος εὔχου.*

1188. *τί τεύξω σε.* Like *δρᾶν* and *ποιεῖν*, this verb here takes an accusative of the person as well as of the thing. "What shall I do to (i. e. for) you in the life that is henceforth to come ?'

1190. *ἐπήλυδες.* The sense is simply *πάλιν ἐπέλθετέ μοι*, the chorus having feigned their departure.

1191. *τί ῥέξοντες ;* 'For what purdose, except to be told again to go away ?' By *ἀλλοκότῳ γνώμᾳ τῶν πάρος* the chorus means 'by a decision of yours contrary to that formerly expressed by you.' The general sense is, 'So then your opinion is changed; what would you have us do for you now, if we do stay ?'

1193. *οὔτοι νεμεσητόν*, 'It is not a

ἀλύοντα χειμερίῳ
λύπᾳ καὶ παρὰ νοῦν θροεῖν.
ΧΟ. βαθί νυν, ὦ τάλαν, ὥς σε κελεύομεν.
ΦΙ. οὐδέποτ' οὐδέποτ', ἴσθι τόδ' ἔμπεδον,
οὐδ' εἰ πυρφόρος ἀστεροπητὴς
βροντᾶς αὐγαῖς μ' εἶσι φλογίζων.
ἐρρέτω Ἴλιον, οἵ θ' ὑπ' ἐκείνῳ
πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον ἀπῶσαι.
ἀλλ', ὦ ξένοι, ἕν γε μοι εὖχος ὀρέξατε.
ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος;
ΦΙ. ξίφος, εἴ ποθεν,
ἢ γένυν, ἢ βελέων τι, προπέμψατε.
ΧΟ. ὡς τίνα *δὴ ῥέξῃς παλάμαν ποτέ;
ΦΙ. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί·
φονᾷ φονᾷ νόος ἤδη.
ΧΟ. τί ποτε; ΦΙ. πατέρα ματεύων.
ΧΟ. ποῖ γᾶς;
ΦΙ. ἐς Ἅιδου.
οὐ γάρ ἐστ' ἐν φάει γ' ἔτι.

matter to be vexed at if a man beside himself from a sudden attack of pain speaks what he does not really intend,' viz. as I did not really mean you to depart when I said (1173) *ἀπό νύν με λείπετ' ἤδη*.

1196. *βαθί νυν*. 'Then come with us to Troy, unhappy man, even as we bid you.' He still resists this proposal. 'Never, never! know that this is my firm resolve,—no, not even if the fiery light-flashing bolt (lit. the light-flasher born of the thunder) shall come to burn me with its brightness.'

1201. *ἔτλασαν κ.τ.λ.* 'And all those who at Troy (i.e. belonging to the Greeks of the expedition) had the cruelty to thrust me away from them when suffering from this foot of mine.'

1205. *προπέμψατε*. 'Send it on here.' With *εἴ ποθεν* we may supply *εὑρεῖν* or *πορίσασθαι δύνασθε*. There is no probability that the word is corrupt, and therefore to substitute *παρέξετε*, with Mr. Blaydes, would be unwarrantable, even if the future gave a better sense than the imperative, which is not the case.

1207. *κρᾶτα*, i.e. *ἵνα τέμω κρᾶτα καὶ πάντα ἄρθρα ἀποτέμω*. Mr. Blaydes suggests, and Wunder tacitly adopts, *τεμῶ*. We need not too closely criticize the threat of one beside himself with pain, to cut, or even cut off, his own head. But Wunder thinks *κρᾶτ'* is here corrupt.

1208. *φονᾷ*. 'My mind is set on some deed of blood.' This particular word is rare, and perhaps occurs only in Antig. 117, *φονώσαισιν ἀμφιχανὼν λόγχαις*, where it is restored by an almost certain conjecture. But it belongs to a class of words, generally dissyllable, which end in *άω*, and imply mental or bodily affection. Such a word is *τομᾶν* Aj. 582, the Ionic *ἀτέοντες* (in Homer and Herodotus), *λημᾶν*, *λοφᾶν*, also *χαλαζᾶν*, *ποδαγρᾶν*, &c.

1210. *ματεύων*, i.e. with a desire of looking for my father in Hades. The participle refers to the implied sense of the preceding, *θνήσκειν θέλω*.

ὦ πόλις ὦ πόλις πατρία,
πῶς ἂν εἰσίδοιμί σ' ἄθλιός γ' ἀνὴρ,
ὅς γε σὰν λιπὼν ἱερὰν λιβάδ',
ἐχθροῖς ἔβαν Δαναοῖς
ἀρωγός· ἔτ' οὐδέν εἰμι.
ΧΟ. ἐγὼ μὲν ἤδη καὶ πάλαι νεὼς ὁμοῦ
στείχων ἂν ἦν σοι τῆς ἐμῆς, εἰ μὴ πέλας
Ὀδυσσέα στείχοντα τόν τ' Ἀχιλλέως
γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσσομεν.
ΟΔ. οὐκ ἂν φράσειας ἤντιν' αὖ παλίντροπος
κέλευθον ἕρπεις ὧδε σὺν σπουδῇ ταχύς;
ΝΕ. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.
ΟΔ. δεινόν γε φωνεῖς· ἡ δ' ἁμαρτία τίς ἦν;
ΝΕ. ἦν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ
ΟΔ. ἔπραξας ἔργον ποῖον ὧν οὔ σοι πρέπον;
ΝΕ. ἀπάταισιν αἰσχραῖς ἄνδρα καὶ δόλοις ἑλών.
ΟΔ. τὸν ποῖον; ὤμοι· μῶν τι βουλεύει νέον;

1213. Perhaps *ὦ πόλις, ὦ πόλις*, or *ὦ πατρία πόλις*.—*πῶς ἂν* does not here, as usual, convey a wish. He asks *how* (*ποίοις ὄμμασιν*) he can look at his country in the miserable plight he has brought upon himself by consenting to join the expedition to Troy. But the *γε* after *ἄθλιός γε* is certainly feeble, and can only be taken for *ἄθλιός γ' ὤν*, 'how at least, when I have come to such misery.' In the next verse *ὅς γε* is rightly used in the causal sense of *ὅστις, quippe qui*, or *qui Troiam venerim*. By *ἱερὰν λιβάδα* the waters of the Spercheius are meant.

1217. Perhaps, *ὅτ' οὐδέν εἰμι*, 'now that I am no more,' or as good as dead, i. e. *ἄθλιος ἀνὴρ, οὐδὲν ὤν*.—With these words Philoctetes, as appears from v. 1262, enters his cave.

1218. The chorus, who had resolved to go, is about to carry the intention into effect, when they are met by Ulysses returning with Neoptolemus, who had left the stage together with him at v. 1079, but has now been either stopped or overtaken, and brought back to give an explanation of his conduct. The sense is, 'long ago in my walk from hence I should have been close to the ship to which I belong, but that,' &c. Here we must construe *ὁμοῦ νεὼς ἂν ἦν*, i. e. *ἐγγὺς*, and *στείχων* is to be taken separately, *ambulando*. Wunder observes that *στείχων εἰμὶ* differs from *στείχω* as *proficiscens sum* from *proficiscor*, and means 'I am on my way.' The enclitic *σοι* is added in the sense of 'you would have had me near,' &c. The use of *ὁμοῦ* with a genitive seems rather pedantic, for its occasional use of 'close by' in the sense of 'having joined company with,' as in Antig. 1180, is slightly different. Rather careless too is the repetition in *στείχων στείχοντα*, but Mr. Blaydes is not justified in reading Ὀδυσσέα τε τόνδε.

1221. *ἰόντ'* is the dual, *ἰόντε*.

1222. Ulysses begins the conversation in a voice of some asperity. 'You will please to explain what is the meaning of this return in such haste.' The curt reply is, 'To undo my past mistakes.' There are no superfluous words on either side, and the straightforward character of Neoptolemus is well brought out in the dialogue ensuing.

1226. *ἦν*. Supply from the context *ἔπραξα*. In the next verse *ὤν* is by the usual attraction for *τῶν ὅσα οὐ πρέπον ἦν πρᾶξαι*.

1229. *τὸν ποῖον*, i. e. *ὄντα ἄνδρα*. 'A

ΝΕ. νέον μὲν οὐδὲν, τῷ δὲ Ποίαντος τόκῳ
ΟΔ. τί χρῆμα δράσεις; ὡς μ' ὑπῆλθέ τις φόβος.
ΝΕ. παρ' οὗπερ ἔλαβον τάδε τὰ τόξ', αὖθις πάλιν
ΟΔ. ὦ Ζεῦ, τί λέξεις; οὔ τί που δοῦναι νοεῖς;
ΝΕ. αἰσχρῶς γὰρ αὐτὰ κοὐ δίκῃ λαβὼν ἔχω.
ΟΔ. πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε;
ΝΕ. εἰ κερτόμησίς ἐστι τἀληθῆ λέγειν.
ΟΔ. τί φῂς, Ἀχιλλέως παῖ; τίν' εἴρηκας λόγον;
ΝΕ. δὶς ταὐτὰ βούλει καὶ τρὶς ἀναπολεῖν μ' ἔπη;
ΟΔ. ἀρχὴν κλύειν ἂν οὐδ' ἅπαξ ἐβουλόμην.
ΝΕ. εὖ νῦν ἐπίστω, πάντ' ἀκήκοας λόγον.
ΟΔ. ἔστιν τις ἔστιν ὅς σε κωλύσει τὸ δρᾶν.
ΝΕ. τί φῄς; τίς ἔσται μ' οὐπικωλύσων τάδε;
ΟΔ. ξύμπας Ἀχαιῶν λαὸς, ἐν δὲ τοῖσδ' ἐγώ.
ΝΕ. σοφὸς πεφυκὼς οὐδὲν ἐξαυδᾷς σοφόν.
ΟΔ. σὺ δ' οὔτε φωνεῖς οὔτε δρασείεις σοφά.
ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.
ΟΔ. καὶ πῶς δίκαιον, ἅ γ' ἔλαβες βουλαῖς ἐμαῖς,
πάλιν μεθεῖναι ταῦτα;
ΝΕ. τὴν ἁμαρτίαν
αἰσχρὰν ἁμαρτὼν ἀναλαβεῖν πειράσομαι.
ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσων τάδε;

man! what man? O dear! Surely you have not got some new scheme on hand!' There is usually, as here, the notion of *mischief* attached to *νέον*.

1230. *τόκῳ*. He was going on to say *ἔρχομαι ἀποδώσων*, but his words are anticipated by his eager interrogator.

1235. *κερτομῶν*. 'By way of deceiving me.' The reply shows that this is the meaning, and so *κέρτομος* seems to be used in Eur. Alc. 1125, *ἢ κέρτομός με θεοῦ τις ἐκπλήσσει χαρά;*

1238. *ἀναπολεῖν*, 'to go over again,' a metaphor from a second ploughing in spring (*ἦρι πολεῖν*, Hes. Opp. 462). The expression seems to have been proverbial, and hence in Antig. 859 we have, as Mr. Blaydes well reminds us, *πατρὸς τριπόλιστον οἶτον*, as if from *τριπολίζω*. Even the name of the corn-god *Triptolemus* (*τριπόλιμος, νειῷ ἐνὶ τριπόλῳ*, Il. xviii. 542) involves the same root. The commentators compare Plat. Phileb. p. 59, *εὖ δ' ἡ παροιμία δοκεῖ ἔχειν, τὸ καὶ δὶς καὶ τρὶς τό γε καλῶς ἔχον ἐπαναπολεῖν τῷ λόγῳ δεῖν.*

1239. *ἀρχήν*. In negative sentences this word implies *completeness*, Lat. *omnino*. So Antig. 92, *ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα*, 'if things are impossible, one ought not to go in pursuit of them at all.'

1240. *ἀκηκοὼς* Mr. Blaydes, after Gedike and others.

1247. *καὶ πῶς κ.τ.λ.* 'But surely it cannot be right (i. e. fair to me), when you got what you wanted through my plans, for you to give it back again.' The reply is, 'Since the mistake I made was a discreditable one, I shall try to retract it.'

ΝΕ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.
ΟΔ. * * * * *
ΝΕ. ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν.
ΟΔ. οὔ τἄρα Τρωσὶν, ἀλλὰ σοὶ μαχούμεθα.
ΝΕ. ἔστω τὸ μέλλον. ΟΔ. χεῖρα δεξιὰν ὁρᾷς
κώπης ἐπιψαύουσαν;
ΝΕ. ἀλλὰ κἀμέ τοι 1255
ταυτὸν τόδ' ὄψει δρῶντα κοὐ μέλλοντ' ἔτι.
ΟΔ. καίτοι σ' ἐάσω· τῷ δὲ σύμπαντι στρατῷ
λέξω τάδ' ἐλθὼν, ὅς σε τιμωρήσεται.
ΝΕ. ἐσωφρόνησας· κἂν τὰ λοίφ' οὕτω φρονῇς,
ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. 1260
σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτήτην λέγω,
ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.
ΦΙ. τίς αὖ παρ' ἄντροις θόρυβος ἵσταται βοῆς;
τί μ' ἐκκαλεῖσθε; τοῦ κεχρημένοι, ξένοι;
ὤμοι· κακὸν τὸ χρῆμα. μῶν τί μοι μέγα 1265
πάρεστε πρὸς κακοῖσι πέμποντες κακόν;
ΝΕ. θάρσει· λόγους δ' ἄκουσον οὓς ἥκω φέρων.
ΦΙ. δέδοικ' ἔγωγε. καὶ τὰ πρὶν γὰρ ἐκ λόγων

1251. *σὺν τῷ δικαίῳ.* 'Aided by justice,' 'with justice on one's side.' So Aj. 1125, *σὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.*

1252. It is hard to decide whether this verse is an interpolation, as Mr. Blaydes and Wunder think, or a verse of Ulysses has dropped out, to which it was a reply, as Hermann and Linwood suppose. Such a verse as ΟΔ. *φόβος μὲν οὐδείς, ἦν μόνον πεισθῇς ἐμοί*, might have been lost; but mere guesses are of little value. Mr. Blaydes says the verse "seems at least corrupt." But it is a good verse, and *τὸ δρᾶν* for *ὥστε δρᾶν* is quite in the Sophoclean idiom. The meaning would thus be quite general, 'You shall not dictate to me how I am to act.'

1254. *ἔστω κ.τ.λ.*, i.e. 'carry into effect what you threaten; do you see I am ready for you?' So Aegisthus exclaims to the threats of the chorus, *ἀλλὰ κἀγὼ μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν*, Agam. 1652.

1259. Sophocles has well shown in this verse the moral victory of true courage and honour over the bully. Ulysses has failed to intimidate the son of Achilles, and now thinks it prudent to confine himself to mere words. He now leaves the stage, but reappears at v. 1293, where three actors take part in the dialogue.

1260. *ἐκτὸς κλαυμάτων.* This was a proverb, given in nearly the same form in Aesch. Prom. 263 and Cho. 697. See sup. 504.

1262. *ἀμείψας*, 'having passed,' i.e. left, Schol. *καταλιπών*. This is a common sense of the word, derived from the change of relative positions. Eur. Bacch. 65, *ἱερὸν Τμῶλον ἀμείψας*. Aesch. Cho. 571, *εἰ δ' οὖν ἀμείψω βαλὸν ἕρκειον πυλῶν*. Trach. 658, *νασιῶτιν ἑστίαν ἀμείψας*. Neoptolemus, left to act alone, calls out Philoctetes to restore to him his bow; but he, naturally suspicious, thinks some further mischief is intended.

1268. *δεδοικα*, i.e. *τοὺς σοὺς λόγους.*

καλῶν κακῶς ἔπραξα, σοῖς πεισθεὶς λόγοις.
NE. οὔκουν ἔνεστι καὶ μεταγνῶναι πάλιν; 1270
ΦΙ. τοιοῦτος ἦσθα τοῖς λόγοισι χὤτε μου
τὰ τόξ' ἔκλεπτες, πιστὸς, ἀτηρὸς λάθρα.
NE. ἀλλ' οὔ τι μὴν νῦν· βούλομαι δέ σου κλύειν,
πότερα δέδοκταί σοι μένοντι καρτερεῖν,
ἢ πλεῖν μεθ' ἡμῶν. 1275
ΦΙ. παῦε, μὴ λέξῃς πέρα.
μάτην γὰρ ἂν εἴπῃς γε πάντ' εἰρήσεται.
NE. οὕτω δέδοκται; *ΦΙ.* καὶ πέρα γ' ἴσθ' ἢ λέγω.
NE. ἀλλ' ἤθελον μὲν ἄν σε πεισθῆναι λόγοις
ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων
κυρῶ, πέπαυμαι. 1280
ΦΙ. πάντα γὰρ φράσεις μάτην,
οὐ γάρ ποτ' εὔνουν τὴν ἐμὴν κτήσει φρένα,
ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν
ἀπεστέρηκας, κἄτα νουθετεῖς ἐμὲ
ἐλθὼν, ἀρίστου πατρὸς ἔχθιστος γεγώς.
ὄλοισθ', Ἀτρεῖδαι μὲν μάλιστ', ἔπειτα δὲ 1285
ὁ Λαρτίου παῖς, καὶ σύ.
NE. μὴ 'πεύξῃ πέρα·
δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.
ΦΙ. πῶς εἶπας; ἆρα δεύτερον δολούμεθα;
NE. ἀπώμοσ' ἁγνὸν Ζηνὸς ὑψίστου σέβας.
ΦΙ. ὦ φίλτατ' εἰπὼν, εἰ λέγεις ἐτήτυμα. 1290

—*ἐκ λόγων*, 'in consequence of fair words.' *Wunder.*

1272. *πιστὸς*, here for *πιθανὸς*, 'plausible.'

1273. *οὔτι μήν.* 'Well, but I will not be so now.' Mr. Blaydes compares El. 817, *ἀλλ' οὔτι μὴν ἔγωγε τοῦ λοιποῦ χρόνου ξύνοικος εἴσειμ'* (*ἔσσομ'*). Linwood has *οὔ τι μὴ νῦν*, 'but there is no fear of my being so now.'

1277. *πέρα ἢ λέγω.* Perhaps he means that he will kill himself, if coercion is tried, or will kill some one else with his bow, as he threatens to do at 1299.

1284. The whole context shows that the MSS. reading *ἔχθιστος* is right. What epithet could be more consistent with what he next adds, *ὄλοισθε*? Philoctetes is both suspicious and irritable, and his character is correctly and naturally drawn. He does not believe now that Neoptolemus is his friend (1288), and he curses him as if he were his enemy. Linwood seems clearly right in defending the old reading against Pierson's feeble correction *αἴσχιστος*, adopted by Wunder, Dindorf, Neue, and Mr. Blaydes.

1289. *ἀπώμοσα.* 'No! by the holy majesty of the supreme god.' So *ἀπομόσαι* and *ἀπώμοτος* elsewhere occur, like *ἀπόφημι*. Cf. Ant. 394.

ΝΕ. τοὔργον παρέσται φανερόν. ἀλλὰ δεξιὰν
πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὅπλων.
ΟΔ. ἐγὼ δ' ἀπαυδῶ γ', ὡς θεοὶ ξυνίστορες,
ὑπέρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.
ΦΙ. τέκνον, τίνος φώνημα, μῶν Ὀδυσσέως, 1295
ἐπῃσθόμην ;
ΟΔ. σάφ' ἴσθι· καὶ πέλας γ' ὁρᾷς,
ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βίᾳ,
ἐάν τ' Ἀχιλλέως παῖς ἐάν τε μὴ θέλῃ.
ΦΙ. ἀλλ' οὔ τι χαίρων, ἦν τόδ' ὀρθωθῇ βέλος.
ΝΕ. ἆ, μηδαμῶς, μὴ πρὸς θεῶν, μεθῇς βέλος. 1300
ΦΙ. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.
ΝΕ. οὐκ ἂν μεθείην.
ΦΙ. φεῦ· τί μ' ἄνδρα πολέμιον
ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς ;
ΝΕ. ἀλλ' οὔτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν. 1304
ΦΙ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ,
τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς
ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.
ΝΕ. εἶεν. τὰ μὲν δὴ τόξ' ἔχεις, κοὐκ ἔσθ' ὅτου
ὀργὴν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.
ΦΙ. ξύμφημι. τὴν φύσιν δ' ἔδειξας, ὦ τέκνον, 1310
ἐξ ἧς ἔβλαστες, οὐχὶ Σισύφου πατρὸς,
ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὅτ' ἦν
ἤκουε ἄριστα, νῦν δὲ τῶν τεθνηκότων.
ΝΕ. ἤσθην πατέρα τὸν ἀμὸν εὐλογοῦντά σε
αὐτόν τέ μ'· ὧν δέ σου τυχεῖν ἐφίεμαι 1315

1296. The conjecture of Nauck is very probable, μῶν Ὀδυσσέως ; O. Ὀδυσσέως, σάφ' ἴσθι, κ.τ.λ.

1304. The reading in the text is that of Hermann, Dind., Linwood, and others. The MSS. give ἀλλ' οὔτ' ἐμοὶ καλὸν τοῦτ' ἔστιν οὔτε σοι. Wunder retains this, with τόδ' for τοῦτ'.

1306. τοὺς τῶν κ.τ.λ. 'Those heralds of lies for the Grecians,' Wunder. Ulysses is principally meant.

1308. εἶεν. 'Very good (be it so, if you please); now you have got your bow, and there is nothing to be angry about or to be dissatisfied with now, as far as concerns me.' The ἐμὲ has some emphasis, as Neoptolemus is desirous to clear himself alone.

1311. οὐχὶ Σισύφου. "Not, like Ulysses, from a Sisyphus for your father.' See sup. 417.

1314. ἤσθην—εὐλογοῦντα. So χαίρειν πόλιν εὖ πράσσουσαν Aesch. Theb. 815.

1315. ὧν κ.τ.λ. 'What I desire to gain your assent to.' The two constructions are combined, τυχεῖν σοῦ, 'to win

ἄκουσαν. ἀνθρώποισι τὰς μὲν ἐκ θεῶν
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·
ὅσοι δ' ἑκουσίοισιν ἔγκεινται βλάβαις,
ὥσπερ σὺ, τούτοις οὔτε συγγνώμην ἔχειν
δίκαιόν ἐστιν οὔτ' ἐποικτείρειν τινά.
σὺ δ' ἠγρίωσαι, κοὔτε σύμβουλον δέχει,
ἐάν τε νουθετῇ τις εὐνοίᾳ λέγων,
στυγεῖς, πολέμιον δυσμενῆ θ' ἡγούμενος.
ὅμως δὲ λέξω· Ζῆνα δ' ὅρκιον καλῶ·
καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω.
σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,
Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῆ
σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφις·
καὶ παῦλαν ἴσθι τῆσδε μή ποτ' ἐντυχεῖν
νόσου βαρείας, ἕως ἂν αὐτὸς ἥλιος
ταύτῃ μὲν αἴρῃ, τῇδε δ' αὖ δύνῃ πάλιν,
πρὶν ἂν τὰ Τροίας πεδί' ἑκὼν αὐτὸς μόλῃς,
καὶ τῶν παρ' ἡμῖν ἐντυχὼν Ἀσκληπιδῶν

you,' 'to gain your ear,' and τυχεῖν τινὸς παρὰ σοῦ. Mr. Blaydes compares ὑμῶν ἁμαρτεῖν τοῦτο, sup. 231.

1318. ἔγκεινται. 'Are exposed to,' 'are implicated in.'

1323. στυγεῖς. 'You express your dislike of him.'

1325. γράφου. Aesch. Prom. 789, ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν. Cho. 450, τοιαῦτ' ἀκούων ἐν φρεσὶν γράφου. Eum. 265, δελτογράφῳ δὲ πάντ' ἐπωπᾷ φρενί.

1327. πελασθείς. 'By getting too near,' 'by coming in the way of.' The story was current in the "Cypria," the chief source of authority to the tragics. The name Χρύση shows that either sun-worship or moon-worship was the religion practised at the island of Chrysa (sup. 270), and the unroofed or hypaethral temple would admit the rays of either luminary on the symbol or statue in the ναὸς, or sacred enclosure. Anything inaccessible to man, like the golden fleece, and the golden apples of the Hesperides, (both solar legends,) was fabled to be guarded by a dragon or huge serpent. Hesych. ἀκαλυφῆ· ἄστεγον, ὕπαιθρον.

1329. ἐντυχεῖν. Used intransitively, 'to befall,' *contingere*, as Aesch. Prom. 354, Pers. 702. The compound is less usual in this sense, but we have no right to alter it to ἂν τυχεῖν, with Porson, since ἐντυχεῖν τινὸς = τυχεῖν occurs in 1333.

1330. ἕως ἂν, a dissyllable *by synizesis*, as in Ajac. 1117, ἕως ἂν ᾖς οἷόσπερ εἶ. There can be little doubt that this is the right reading for ὡς ἂν of the MSS., the grammarians not understanding the pronunciation *yoze*.—αὐτὸς (MSS. αὐτὸς) 'the same sun,' some early philosophers having speculated on the sun being newly born every day. Hence Lucretius, v. 658—62, contrasts *sol idem* with *solis nova lumina*. Mr. Blaydes, while he cites Herod. viii. 143, ἕς τ' ἂν ὁ ἥλιος τὴν αὐτὴν ὁδὸν ἴῃ, τῇπερ καὶ νῦν ἔρχεται, and even thinks Sophocles had the words in view, nevertheless adopts οὗτος, with Wunder, from Brunck, who compared Plut. Aristid. 10, τὸν ἥλιον δείξας, ἄχρις ἂν οὗτος ταύτην πορεύηται τὴν πορείαν.

1332. αὐτὸς, 'of yourself,' this being a necessary condition of the capture of Troy, and therefore it is enforced by the addition of ἑκών.

1333. Ἀσκληπιδῶν. The genitive seems to follow as συντυχὼν ἀνδρῶν

νόσου μαλαχθῇς τῆσδε, καὶ τὰ πέργαμα
ξὺν τοῖσδε τόξοις ξύν τ' ἐμοὶ πέρσας φανῇς.
ὡς δ' οἶδα ταῦτα τῇδ' ἔχοντ' ἐγὼ φράσω.
ἀνὴρ γὰρ ἡμῖν ἐστιν ἐκ Τροίας ἁλούς,
Ἕλενος ἀριστόμαντις, ὃς λέγει σαφῶς
ὡς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,
ὡς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρους
Τροίαν ἁλῶναι πᾶσαν· ἢ δίδωσ' ἑκὼν
κτείνειν ἑαυτὸν, ἢν τάδε ψευσθῇ λέγων.
ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχώρει θέλων.
καλὴ γὰρ ἡ 'πίκτησις, Ἑλλήνων ἕνα
κριθέντ' ἄριστον, τοῦτο μὲν παιωνίας
ἐς χεῖρας ἐλθεῖν, εἶτα τὴν πολύστονον
Τροίαν ἑλόντα κλέος ὑπέρτατον λαβεῖν.
ΦΙ. ὦ στυγνὸς αἰὼν, τί με, τί δῆτ' ἔχεις ἄνω
βλέποντα κοὐκ ἀφῆκας εἰς Ἅιδου μολεῖν;
οἴμοι, τί δράσω; πῶς ἀπιστήσω λόγοις
τοῖς τοῦδ', ὃς εὔνους ὢν ἐμοὶ παρῄνεσεν;
ἀλλ' εἰκάθω δῆτ'; εἶτα πῶς ὁ δύσμορος
ἐς φῶς τάδ' ἔρξας εἶμι; τῷ προσήγορος;

κακῶν sup. 320, though Dindorf, after Porson, now reads Ἀσκληπίδαιν. Whether the Homeric heroes Podaleirius and Machaon (Il. ii. 731) are alluded to, or the term is a general one for the leaches of the army, it is needless to inquire. See on v. 1437.

1334. μαλαχθῇς. The genitive follows the notion of alleviation from, as the Romans said on the same principle *levare curis*. So sup. 1044, τῆς νόσου πεφευγέναι, and ὅταν μὲν σῶμα κουφισθῇ νόσου, Eur. Orest. 43. Mr. Blaydes reads μεταστῇς, by what seems to us an unwarranted alteration, since there is no valid ground of suspicion in the vulgate reading.

1341. πᾶσαν. The complete capture of the city, and in the course of the present summer, is held out as an additional means of gaining the necessary consent. Philoctetes in the following speech shows how strongly he is affected by the arguments he has just heard.

1343. 'In this therefore, now that you know it, comply with willing mind.' The Schol. wrongly explains σὺν ἡμῖν χώρει ἑθελοντής.—ἐπίκτησις, 'this new gain.' Aesch. Eum. 641, καὶ τόνδ' ἐπικτήσαιο σύμμαχον, θεά.

1345. κριθέντα, viz. by the oracle. Perhaps ἕνα has the force given to it by Mr. Blaydes, 'unum fortissimum.' He compares inf. 1425.

1348. ἔχεις. 'Why do you keep me above ground in the light of life?' So Ant. 1068, ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω. Mr. Blaydes proposes ὦ στυγνὲ δαῖμον. But the phrase ὦ φίλος often occurs.—τί οὐκ ἀφῆκας, 'why dost thou not dismiss me, suffer me to depart, on my journey below?'

1350. πῶς ἀπιστήσω. 'How shall I (or, perhaps, as Mr. Blaydes prefers, 'how should I') disobey (refuse to listen to) the terms offered by this man?' Cf. ἀπιθήσω in v. 1447.

1353. τάδ' ἔρξας. If I carry out the proposal to return to the hated camp of the Greeks.

πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι,
ταῦτ' ἐξανασχήσεσθε τοῖσιν Ἀτρέως
ἐμὲ ξυνόντα παισὶν, οἵ μ' ἀπώλεσαν ;
πῶς τῷ πανώλει παιδὶ τῷ Λαερτίου ;
οὐ γάρ με τἄλγος τῶν παρελθόντων δάκνει,
ἀλλ' οἷα χρὴ παθεῖν με πρὸς τούτων ἔτι
δοκῶ προλεύσσειν. οἷς γὰρ ἡ γνώμη κακῶν
μήτηρ γένηται, τἄλλα παιδεύει κακούς.
καὶ σοῦ δ' ἕγωγε θαυμάσας ἔχω τόδε.
χρῆν γάρ σε μήτ' αὐτόν ποτ' ἐς Τροίαν μολεῖν,
ἡμᾶς τ' ἀπείργειν, οἵ γέ σου καθύβρισαν,
πατρὸς γέρας συλῶντες [οἳ τὸν ἄθλιον
Αἴαν' ὅπλων σοῦ πατρὸς ὕστερον δίκῃ
Ὀδυσσέως ἔκριναν]· εἶτα τοῖσδε σὺ
εἶ ξυμμαχήσων, κἄμ' ἀναγκάζεις τάδε ;
μὴ δῆτα, τέκνον· ἀλλ' ἅ μοι ξυνώμοσας,
πέμψον πρὸς οἴκους· καὐτὸς ἐν Σκύρῳ μένων

1354. *κύκλοι.* Here, as in Oed. R. 1270, *ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων*, the word seems clearly applied to the eyes of the speaker, which are said to see all that is done or that takes place concerning their owner, and which will not endure to see him again in the enemy's power. The Schol. explains the word of the cycles of revolving years. Mr. Blaydes thinks the appeal may be to the orbs of day and night. Cf. v. 815.

1360. *γνώμη.* He means, that the mind or intention of the Atridae towards him is bad, and is sure to suggest to them to behave badly towards him. Critics without good reason find difficulty in the maxim. Wunder compares Oed. Col. 919, *καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν.—κακοὺς* is the necessary correction of Dobree and others for *κακά*, which Neue and Linwood retain. Erfurdt proposed *τἄργα παιδεύει κακά*, which has much probability.

1362. *καὶ σοῦ δέ.* 'And indeed I am surprised also at *your* going to Troy,' where you have been insulted and deprived of your father's arms. For the combination *καὶ—δὲ* we have the authority of at least one verse that admits of no probable alteration, Aesch. Eum. 65, *ἐγγὺς παρεστὼς καὶ πρόσω δ' ἀποστατῶν.* Porson proposed to read *παῖ, σοῦ δ' ἕγωγε.*

1364—5. Most of the critics agree in rejecting the passage within brackets, of which Linwood rightly says "stylus certe minus Sophocleus est." This, in fact, is the chief argument against the genuineness of the lines; for we cannot press the point, that in Neoptolemus' account of the giving of his father's arms to Ulysses (v. 366) no mention is made of any contest. A more serious difficulty is his statement (v. 412) that Ajax was dead when Ulysses got possession of the arms; for the epithet *τὸν ἄθλιον* in the present passage must refer to his suicide in consequence of being refused them. But Philoctetes knew nothing of such an event.—The construction of the sentence is complex and artificial, *οἳ ἔκριναν Αἴαντα ὕστερον Ὀδυσσέως (ἐν) δίκῃ ὅπλων σοῦ πατρός.*

1366. *κἀμὲ* for *καί με* is the correction of Brunck.

1367. *ξυνώμοσας.* Neoptolemus had given a promise, sup. 527, but not an oath. Mr. Blaydes reads *ἀλλά μ', ὃ ξυνήνεσας.* Such changes are not justifiable, merely because they are possibly right. See however v. 1370.

ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακούς.
χοὕτω διπλῆν μὲν ἐξ ἐμοῦ κτήσει χάριν,
διπλῆν δὲ πατρός· κοὐ κακοὺς ἐπωφελῶν
δόξεις ὅμοιος τοῖς κακοῖς πεφυκέναι.
ΝΕ. λέγεις μὲν εἰκότ', ἀλλ' ὅμως σε βούλομαι
θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις
φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός.
ΦΙ. ἦ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρέως
ἔχθιστον υἱὸν τῷδε δυστήνῳ ποδί;
ΝΕ. πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπυον βάσιν
παύσοντας ἄλγους κἀποσώζοντας νόσου.
ΦΙ. ὦ δεινὸν αἶνον αἰνέσας, τί φῄς ποτε;
ΝΕ. ἃ σοί τε κἀμοὶ λῷσθ' ὁρῶ τελούμενα.
ΦΙ. καὶ ταῦτα λέξας οὐ καταισχύνει θεούς;
ΝΕ. πῶς γάρ τις αἰσχύνοιτ' ἂν ὠφελούμενος;

1369. *αὐτοὺς, ipsos.* The emphasis accounts for the unusual position. See sup. 101. Aesch. Cho. 869, *ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας αὐχὴν πεσεῖσθαι,* and Prom. V. 658, *οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή.* We can therefore well spare such an "emendation" as Hartung's (ap. Blaydes), *κείνους κακῶς ἔα 'ξαπόλλυσθαι κακούς.*

1370. *διπλῆν.* The simple sense seems to be, 'both I and my father will owe you a double gratitude.' But why? Probably for consenting to withhold aid from them, and also for restoring a son to his father. Clearly we must understand one cause to be the disappointing of the Atridae, who seem to be meant in *κακοὺς ἐπωφελῶν.* Cf. Trach. 618, *ὅπως ἂν ἡ χάρις κείνου τέ σοι κἀμοῦ ξυνελθοῦσ' ἐξ ἁπλῆς διπλῆ φανῇ.*

1374. *λόγοις.* Viz. the promises of glory in taking Troy and of medical care of his wound, sup. 1333—5. By the words *βούλομαί σε ἑκπλεῖν* he avoids all appearance of coercion, knowing that *τὸ ἑκούσιον* was the essential condition of success (1332).—*φίλου μετ' ἀνδρὸς,* i. e. 'in company with me, who am your friend,' and do not impose on you any constraint.

1378. *μὲν οὖν.* 'Say rather, to those (physicians) who will make you and this festered foot of yours to cease from its pain, and bring you safe out of your malady.' On *ἔμπυος* Mr. Sandys has a good Excursus (B) in 'Select Private Orations of Demosthenes,' where he shows that the *ῠ* is here short.

1380. *αἶνον,* 'a saying.' An archaic use of the word. So Hesiod, Opp. 202, has *νῦν δ' αἶνον βασιλεῦσιν ἐρῶ.*

1381. *τελούμενα.* Probably for *ἐὰν τελῇται,* 'should you endeavour to carry them out.' Mr. Blaydes says, it "is of course future here," and he renders it "that which I see to be best both for you and myself if carried out." But, if such a phrase occurs as *ὁρῶ ταῦτα πραχθησόμενα,* it could only mean, 'I know that this will be done.' Cf. Aesch. Cho. 857, *ἀποσταθῶμεν πράγματος τελουμένου.*—*λῷσθ'* is Dindorf's probable correction for *κάλ'* or *καλῶς,* but the correction of Erfurdt, *χρήσθ',* is not less probable. Porson proposed *κοίν' ὁρῶ,* i. e. between you and me.

1383. *ὠφελούμενος.* This is clearly passive, not medial or transitive. Buttmann, cited by Linwood, thought that the context required *ὠφελῶν φίλους.* The sentiment is not very accurately expressed; the meaning apparently is, 'no one need be ashamed, when he is benefited by a proposal.' Cf. 111. The person benefited is mainly Philoctetes, who has a right to call a plan which

ΦΙ. λέγεις δ' Ἀτρείδαις ὄφελος, ἢ 'π' ἐμοὶ τόδε ;
ΝΕ. σοί που φίλος γ' ὤν, χὠ λόγος τοιόσδε μου.
ΦΙ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις ;
ΝΕ. ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.
ΦΙ. ὀλεῖς με, γιγνώσκω σε, τοῖσδε τοῖς λόγοις.
ΝΕ. οὔκουν ἔγωγε· φημὶ δ' οὔ σε μανθάνειν.
ΦΙ. ἔγωγ' Ἀτρείδας ἐκβαλόντας οἶδά με.
ΝΕ. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ὅρα.
ΦΙ. οὐδέποθ' ἑκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.
ΝΕ. τί δῆτ' ἂν ἡμεῖς δρῷμεν, εἰ σέ γ' ἐν λόγοις
πείσειν δυνησόμεσθα μηδὲν ὢν λέγω ;
ὡς ῥᾷστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σὲ δὲ
ζῆν ὥσπερ ἤδη ζῇς ἄνευ σωτηρίας.
ΦΙ. ἔα με πάσχειν ταῦθ' ἅπερ παθεῖν με δεῖ·
ἃ δ' ἤνεσάς μοι δεξιᾶς ἐμῆς θιγών,

1385 1390 1395

benefits him 'disgraceful,' if he does not see its use. But *κἀμοὶ* extends the benefit to Neoptolemus. The dialogue proceeds to show clearly for whom the benefit is intended. 'When you speak of *benefit*, do you mean that which is so to the Atridae (viz. to get me in their possession), or is it to secure me for your own service (in the capture of Troy) that you say all this?' It may be doubted if Mr. Linwood is right in saying "*ἐπὶ* non ad *ἐμοὶ* solum sed etiam ad *Ἀτρείδαις* refertur." The most obvious use of *ἐπὶ* with a dative is that given in the version proposed. The reply is, that his proposal is neither for the Atridae nor for himself, but chiefly in the interest of Philoctetes. Mr. Blaydes, in his usual way, gets rid of what he thinks a difficulty by altering the text.

1386. *ἐκδοῦναι*. Aesch. Suppl. 335, *αἰτοῦσι μὴ 'κδῷς παισὶν Αἰγύπτου πάλιν*.

1387. *θρασύνεσθαι*. 'To be emboldened by.' Mr. Blaydes spoils the verse by reading *μὴ θρασύνεσθαι 'ν κακοῖς*, a change neither necessary nor probable in itself. The scholium *μὴ ἐν τοῖς κακοῖς ἐπαίρεσθαι* is a mere expansion of the sentiment.

1388. The meaning of this verse may be, 'You intend to cause my death; I know you (i. e. your real intention) by these proposals of yours.' So Aesch. Prom. V. 51, *ἔγνωκα τοῖσδε, κοὐδὲν ἀντειπεῖν ἔχω*. Otherwise, the verse gives a fair sense with the comma after *σε*.

1389. *οὔκουν ἔγωγε*. This formula, as elsewhere, stands for *οὐ γοῦν ἐγώ*, 'Not I, at least.' In the clause following, the *οὐ*, though it really negatives the infinitive, as its position shows, belongs by a peculiar Attic attraction to *φημί*. Cf. Eur. Hipp. 507, *χρῆν μὲν οὔ σ' ἁμαρτάνειν*. Sup. 1058.

1391. *ἀλλὰ κ.τ.λ.* 'Well, but, if they *did* get rid of you then, look to it, if they be not now for getting you safe back.' Cf. Prom. V. 997, *ὕρα νυν εἴ σοι ταῦτ' ἀρωγὰ φαίνεται*.

1392. Wunder places a comma after *οὐδέποτε*, and translates, "they never will liberate me from my disease in such a manner as for me to return to Troy of my own will," i. e. with a view of being cured. But the sense may equally well be, 'They shall never get me back, if I can help it, so as to revisit Troy.'

1394. *πείσειν*. Again he shows himself conscious that a *voluntary* return was necessary. The use of the future is remarkable, and *πεῖσαι* would be a very easy change. It is possible the writer regarded it as a mere expansion of *εἴ σε μὴ πείσω*.

1395. *ὡς κ.τ.λ.* ('We had better not try to do anything,) since' &c. Mr. Blaydes reads *ὥρα 'στὶν ἐμὲ μέν*, needlessly objecting to the change of case in *ἐμοὶ μὲν—σὲ δέ*.

πέμπειν πρὸς οἴκους, ταῦτά μοι πρᾶξον, τέκνον,
καὶ μὴ βράδυνε μηδ' ἐπιμνησθῇς ἔτι
Τροίας. ἄλις γάρ μοι τεθρήνηται γόοις.
ΝΕ. εἰ δοκεῖ, στείχωμεν. ΦΙ. ὦ γενναῖον εἰρηκὼς ἔπος.
ΝΕ. ἀντέρειδε νῦν βάσιν σήν. ΦΙ. εἰς ὅσον γ' ἐγὼ σθένω.
ΝΕ. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι; ΦΙ. μὴ φροντίσῃς.
ΝΕ. τί γὰρ, ἐὰν πορθῶσι χώραν τὴν ἐμήν;
ΦΙ. ἐγὼ παρὼν
ΝΕ. τίνα προσωφέλησιν ἕρξεις;
ΦΙ. βέλεσι τοῖς Ἡρακλέους
ΝΕ. πῶς λέγεις; ΦΙ. εἴρξω πελάζειν.
ΝΕ. στεῖχε προσκύσας χθόνα.

ΗΡΑΚΛΗΣ.

μήπω γε, πρὶν ἂν τῶν ἡμετέρων
ἀΐῃς μύθων, παῖ Ποίαντος·
φάσκειν δ' αὐδὴν τὴν Ἡρακλέους
ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.
τὴν σὴν δ' ἥκω χάριν οὐρανίας
ἕδρας προλιπών;
τὰ Διός τε φράσων βουλεύματά σοι,
κατερητύσων θ' ὁδὸν ἣν στέλλει·
σὺ δ' ἐμῶν μύθων ἐπάκουσον.
καὶ πρῶτα μέν σοι τὰς ἐμὰς λέξω τύχας,
ὅσους πονήσας καὶ διεξελθὼν πόνους

1401. *τεθρήνηται.* 'It (Troy) has been made the subject of lamentation in my groans.' Neue reads *τεθρύλληται* (*τεθρύλληται* Harl.), and there was a variant *λόγοις*.

1402. *στείχωμεν.* This is said in sincerity. It was because Neoptolemus had been prevailed upon to take his suppliant home, that the interference of Hercules became necessary.

1403. *ἀντέρειδε.* 'Support yourself upon me as you walk.' The *ἀντι* gives the notion of thrust and counter-thrust. Philoctetes replies, 'I will do so, as far as I can walk at all.'

1407. After *πελάζειν* the MSS. add *σῆς πάτρας.* ΝΕ. *ἀλλ' εἰ δρᾷς ταῦθ' ὥσπερ αὐδᾷς.* These words may, of course, be a mere interpolation, or they may be the residue of a mutilated passage. The original may have stood somehow thus: *εἴρξω πελάζειν σῆς πάτρας.* ΝΕ. *καλῶς λέγεις. εἰ δὲ δρᾷς ταῦθ' ὥσπερ αὐδᾷς* (with an *aposiopesis*, or some *lacuna* left).—*προσκύσας*, cf. 533.

1409. Hercules appears above the stage on a crane or "elevator" (*ἐώρα, αἰώρημα*), and delivers the final decision of Zeus. On the formula *μήπω γε* see Aesch. Prom. 649. For *φάσκειν*, sc. *πάρεστί σοι*, Soph. El. 9, sup. 57.

1412. *ὄψιν.* 'That you not only hear him with your ears, but see his visible form.' This is said, because usually (as in Aj. 15) the gods were only heard speaking, and not seen.

ἀθάνατον ἀρετὴν ἔσχον, ὡς πάρεσθ' ὁρᾶν.
καὶ σοὶ, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,
ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.
ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν
πόλισμα πρῶτον μὲν νόσου παύσει λυγρᾶς,
ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος
Πάριν μὲν, ὃς τῶνδ' αἴτιος κακῶν ἔφυ,
τόξοισι τοῖς ἐμοῖσι νοσφίσεις βίου,
πέρσεις τε Τροίαν· σκῦλά τ' ἐς μέλαθρα σὰ
πέμψας, ἀριστεῖ' ἐκλαβὼν στρατεύματος,
Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκα
[ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,]
τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν
κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,
παρῄνεσ'· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις

1420. *ἀρετὴν*, 'reputation for valour.' Mr. Blaydes well compares, among other passages, Thuc. i. 33, *φέρουσα ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οἷς δὲ ἐπαμυνεῖτε χάριν.*—*ὡς πάρεσθ' ὁρᾶν*, "namely, from the beauty and grandeur of his whole appearance," Wunder. But he may mean, 'from the fact of my now appearing to you as a god.' Mr. Blaydes thinks that Hercules was "accompanied by some symbol of divine glory."

1426. *αἴτιος κακῶν*. On Paris even more than on Helen the tragics laid the blame of the war. See Aesch. Ag. 355 seqq. For the death of Paris, but slightly alluded to in the Iliad, see Quint. Smyrnaeus x. 240.—*νοσφίσεις*, as *ἀποφθίσειν* in Aj. 1027. There is less authority for *νοσφιεῖς*, which most critics adopt.

1428. *σκῦλα*. From v. 1431 it seems that the spoils captured by Philoctetes himself from the enemy with his bow are distinguished from the rewards of valour, *ἀριστεῖα*, which he was to share with the other Greeks. Wunder thinks the *σκῦλα* in v. 1428 are the same as the *ἀριστεῖα*, but the *σκῦλα* of v. 1431 are those taken from the enemy; and perhaps the addition of *τοῦδε τοῦ στρατοῦ* may be thought to mark this. But this verse is really very difficult, for not only is *σὺ* added without any emphasis (which is quite contrary to tragic use), but '*this* army' has no meaning at all, and '*yonder* army,' if we suppose the speaker pointed in the direction of Troy, is very unnatural, especially as the enemy are generally called *κεῖνοι* in apposition. See sup. 800. Thirdly, the repetition of *σκῦλα* is at least awkward. This verse is in all probability an interpolation; and we should read either *πέμψας* in 1429, for *πέμψεις*, or *τόξων τ' ἐμῶν* in 1432. The former is much the more probable; and indeed the change much improves the passage, while *πέμψας* would most naturally be altered to *πέμψεις* to suit the future immediately preceding. Thus Philoctetes would be rightly told to take the spoils home and dedicate them on the spot of the funeral pyre on the neighbouring mountain. Mr. Blaydes gives in his text *τοῦ δῄου στρατοῦ*, which seems to be a conjecture (and it is rather an ingenious one) of his own. He might have compared *δάϊος στρατὸς* in Prom. V. 431.

1430. *πάτρας*. The genitive after *Οἴτης πλάκα*, as *τὰ Χαλκώδοντος Εὐβοίας σταθμὰ* sup. 489.

1434. *σθένεις*. The thing was impossible, for Apollo had delivered a prophecy when he built the walls of Troy, that the city should be captured in the first and the fourth generation from Aeacus, i. e. first by Telamon (with Hercules), and afterwards by Neoptolemus. Cf. 1439.

ἑλεῖν τὸ Τροίας πεδίον οὔθ' οὗτος σέ γε·
ἀλλ' ὡς λέοντε συννόμω φυλάσσετον
οὗτος σὲ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν
παυστῆρα πέμψω σῆς νόσου πρὸς Ἴλιον.
τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεὼν
τόξοις ἁλῶναι. τοῦτο δ' ἐννοεῖσθ', ὅταν
πορθῆτε γαῖαν, εὐσεβεῖν τὰ πρὸς θεούς·
ὡς τἄλλα πάντα δεύτερ' ἡγεῖται πατὴρ
Ζεύς. ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς,
κἂν ζῶσι κἂν θάνωσιν, οὐκ ἀπόλλυται.

ΦΙ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας,
χρόνιός τε φανείς,
οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.

ΝΕ. κἀγὼ γνώμην ταύτῃ τίθεμαι.

ΗΡ. μή νυν χρόνιοι μέλλετε πράσσειν.
καιρὸς καὶ πλοῦς

1436. *φυλάσσετον.* The imperative, like *ξυνάπτετον* in El. 21. But perhaps we should read *φυλάξετον*, 'you shall guard each other.' See Il. v. 554, x. 297.

1437. *Ἀσκληπιόν.* Sup. 1333—8 it had been said, apparently on the authority of the seer Helenus, that Philoctetes should be cured by the physicians in the Grecian camp. The slight discrepancy is explained by Buttmann (ap. Wunder) as being rather a statement of Neoptolemus' own expectation, or of his own view of the meaning of the prophecy, than the express promise of Helenus.

1439. *τὸ δεύτερον.* See on v. 113.

1440. *ἐννοεῖθ'* Elmsley, on the ground that Sophocles elsewhere uses the active. But the meaning, *ἐν νῷ ἔχετε*, is somewhat different from *οὐ γὰρ ἐννοῶ*, 'I don't understand' &c. (sup. 28).—The Greeks, with whom sacrilege was one of the few deadly sins (Aesch. Eum. 260), were greatly afraid of the consequences of ravaging temples, &c. in capturing a city. Here there is a reference to the capture of the Palladium, the rape of Cassandra, and the murder of Priam as a suppliant at his family altar. See the same warning in Aesch. Ag. 332—8, and compare sup. 85.

1442—4. Mr. Blaydes and Linwood include these lines in brackets, after Dindorf; Wunder regards the last only as spurious. There seems no good grounds for suspecting them, as it is the custom of the tragics to moralize; for the tragedies aimed at the same end that sermons do in churches. 'Zeus holds everything secondary to religion; for that goes with a man into his grave (i. e. avails him in the other life), and neither in this life nor in that is it lost.' Valckenaer and others proposed *οὐ γὰρ ἡ 'υσέβεια*, which gives a good, though somewhat different turn to the maxim. Cf. Ar. Ran. 868, *ὅτι ἡ ποίησις οὐχὶ συντέθνηκέ μοι, τούτῳ δὲ συντέθνηκεν.*—For *δεύτερ' ἡγεῖται* see Oed. Col. 351.

1447. *ἀπιθήσω.* A synonym of *ἀπιστήσω*, sup. 1350.

1448. *γνώμην.* The accusative, which is Dindorf's correction, seems the most natural reading; 'I too give my opinion in this way,' or to this effect. Mr. Blaydes gives *γνώμην ταύτην* from a Paris MS. (B), and compares Ar. Eccl. 658, *κἀγὼ ταύτην γνώμην ἐθέμην.* We might indeed retain the datives in this sense, 'I too give (my vote) with this object in view;' but *τίθεμαι* could not, as the Schol. teaches, be taken for *συγκατατίθεμαι.*

1450. There is certainly something unusual in the *γὰρ* following *καιρὸς καὶ*

ὅδ' ἐπείγει γὰρ κατὰ πρύμναν.
ΦΙ. φέρε νυν στείχων χώραν καλέσω.
χαῖρ', ὦ μέλαθρον ξύμφρουρον ἐμοὶ,
Νύμφαι τ' ἔνυδροι λειμωνιάδες,
καὶ κτύπος ἄρσην πόντου προβολῆς,
οὗ πολλάκι δὴ τοὐμὸν ἐτέγχθη
κρᾶτ' ἐνδόμυχον πληγαῖσι νότου,
πολλὰ δὲ φωνῆς τῆς ἡμετέρας
Ἑρμαῖον ὄρος παρέπεμψεν ἐμοὶ
στόνον ἀντίτυπον χειμαζομένῳ.
νῦν δ', ὦ κρῆναι Λύκιόν τε ποτὸν,
λείπομεν ὑμᾶς, λείπομεν ἤδη
δόξης οὔ ποτε τῆσδ' ἐπιβάντες.
χαῖρ', ὦ Λήμνου πέδον ἀμφίαλον,
καί μ' εὐπλοίᾳ πέμψον ἀμέμπτως,

πλοῦς, and the passage may have been interpolated from glosses on the original reading *οὖρος ἐπείγει κατὰ πρύμναν*. Cf. 465—7. Mr. Blaydes' reading is abrupt and awkward, *οὖρος καὶ πλοῦς ὅδ'· ἐπείγει γὰρ κ.τ.λ.*, nor is even the meaning of it satisfactory.—*πρύμνην* Wunder, Dind., Blaydes, after Hermann, but against the MSS. In v. 482 the metre requires *πρύμνην*. Both forms were in use.

1452. *καλέσω*. 'Let me invoke,' viz. both in gratitude for past services rendered, and to ask a blessing on the voyage. (He here assumes an attitude and a tone of solemn prayer.)

1453. *ξύμφρουρον*. He attributes to an inanimate object a kind of consciousness of his presence and sympathy with his vigils. Cf. 1035, *ἀλλά μοι καὶ θνήσκοντι συνοίσει* (al. *συνείσει*).

1455. *κτύπος ἄρσην*. 'The loud (vigorous, untiring) roar from the projecting headland of the sea,' i. e. roar of the sea from the headland. The *ἀκτὴ* seems meant, sup. v. 1. The MSS. however give *προβλῆς*, for which Mr. Blaydes, after Musgrave, reads *προβλῆς θ'*, the Homeric epithet of *ἀκτή*. Cf. sup. 936, *ὦ λιμένες, ὦ προβλῆτες*. Yet the ellipse of the noun is certainly harsh. Linwood edits *προβολῆς*, after Hermann, and so Dindorf.

1456. *οὗ*, 'where,' i. e. on which jutting peak the waves have wetted me even in the shelter of my cave.

1458. *φωνῆς*. The genitive appears to depend on *ἀντίτυπον*, 'responsive to my cry,' or rather, to *στόνῳ* implied in *στόνον*. Cf. 693. For *Ἑρμαῖον ὄρος* see Aesch. Ag. 274.

1461. *Λύκιον*. There seems to have been an old variant *γλύκιον*, which is not only the reading of the MSS., but is referred to in the explanation added by Hesychius in v. *Λυκεῖον ποτόν· (ἀπὸ) οἴνου καὶ μέλιτος*. But he more correctly describes it as a spring sacred to Apollo, i. e. to *Λύκειος* the god of light. So the Romans had their *Aquae Solis* at Bath, corrupted however from a pagan and local divinity *Sul*.

1463. *δόξης τῆσδε*. Viz. the expectation of returning to the much-hated Troy. Oed. Col. 189, *εὐσεβίας ἐπιβαίνοντες*.

1464. *ἀμφίαλον*. Perhaps he wrote *ἀμπελόεν*, as the wine of Lemnos was so famous. Cf. Theognis 784, *Εὐβοίης ἀμπελόεν πεδίον*.

1465. *ἀμέμπτως*. 'So that I shall have nothing to complain of,' viz. from your being deaf to my prayer. Aesch. Suppl. 126, *πλάτα—ἀχείματόν μ' ἔπεμψε σὺν πνοαῖς· οὐδὲ μέμφομαι*.

ἔνθ' ἡ μεγάλη Μοῖρα κομίζει,
γνώμη τε φίλων, χὠ πανδαμάτωρ
δαίμων, ὃς ταῦτ' ἐπέκρανεν.
ΧΟ. χωρῶμεν δὴ πάντες ἀολλεῖς,
Νύμφαις ἁλίαισιν ἐπευξάμενοι
νόστου σωτῆρας ἱκέσθαι.

1466. μεγάλη. So Aesch. Cho. 298, ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν τῇδε τελευτᾶν.

1467. φίλων. Neoptolemus and perhaps the chorus are meant. Whether χὠ πανδαμάτωρ δαίμων means all-subduing fate, or all-conquering Hercules, may be questioned. Some, with Mr. Blaydes, think that Zeus is meant; while some, the Scholiast tells us, applied the expression to Τύχη. True it is, that ἐπέκρανεν suits Ζεὺς Τέλειος rather than Hercules; and in Aesch. Suppl. 618 we have Ζεὺς δ' ἐπέκρανεν τέλος. So also Mr. Linwood understands, after Buttmann.

1469. ἀολλεῖς, 'in company.' This play, like many others, both tragic and comic, ended with a procession from the stage. The violation of the caesura in the next verse is rare, and rather remarkable. Compare Aesch. Ag. 64, γόνατος κονίαισιν ἐρειδομένου. For the masculine σωτῆρας, cf. *ibid.* 647, and Oed. R. 80, where Τύχη σωτὴρ is combined.

ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΥΠΟΘΕΣΙΣ.

Ὑπόκειται ὧδε· τροφεὺς δεικνὺς Ὀρέστῃ τὰ ἐν Ἄργει. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἠλέκτρα, ἡνίκα ὁ πατὴρ ἐσφάζετο, δέδωκε τῷ τροφεῖ, δείσασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρόφιον· νῦν δὲ μετὰ εἴκοσιν ἔτη ἐπανιὼν σὺν αὐτῷ πρὸς τὸ Ἄργος δείκνυσιν αὐτῷ τὰ ἐν Ἄργει.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἄργει. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστου.

79473

INTRODUCTION.

THOUGH different opinions have been held on the relative merits of this play and the much earlier drama of Aeschylus on the same subject,[1] it is generally agreed that Sophocles has composed a very fine and powerful tragedy, and that in the comparison Euripides with his *Electra* has fallen far short of them both. The date of the present play is unknown, the brief Greek 'Argument' having preserved no records from the ancient *didascaliae*. Mr. Blaydes says[2] "it is supposed to be one of the poet's later productions, and to have been written some time after the *Antigone*, which was produced probably towards the close of Ol. 84." It appears to be wholly destitute of any political allusion by which its approximate date might be inferred. Neither do we certainly know if it formed one of a trilogy, or whether it preceded or followed the *Electra* of Euripides.[3] No titles of lost plays are recorded to which the Electra of Sophocles might have belonged.

The story was evidently one of the most popular in the tragic age. Electra at her father's tomb is a rather frequent subject on Greek vases of the period. The romantic but guilty loves of Aegisthus and

[1] Mr. Blaydes (Introd. p. 5, ed. 1873) considers that Sophocles, "if less sublime and majestic both in thought and language than Aeschylus, has managed to surpass him immensely in his judicious management of the subject, and his arrangement of the separate parts." Prof. Conington (Introd. to Choeph. p. xix, ed. 1857) thinks that "the ground for preference (of Sophocles) vanishes as soon as we perceive the fundamental difference between the two dramas." Euripides (though I myself consider his *Electra* a very interesting play) is charged, perhaps justly, with deserting the ideal and descending to the standard of ordinary life. A good edition of the three plays in one volume might do something to bring his too little read tragedy into more general repute.

[2] Introd. p. 4. Prof. Jebb says "the date remains unfixed between the years 440 B.C. and 410" (Intr. p. xiii).

[3] *Ibid.* p. 5. Prof. Jebb (Intr. p. x) observes that the *Electra* "had *apparently* neither prelude nor sequel."

Clytemnestra,[4] and the righteous retribution exacted by the son and daughter of the murdered chief, were related at length in the ancient poem of the Νόστοι, from which, and not from the brief narrative of the event in the Odyssey, the tragic writers derived their theme.[5] Those who, with Prof. Jebb, contend that the Odyssey is older than the "Cyclics," (though I myself believe that in its present form it was largely compiled from the really earlier epics which commonly bear that title,) must be content with the theory that Aeschylus followed "the latest and most complex version of the story."[6] For in Od. iii. 303—8, it is Aegisthus who is the sole contriver and executor of the deed, and it is Aegisthus alone who is slain in retribution by Orestes.[7] Be this as it may,—and the question is not really very important in the criticism of the three dramas as works of art,—the semi-religious nature of the story, inculcating as it did the great divine and natural law δράσαντα παθεῖν, combined with its horrors and its incidental pathos, made the story of Orestes' return highly popular, and it was doubtless familiar even in Pindar's time.[8] It does not indeed appear that the conduct of Orestes was held up to admiration;[9] he performed a dreadful task or duty imposed on him

[4] They seem to have been regarded as a handsome couple; see Eur. El. 1071, where Clytemnestra decks her hair ἐς κάλλος, while *ibid.* 948 Aegisthus is described as κάλλει ἀραρὼς, and this (not 'noble,' Conington, Introd. p. 1) is the meaning of ἀμύμονος Αἰγίσθοιο in Od. i. 29. The expression παρθενωπὸς, 'girl-faced,' applied to Aegisthus in Eur. El. 949, and ὁ πάντ' ἄναλκις in Soph. El. 301, seem to indicate that Aegisthus was something of a 'fop.' That real affection was supposed to exist between the guilty pair seems undeniable. See Od. iii. 264. Agam. 1446. Cho. 894. Euripides, El. 62, says they had children by the union.

[5] ἔπειτα Ἀγαμέμνονος ὑπὸ Αἰγίσθου καὶ Κλυταιμνήστρας ἀναιρεθέντος, ὑπ' Ὀρέστου καὶ Πυλάδου τιμωρία καὶ Μενελάου εἰς τὴν οἰκείαν ἀνακομιδή. (Proclus Chrestom. p. 240, ed. Westphal.) Aeschylus accordingly makes the murder of the king committed by the joint action of the two (Agam. 1644, Dind.). Indeed, it is impossible to identify the account in the Odyssey with that of the Tragics. Prof. Conington perceived this, and rightly stated (Introd. p. 1) "all that Aeschylus has in common with Homer is the bare fact of the return of Orestes after years of absence, and the revenge which he takes."

[6] Introd. p. ix.

[7] "It is nowhere said in the Odyssey that Orestes slew Clytemnestra. He slays Aegisthus only,—a stranger in blood, and the murderer of Agamemnon." Jebb, Int. p. vii. In Od. xxiv. 97 Agamemnon is said to have been slain 'by the hands of Aegisthus and his accursed wife.'

[8] See Pyth. xi. B.C. 478.

[9] In the Odyssey, i. 298, it is said that Orestes had gained renown all over the world for killing the *man* who had slain his father (πατροφονῆα). Whether the

by Apollo, the god of justice; and in doing so he was but an instrument in working out the ἄτη or ancestral sin [1] that was supposed to reside yet unatoned in the house of the Pelopidae. In the play of Aeschylus, Orestes is the main actor, and Pylades rather than Electra is his coadjutor. Yet he only speaks three verses in the *Choephoroe* (900—2), and in the *Electra* he is a mute throughout, his place as an adviser and assistant being taken by the paedagogus. With Sophocles Electra is the prominent character. Her hatred of both her mother and Aegisthus is implacable, and proportionate only to her affection for her brother. She boasts of it, and she glories in it; neither threats nor persuasions can induce her to moderate or repress it. The Electra of Aeschylus wins our sympathy, but that is all, for she leaves the stage not to return at an early period in the action, after a prayer to the spirit of her father that she may get safely away after killing, or causing to be killed, Aegisthus.[2] She does not, as in Sophocles and Euripides, take any direct part in the murder of her mother. But the Electra of Sophocles is simply ferocious. She first plans with her sister a deliberate scheme to kill Aegisthus;[3] when he is dead, she will have his corpse flung to the dogs and vultures;[4] and when she hears her mother's dying groans, she calls aloud to her brother to hit her again, if he has strength left.[5]

From the general similarity in the details we must conclude either that the tragics followed a uniform and consistent tradition, or that they took the main incidents, with some variations, one from the other. Thus, the discovery of a lock of hair on the tomb by those sent to pour libations over it, the return of Orestes *incognito* after consulting the oracle, the cruel treatment of Electra by her mother, his indignation and sympathy on hearing it, the action of

murder of his own mother was the earlier or the later story, is a matter on which scholars are not likely to come to any conclusion or agreement. Prof. Jebb thinks some post-homeric developments were due to Stesichorus (Introd. p. viii).

[1] πρώταρχος ἄτη, Agam. 1192.

[2] Cho. 482. After v. 509 (Dind.) she does not appear again.

[3] V. 955, ὅπως τὸν αὐτόχειρα πατρῴου φόνου ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν Αἴγισθον.

[4] V. 1488.

[5] V. 1415, παῖσον, εἰ σθένεις, διπλῆν. In Eurip. El. 982, she urges her brother to the deed by the taunt οὐ μὴ κακισθεὶς εἰς ἀνανδρίαν πεσεῖ;

Pylades as a faithful friend and adviser, are common to all the three plays. The dream sent to Clytemnestra is not mentioned by Euripides, who represents the offering at the tomb as the voluntary tribute of the old servant (El. 512). Aeschylus and Euripides make Aegisthus killed first, while Sophocles makes his death the closing act of his drama. Sophocles, with Pindar and Euripides (El. 17), represents Orestes as rescued when an infant by his nurse or his sister after the murder of Agamemnon; Aeschylus (Ag. 880) makes Clytemnestra plead in excuse for his absence on the king's return that he had been sent to Strophius in Phocis.[6] The *ἀναγνώρισις*, which in the *Choephoroe* is effected quite at the beginning, in Sophocles is reserved till nearly the end.[7] By this treatment, Aeschylus has precluded the incident of the pretended death of Orestes at the games, and the cinerary urn produced in attestation of it. The news of Orestes' decease however is part of the plot, and the urn, *λέβητος χαλκέου πλευρώματα*, v. 686, is mentioned as containing the ashes, though it is not distinctly said that it is brought to the house.

The conception of Aeschylus, that even the demands of the most righteous law of retribution would not wholly absolve the guilt of matricide; the agonizing struggle between duty and natural affection; the consequent hesitation of Orestes, his soliloquy about Apollo's oracle, and the encouragement of Pylades to dare the deed;[8] lastly, the grand scene in which he is seized with madness and remorse,—this conception is tamed down in Sophocles. Orestes at the outset announces that he has returned to his home *δίκῃ καθαρτὴς πρὸς θεῶν ὡρμημένος*.[9] He goes into the work almost as a matter of course. He declares that he had consulted the Pythian oracle,[1] and had been ordered to accomplish by craft, and without the aid of an armed force, the just slaughter of the murderers of his father. When

[6] Strophius is mentioned once in El. 1111, but in v. 45 Phanoteus of Phocis is described as the *δορύξενος* of the family. The former was the friend of Agamemnon, the latter, Phanoteus, of Aegisthus, and an enemy of Strophius. See Prof. Campbell, Intr. p. 50.

[7] El. 1221. The tokens employed for the *ἀναγνώρισις* are different in the three tragics.

[8] Cho. 900.

[9] El. 70.

[1] V. 32. *τῶν φονευσάντων πάρα* (34) seems to include Aegisthus and Clytemnestra.

he first avows his intention of stopping his enemies from their laugh of triumph,[2] Electra rather feebly tells him 'to lead the way as he thinks best.'[3] It is the *paedagogus* who is the real author and inciter to the deed.[4] But throughout the play the sympathy with his sister's sufferings, which he hears from her own narrative of them (80 seqq.), forms the incentive to the action, which Aeschylus more directly attributes to the imperative commands and even the threats of Apollo.[5] It was necessary for Sophocles, who made the character the title of his play, to give especial prominence to Electra, and as a consequence, subordinate action to Orestes. But Aeschylus, whose trilogy, if not the second play in it, bore the name of Ὀρεστεία, had the contrary object in view. Prof. Conington thinks the details of the domestic troubles,[6] and the comparative insignificance into which Electra sinks after her recognition of Orestes, "is some impeachment of the judgment which chose her to sustain the part of protagonistes."[7]

The play is however on the whole undoubtedly a fine one. As a verse-composition it is most artistic, and it abounds in passages of the highest pathos and the most refined irony. No one must expect to understand it by a hasty perusal. Its critical difficulties are considerable, and the suspicions of interpolation, as will appear in the course of the notes, seem in several places but too well founded. As in most of our author's dramas, abject despondency and ardent hope follow each other in rapid succession. In the present play, the one finds its expression in pathos and sentiment, the latter in stimulating a long-felt hatred into a sudden ferocity which to some will appear over-wrought and exaggerated.

The following is an outline of the plot, which is simple in construction. Orestes, accompanied by Pylades and an old family servant in disguise (παιδαγωγὸς), returns to his home at Mycenae under an injunction from the Pythian oracle to purge it from its present pollution (70). On arrival he hears the voice of Electra

[2] El. 1295.

[3] V. 1319, ἄρχ' αὐτὸς ὥς σοι θυμός. Compare 1301, ἃδ' ὅπως καὶ σοὶ φίλον, καὶ τοὐμὸν ἔσται τῇδ'.

[4] V. 1368, νῦν καιρὸς ἕρδειν, νῦν Κλυταιμνήστρα μόνη.

[5] Cho. 276—90. *Ibid.* 1032, παρέντι δ' οὐκ ἐρῶ τὴν ζημίαν.

[6] El. 260 seqq.

[7] Introd. Choeph. p. xix.

bewailing her hard fate, and refusing to be consoled by the chorus of her young friends. This conversation between them continues till the arrival of Chrysothemis (328), who upbraids her sister for her opposition to the authorities, and warns her of the consequences that are likely to follow (380). She brings from her mother offerings to the tomb of Agamemnon sent in consequence of a dream. Electra advises her not to lay the impious gift on the grave, but to substitute for it a less costly though more sincere tribute of a lock of her (Electra's) own hair (450).[8]

In the second act Clytemnestra, coming forth from the palace to make an offering to Apollo the Protector, with a prayer to bless the household and avert harm (637), reproaches Electra for her undutiful conduct, and justifies the murder of her husband by sophistical reasoning, to which Electra replies with excitement (610). The old servant now comes up and asks if this is the royal palace, for he has brought news of importance, the death of Orestes. In a long and fine narrative he describes a fatal accident that has befallen the youth at the Pythian games, and he produces as a token an urn which is supposed to contain his ashes (757). The pretended sorrow of the queen and the genuine sorrow of the sister are well depicted. Chrysothemis, who has been visiting the tomb, and knows nothing of the messenger's report, now comes in to announce that she has found on it an offering, which she concludes can only have come from Orestes. Electra persuades her that all hope of his being alive must now be resigned; and she proposes to her sister, as a last resource in their misery, to kill Aegisthus (956). The question is argued between them at some length, but positively declined by Chrysothemis, who throughout recommends caution and moderation as the wiser counsel (1010). The strength of Electra's character, in contrast with her sister's, is shown by her resolving to undertake the deed alone and unaided (1020).

In the next scene (1098) Orestes approaches the palace with Pylades, and meeting Electra, presents to her the urn, over which she utters the most tender lament (1126—70). Then follows the recognition by the token of a seal (1223), and an agreement between them is soon made to accomplish the deed of vengeance. By the

[8] "The gifts sent by her through Chrysothemis have not relieved her mind, and she now brings an offering in person." Prof. Campbell, p. 51.

aid of the paedagogus, who has watched the proceedings in the palace, and kept an eye on the return of Aegisthus from the country (313), the murder of Clytemnestra is accomplished, and the play ends rather abruptly by that of Aegisthus also, who after some recrimination is forced into the palace that he may die on the very spot where Agamemnon had fallen (1496).

In the Electra of Euripides (88) Orestes returns with Pylades from the oracle, and finds his sister married, though in name only, to a plain honest farmer. Here also we have the offering of the hair on the tomb (91); here too we have the brother listening to his sister's long account of her woes. At the conclusion of it she is alarmed by the sudden appearance of two supposed strangers, and she holds a long dialogue with Orestes, who informs her that her brother is still alive (230). Her husband, at first surprised at the interview, invites them in, and is sent by Electra to ask for some supplies of food from an old attendant of the family. On his arrival Orestes is recognized by a scar on his forehead (573), and the three together plot the murder of the queen and her paramour, Electra avowing herself ready and willing to contrive the means of killing her own mother.[9] Aegisthus is slain in his own garden by the two friends in disguise, under pretence of assisting him in a sacrifice (820). Electra vents her feelings of aversion in a long speech over the body, and holds a sophistical argument with her mother, who arrives in state at the cottage (998), on her scandalous conduct. On entering the house she is murdered by her son; and the play ends with the sudden appearance of the two Dioscuri, who foretell the madness, the trial, and the acquittal of Orestes for the deed, and command that Pylades shall take Electra for his wife (1250).

[9] V. 647, *ἐγὼ φόνον γε μητρὸς ἐξαρτύσομαι.* Clytemnestra accordingly is summoned on the pretence of her daughter's recent confinement (652).

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΧΡΥΣΟΘΕΜΙΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΑΙΓΙΣΘΟΣ.

ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΠΑΙΔΑΓΩΓΟΣ.

Ὦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ
Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι
παρόντι λεύσσειν, ὧν πρόθυμος ἦσθ' ἀεί.
τὸ γὰρ παλαιὸν Ἄργος οὐπόθεις τόδε,
τῆς οἰστροπλῆγος ἄλσος Ἰνάχου κόρης·
αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ
ἀγορὰ Λύκειος· οὐξ ἀριστερᾶς δ' ὅδε

2. *ἐκεῖνα.* The pronouns are here more significant than the Latin *ea quae* &c. 'Those famed objects,' or 'those once distant objects,' seems the precise meaning. With the latter sense *παρόντι* well accords. Cf. 519. Aj. 6.—*ὧν πρόθυμος*, i. e. *ὧν προθυμίαν* or *ἐπιθυμίαν εἶχες*,—an irregular genitive, but quite after the manner of Sophocles, and Mr. Blaydes' proposal to read *ἀπεθύμεις δὴ πάλαι* may safely be rejected. In his uses of the genitive Sophocles is very lax and eccentric. He even combines *ἐρκέων ἐγκεκλῃμένους* in Aj. 1274.

4. *παλαιὸν Ἄργος.* "The district, not the town," Jebb. "Urbem designat, non regionem," Linwood. Mr. Blaydes asks, 'If the territory is meant, how would the epithet *παλαιὸν* be suitable?' 'As one of the earliest settlements in Greece,' Prof. Campbell replies. In Eur. El. 1, *ὦ γῆς παλαιὸν Ἄργος* seems to apostrophize the city, for *γῆς* would hardly have been added if it meant the district. That the poet did not care to distinguish Argos from Mycenae is evident.

5. *ἄλσος.* The sacred enclosure of the Moon-goddess Io, the mythical daughter of the river-god, is put in apposition with the city of Argos, as a part distinguished from the whole. Aeschylus called her *οἰστροπλῆξ*, Prom. 699, and elsewhere *οἰστρόδονος* and *οἰστροδίνητος*. Hesych. *οἰστροπλῆγος· τῇ (τῆς ?) μανίᾳ πληγείσης.*

6. The 'wolf-god,' *Λύκειος*, Aesch. Theb. 132, identical perhaps with the hero Lycus, Ar. Vesp. 389, and regarded either as the fierce avenging god, or as the benefactor of man, like Apollo *Νόμιος*, by killing wolves, was confounded in early mythology with the god of light, *λυκ, ἀμφιλύκη, λυκάβας*, &c. Hesychius from this passage briefly records a 'Lycean agora' at Argos. A temple of *Ἀπόλλων Λύκιος* is also described as *Ἀργείοις τῶν ἐν τῇ πόλει τὸ ἐπιφανέστατον*, Pausan. ii. 19, 3.

7. *ὅδε.* It seems clear that Sophocles describes Argos and Mycenae as virtually one town, which they were not. 'Here,' he says, 'is Argos, this is the temple of Hera, here you see Mycenae the golden.' In fact, the temple of the Argive goddess stood on the road leading from Corinth, and to the left of Mycenae, Pausan. ii. 19, 3. "The Argive topography of

Ἥρας ὁ κλεινὸς ναός· οἳ δ' ἱκάνομεν,
φάσκειν Μυκήνας τὰς πολυχρύσους ὁρᾶν,
πολύφθορόν τε δῶμα Πελοπιδῶν τόδε,
ὅθεν σε πατρὸς ἐκ φόνων ἐγώ ποτε
πρὸς σῆς ὁμαίμου καὶ κασιγνήτης λαβὼν
ἤνεγκα κἀξέσωσα κἀξεθρεψάμην
τοσόνδ' ἐς ἥβης, πατρὶ τιμωρὸν φόνου.
νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων
Πυλάδη, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·
ὡς ἡμὶν ἤδη λαμπρὸν ἡλίου σέλας
ἑῷα κινεῖ φθέγματ' ὀρνίθων σαφῆ
μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη.

Sophocles" (wrote the late Mr. W. G. Clark, quoted by Prof. Kennedy in his Preface to 'Agamemnon,' p. xviii) "is elaborately wrong." Wordsworth (Athens and Attica, p. 111) supposes the Athenian agora is actually pointed to. "To the *left*, in reference to the actor turning towards the audience; for it was on the *right* of the entrance to the Propylaea (on the west side of the acropolis), i. e. on the south side." In "Greece," p. 427, the same author says the substructure of the Heraeum, four miles to the north of the citadel of Argos, is still visible. It is by no means clear at what point the speaker is supposed to be placed. Mr. Blaydes says, "we must suppose the strangers to have come by the usual route by Corinth to Mycenae, and from thence to be looking down on the city of Argos in the open and extensive plain below." If we accept this view, τόδε, αὕτη, and ὅδε will mean 'yonder is' &c. But Prof. Jebb says "the scene is Mycenae before the palace of the Pelopidae." Both views have their difficulties; in fact, Sophocles writes as a poet, and not as a geographer. He does not seem to care much for the unity or consistency of his topography. With the words οἳ δ' ἱκάνομεν we might perhaps supply ἐντεῦθεν, 'from the spot to which we have come (the neighbourhood of Argos) you can *say you have seen* (though you have not exactly visited) Mycenae.' For the infinitive cf. Phil. 1411, φάσκειν δ' αὐδὴν τὴν Ἡρακλέους ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν, and Oed. R. 462. Thus, of course, δῶμα τόδε &c. must mean, 'yonder too is the palace that was the scene of so many deaths.'

11. πατρὸς ἐκ φόνων. See Pind. Pyth. xi. 17. Eur. El. 17.

12. πρός. More properly παρά. Aeschylus, as Linwood remarks, followed another story, for he makes Orestes to have been sent by his mother into Phocis to the house of a friend, Ag. 853. That he was a mere child at the time is shown, as the Schol. observes, by the word ἤνεγκα. "Ad aetatem Orestis computandam facit Od. iii. 305." *Neue.*

16. βουλευτέον. Mr. Blaydes alters this to βουλεύετον on account of the preceding σὺ, and he affirms that this "must be the true reading." But the address is merely a vocative, without any imperative, as we often find ὦ δύστηνε σὺ, οὗτος σὺ, &c.

19. ἄστρων ἐκλέλοιπεν, 'is wanting in stars,' 'has lost its stars.' The night is yet dark, but the stars are waning in the coming light. Nothing can be simpler, and so one of the Scholia, τὸ ἄστρων πρὸς τὸ ἐκλέλοιπεν. *Defecta est astris*, Neue and Ellendt. Linwood turns it rather differently, *recessit ab astris*. I have no doubt that the poet meant ἐλλιπής ἐστιν, and I do not think ἄστρων εὐφρόνη, for νὺξ ἀστερόεσσα, can be satisfactorily defended. It is rather fanciful to contend, against the grammatical difficulty, that λαμπρὸν ἡλίου φάος is exactly balanced by μέλαινα ἄστρων εὐφρόνη.

*πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιπορεῖν στέγης,
*ξυνάπτετον λόγοισιν· ὡς ἐνταῦθ' ἐμὲν,
ἵν' οὐκέτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῆ
σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
ὥσπερ γὰρ ἵππος εὐγενὴς, κἂν ᾖ γέρων,
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
ἀλλ' ὀρθὸν οὖς ἵστησιν, ὡσαύτως δὲ σὺ
ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἕπει.
τοιγὰρ τὰ μὲν δόξαντα δηλώσω· σὺ δὲ
ὀξεῖαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδοὺς,
εἰ μή τι καιροῦ τυγχάνω, μεθάρμοσον.
ἐγὼ γὰρ ἡνίχ' ἱκόμην τὸ Πυθικὸν
μαντεῖον, ὡς μάθοιμ' ὅτῳ τρόπῳ πατρὸς
δίκας ἀροίμην τῶν φονευσάντων πάρα,
χρῇ μοι τοιαῦθ' ὁ Φοῖβος ὧν πεύσει τάχα·
ἄσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ
δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγάς.

20—21. After much consideration of this passage, I incline to the opinion that these two verses are interpolated, and that the speech ended with the verse *ὥστ' οὐκ ἔτ' ὀκνεῖν καιρὸς κ.τ.λ.* Thus all would be perfectly plain, complete, and appropriate. The night is past, the morning is at hand, *so that* we must be up and at work. Cf. *οὐχ ἕδρας ἀκμὴ*, Aj. 811. The MSS. reading *ὡς ἐνταῦθ' ἐμὲν* cannot be emended with any probability; if the verse is spurious, the fault was in the ignorance of the interpolator. The best guess, perhaps, is Dindorf's *ὡς ἐνταῦθ' ἔβης*, since *μ* and *β* are very often confused. Prof. Jebb reads *ὡς ἵν' ἔσταμεν*, Mr. Blaydes *ὡς ἐσμέν γ' ἵνα*, Linwood and Wunder *ὡς ἐνταῦθ'*, *ἵνα κ.τ.λ.* Dawes proposed *ἵμεν, ituri sumus*, and this is adopted by Prof. Campbell; but the words cannot mean 'we are moving in a region.'

27. *δὲ* in the apodosis is common enough, *sic, inquam, tu* &c.

29. *τὰ δόξαντα.* The plans which I and Pylades have determined on after deliberation.

33. *πατρί* MS. Laur., others *πατρός*. Neue well observes, "in dat. iniuria cogitatur patri illata, in genit. filio." The genitive however is the more common use, and the dative may have come from the Homeric *ἀρέσθαι κῦδός τινι*, Il. iv. 95 and elsewhere.

34. *ἀροίμην.* The future optative, as Linwood thinks; the aorist, as Wunder contends. The Attics prefer the aorist *ἠράμην* to the epic *ἠρόμην*. See on Phil. 353. 611. Yet we have *ἄροισθε* in Aesch. Theb. 316, *ἀρέσθαι* in Aj. 247, where the *ἄ* is short, whereas the future *ἀρῶ*, for *ἀερῶ*, is commonly long.

36. *αὐτὸν*, 'by my sole unassisted efforts.'—*κλέψαι*, 'should accomplish by stealthy means.' The oracle may have been ambiguous, as the Schol. remarks, i. e. *αὐτὸν* may have been either the subject or the object, *δόλῳ αὐτὸν κτεῖναι.* —*χειρὸς σφαγὰς*, for *αὐτόχειρα.*

ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,
σὺ μὲν μολὼν, ὅταν σε καιρὸς εἰσάγῃ,
δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρώμενον,
ὅπως ἂν εἰδὼς ἡμὶν ἀγγείλῃς σαφῆ.
οὐ γάρ σε μὴ γήρᾳ τε καὶ χρόνῳ μακρῷ
γνῶσ' οὐδ' ὑποπτεύσουσιν ὧδ' ἠνθισμένον.
λόγῳ δὲ χρῶ τοιῷδ', ὅτι ξένος μὲν εἶ
Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἥκων· ὃ γὰρ
μέγιστος αὐτοῖς τυγχάνει δορυξένων.
ἄγγελλε δ' ὅρκῳ προστιθεὶς ὀθούνεκα
τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων
δίφρων κυλισθείς· ὧδ' ὁ μῦθος ἑστάτω.
ἡμεῖς δὲ πατρὸς τύμβον, ὡς ἐφίετο,
λοιβαῖσι πρῶτον καὶ καρατόμοις χλιδαῖς

39. *ὅταν.* 'Whenever the right moment for action takes you in;' 'when the proper time comes for you to enter.' Cf. inf. 1251. Phil. 466.—*ἴσθι*, 'observe,' 'take careful note of all that they are doing.' He acts the spy in this respect inf. 1337.

42. *οὐ γάρ σε μὴ κ.τ.λ.* 'For there is no chance that they will know you with this aged look and these long years upon you, nor will they suspect you (who you really are) dressed in this guise.' Either *γήρᾳ* is the causal dative, as inf. 255, or the expression is elliptical for *γήρᾳ βαρύν*. Being but a slave or attendant, *πρόσπολος* v. 23, he is now to assume a new character, as the confidential friend sent to announce the pretended death of Orestes. He might have been recognized as a former member of the household and suspected as unfriendly, if he had not worn some disguise. But the combined effects of time and a more ornamental dress will prevent him from being found out.

43. It seems a matter of indifference whether *οὐ μὴ* or simply *οὐδ'* is construed with *ὑποπτεύσουσιν*. Compare Oed. Col. 450—2. As for *ἠνθισμένον*, we can only guess at its precise meaning, because it is not recorded how the actor was attired. Some refer it to white hair, some to a Phocian dress spangled with flowers, others to a painted face, or to the custom of wearing chaplets of bay or myrtle when a messenger had good news to bring. Athenaeus, vii. p. 288, has *ἰχθὺν —οὐκ ἄνωθεν ἐξηνθισμένον*, Euripides *ἀνθοκρόκοισι πήναις*, Hec. 471.

45—6. *ἀνδρὸς Φανοτέως.* 'The chief Phanoteus,' the 'eponym hero of the Phocian town Panopeus or Phanoteus,' Jebb; who compares *δῶρον μὲν ἀνδρὸς Ἕκτορος* in Aj. 817. There however the poet may have meant *ἀνδρὸς μάλιστα μισηθέντος ἐμοί*. The commentators have remarked that Phanoteus and not Strophius is mentioned as the guardian of Orestes, because there were family reasons for his being friendly to Aegisthus. But cf. inf. 1111. Both *ὃ* for *οὗτος* and *τυγχάνει* for *τυγχάνει ὤν* are peculiar. For the latter cf. Aj. 9. inf. 313. Both idioms are abundantly illustrated in Mr. Blaydes' note.

47. *ὅρκῳ*, if purposely put for *ὅρκον*, has something of sophistical pedantry. Most of the editors read *ὅρκον* with Reiske. Others regard *προστιθεὶς*, viz. *αὐτὸν*, as added superfluously.

51. *ὡς ἐφίετο.* 'As the god enjoined.' The imperfect is used because the Greeks nearly always say *ἐκέλευε*, not *ἐκέλευσε*. But we have the aorist *ἐφεῖτο* in Prom. V. 4. Philoct. 619. Dindorf (Praef. p. xiv) would read *ἐφεῖτό μοι* or *ἐφεῖτο νῶν*. But he wrongly calls it "plusquam perfectum." See inf. 545. Trach. 759.

στέψαντες, εἶτ' ἄψορρον ἥξομεν πάλιν,
τύπωμα χαλκόπλευρον ἠρμένοι χεροῖν,
ὃ καὶ σὺ θάμνοις οἶσθά μοι κεκρυμμένον
ὅπως λόγῳ κλέπτοντες ἡδεῖαν φάτιν
φέροιμεν αὐτοῖς τοὐμὸν ὡς ἔρρει δέμας
φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν
ἔργοισι σωθῶ κἀξενέγκωμαι κλέος;
δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.
ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
λόγῳ μάτην θνήσκοντας· εἶθ', ὅταν δόμους
ἔλθωσιν αὖθις, ἐκτετίμηνται πλέον.
ὡς κἄμ' ἐπαυχῶ τῆσδε τῆς φήμης ἄπο
δεδορκότ' ἐχθροῖς ἄστρον ὡς λάμψειν ἔτι.
ἀλλ', ὦ πατρῴα γῆ θεοί τ' ἐγχώριοι,

53. *στέψαντες.* See inf. 441. Antig. 431, which shows that *στέφειν* is used even of offering libations, the act being closely associated with that of attaching fillets or garments.

54. *ἠρμένοι.* In the medial sense of *ἀράμενοι.* The following optative depends on *κεκρυμμένον*, 'which no doubt you remember was hidden by me in the bushes, in order that, disguising the facts by the account, we might bring tidings welcome to them, that this body of mine is gone to nought by being now burnt up and reduced to ashes.' The MS. Laur. gives the optative, and so Neue and Linwood have edited. Most of the recent editors read *φέρωμεν*, which they refer to *ἥξομεν.* But the hiding of the urn was done for the purpose of carrying out the design; and *ὅπως* depends more naturally and easily on the participle immediately preceding it. "Tu quoque nosti absconditum, ut ferremus," Neue. It is merely begging the question to say, as Mr. Blaydes says, "the subjunctive is evidently required here."

60. *ὅταν—σωθῶ*, i. e. *ὅταν σῶς φανῶ* or *γένωμαι.* Prof. Jebb compares inf. 1228, *μηχαναῖσι μὲν θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.*

61. *σὺν κέρδει.* 'If attended with gain.' Cf. Philoct. 111, where Ulysses is made to say, *ὅταν τι δρᾷς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει.* Whether *κακὸν* means *αἰσχρὸν*, or (Jebb) 'ill-omened,' is not clear. He may mean to apologize for the *δόλος* which Apollo enjoined, v. 37. For *δοκῶ μὲν*, Jebb well quotes Soph. frag. 106 and Oed. Col. 995.

62. *τοὺς σοφούς.* Not only of Pythagoras, but of Solon and others it was said that a promise was extorted by them from their followers to adopt certain laws or precepts during the absence of the authors. The generality of the custom is alluded to by the subjunctive *ἔλθωσιν*, which, combined with the perfect, is here remarkable. 'Then, when they get back to their homes, they are honoured the more.' See inf. 89—91. Prof. Jebb endeavours to give a closer rendering, 'forthwith they are in more perfect honour.' More usual Greek would be *ἐλθόντες εἶτα κ.τ.λ.*, but then *εἶτα* was used in connecting the sentences.—*μάτην*, 'untruly,' i. e. by a report that ends in nothing.

65. *ἄπο*, 'as the result of.'—*δεδορκότα*, 'appearing alive, and not really dead.'—*ἐχθροῖς*, 'I shall shine to my enemies like a baleful star.' The old grammars would have called this 'dativus incommodi.' Prof. Jebb says, "join *δεδορκότ' ἐχθροῖς*, 'resurgent to the terror of my foes.'" I think the other way much simpler. He regards the star rather as a star of happy omen than one of terror. Cf. *οὔλιος ἀστὴρ*, Il. xi. 62.

δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,
σύ τ', ὦ πατρῷον δῶμα· σοῦ γὰρ ἔρχομαι
δίκῃ καθαρτὴς πρὸς θεῶν ὡρμημένος·
καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς,
ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.
εἴρηκα μέν νυν ταῦτα· σοὶ δ' ἤδη, γέρον,
τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.
νὼ δ' ἔξιμεν· καιρὸς γάρ, ὅσπερ ἀνδράσιν
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ἰώ μοί μοι.

ΠΑ. καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς
ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡ. ἆρ' ἐστὶν ἡ δύστηνος Ἠλέκτρα; θέλεις
μείνωμεν αὐτοῦ κἀνακούσωμεν γόων;

ΠΑ. ἥκιστα. μηδὲν πρόσθεν ἢ τὰ Λοξίου
πειρώμεθ' ἔρδειν κἀπὸ τῶνδ' ἀρχηγετεῖν,
πατρὸς χέοντες λουτρά· ταῦτα γὰρ φέρει
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.

70. *καθαρτής.* He uses this word in place of *τιμωρὸς*, because the presence of murderers polluted his paternal palace, and he came, as it were, *ἐλαύνειν ἄγος*. Cf. Aesch. Cho. 966, *ὅταν ἀφ' ἑστίας μύσος πᾶν ἐλάσῃ καθαρμοῖσιν ἀτᾶν ἐλατηρίοις*.—*ὡρμημένος*, 'sped on my way.' Cho. 941, *θεόθεν εὖ φραδαῖσιν ὡρμημένος*.

72. *ἀρχέπλουτον.* Supply from the context *δέχεσθε*, or even *καταστήσατε* from the idea conveyed by the following noun.

74. *μελέσθω.* So *μέλοιτο* inf. 1436. —*τὸ σὸν χρέος*, viz. the duty prescribed v. 49.

76. *μέγιστος κ.τ.λ.* Neue compares Phil. 837, *καιρός τοι πάντων γνώμαν ἴσχων πολύ τι πολὺ παρὰ πόδα κράτος ἄρνυται*.

78. *καὶ μήν.* 'But hark! I seem to hear' &c. As in the prologue of the Choephoroe, the first thing that attracts the attention of Orestes in the palace is the lamentation of his sister. Prof. Jebb thinks *θυρῶν* depends on *ὑπὸ* in the compound, 'at the doors.' Prof. Campbell regards it as the genitive of the 'source whence.' Cf. 324. I should myself connect it with *ἔνδον*, though somewhat remote. So also Linwood, with the Scholiast.

81. *ἐπακούσωμεν*, 'overhear,' is the probable correction of Nauck. But who can assert that Sophocles did not purposely affect quaint and novel forms of expression, such as *ἐνακούειν* or *ἀνακούειν*? We might eliminate half the Atticisms of the poet by reducing everything to the rule of strict precedent.

83. It is thought that Hesych. refers to this verse in *ἔρδειν· πράττειν. θύειν.* But cf. Oed. Col. 851, *ὑφ' ὧν ἐγὼ ταχθεὶς τόδ' ἔρδω*. Inf. 1368, *νῦν καιρὸς ἔρδειν*.

84. *λουτρά.* A singular word, not unfrequently used for *λοιβάς*. Cf. inf. 434. Neue compares Cho. 129, *χέουσα τάσδε χέρνιβας βροτοῖς*. The materialistic ideas about ghosts led to the notion that washing as well as drinking might be acceptable to the spirit.

85. *κράτος τῶν δρωμένων.* Prof. Jebb translates 'the advantage throughout the struggle.' Compare *μηχανῆς ἔστω κράτος*, Aesch. Suppl. 208, 'put in force,' or 'carry out some plan.' So here I

ΗΛ. ὦ φάος ἁγνὸν
καὶ γῆς ἰσόμοιρ' ἀὴρ, ὥς μοι
πολλὰς μὲν θρήνων ᾠδὰς,
πολλὰς δ' ἀντήρεις ἤσθου
στέρνων πλαγὰς αἱμασσομένων,
ὁπόταν δνοφερὰ νὺξ ὑπολειφθῇ·
τὰ δὲ παννυχίδων, ἤδη στυγεραὶ
ξυνίσασ' εὐναὶ μογερῶν οἴκων
ὅσα τὸν δύστηνον ἐμὸν θρηνῶ
πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν
φοίνιος Ἄρης οὐκ ἐξένισεν,
μήτηρ δ' ἡμὴ χὠ κοινολεχὴς
Αἴγισθος ὅπως δρῦν ὑλοτόμοι

should be disposed to construe simply, 'success in the attempt.'—*ἐφ' ἡμῖν* is, 'to crown our efforts.' Linwood, 'so as to put us in possession of it.'

86. Electra, clad in poor attire, comes forth from the palace to utter a monody or threnos. As usual in such positions, she disemburdens her griefs to the elements. See Eur. Med. 57. Her speech seems to be divided into two corresponding parts at v. 103.

87. *ἰσόμοιρος.* The Ionic philosophy had taught the doctrine of equivalents, i. e. equipoise or parallel extension. To this Aeschylus alludes Cho. 319, *σκότῳ φάος ἰσόμοιρον.* The genitive *γῆς* depends on the idea of *ἴσην μοῖραν γῆς ἔχων*, 'covering an equal area of earth.' The old reading *ἰσόμοιρος* was corrected by Porson, the first syllable of *ἀὴρ* being long.

89. *ἀντήρεις, ἀνταίας*, 'full on the breast.' Hesych. *ἀντήρεις· ἀντιθέτους. Σοφοκλῆς Ἠλέκτρᾳ. ἀπὸ τῶν ἐρεσσόντων, ὅταν κατ' ἴσον ἐλαύνωσι, καὶ μὴ ἐπὶ θάτερα περιωθῆται ἡ ναῦς.* As in *διχήρης, ξιφήρης*, the word seems formed of one root.

90. Actual *laceration* was a common part of the expression of a woman's intense grief.—*ἤσθου*, followed by *ὁπόταν*, is 'do you hear,' 'are you made conscious of.' So Od. xii. 66, *τῇ δ' οὔπω τις νηῦς φύγεν ἀνδρῶν, ἥτις ἵκηται.—ὑπολειφθῇ*, lit. 'has been left in the lurch' by advancing day. *Evasa sit*, Neue.

92. *τὰ δὲ παννυχίδων.* It seems better to take these words as a nominative or accusative absolute,—'and as for my nightly watchings, my unblest repose in this poor troubled house by this time knows but too well how much I bewail that unhappy one, my own father, who did not find a home in a foreign land by a gory death, but that mother of mine and the partner of her bed Aegisthus cut open his head with a murderous axe, as woodmen fell an oak,' i. e. with no more concern or remorse. Erfurdt, comparing Il. xiii. 389, thinks the simile indicates the vastness of the fall and the strength of the man killed. For the construction, see inf. 1071. 1364, and the note on Agam. 1023, which is a very similar passage; *τὰ μὲν γὰρ ἑστίας μεσομφάλου, ἕστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρός.* Prof. Jebb translates, "the joys of my vigils," which he understands ironically. The chief objection is, that *ξυνίσασι* seems to require for its object *ὅσα θρηνῶ.—ἤδη*, which Mr. Blaydes and Prof. Campbell construe with *παννυχίδων, jam noctu*, more naturally belongs to *ξυνίσασι*. The grief has gone on so long that her very couch has become familiar with it.

95. *βάρβαρον.* In Choeph. 345 Electra expresses the wish that her father had been slain in war by some of the Lycians. —*ἐξένισεν*, "Mars hospitio excipit caesos, quasi unus ex diis inferorum." Neue.

98. *ὅπως.* This particle is not very often used in comparisons for *ὡς*. Com-

σχίζουσι κάρα φονίῳ πελέκει.
κοὐδεὶς τούτων οἶκτος ἀπ' ἄλλης
ἢ 'μοῦ φέρεται, σοῦ, πάτερ, οὕτως
αἰκῶς οἰκτρῶς τε θανόντος.
ἀλλ' οὐ μὲν δὴ
λήξω θρήνων στυγερῶν τε γόων,
ἕς τ' ἂν παμφεγγεῖς ἄστρων
ῥιπὰς, λεύσσω δὲ τόδ' ἦμαρ,
μὴ οὐ τεκνολέτειρ' ὥς τις ἀηδὼν
ἐπὶ κωκυτῷ τῶνδε πατρῴων
πρὸ θυρῶν ἠχὼ πᾶσι προφωνεῖν.
ὦ δῶμ' Ἄϊδου καὶ Περσεφόνης,
ὦ χθόνι' Ἑρμῆ καὶ πότνι' Ἀρὰ,
σεμναί τε θεῶν παῖδες Ἐρινύες,
αἳ τοὺς ἀδίκως θνήσκοντας ὁρᾶθ',
[*αἳ τοὺς εὐνὰς ὑποκλεπτομένους,]
ἔλθετ', ἀρήξατε, τίσασθε πατρὸς
φόνον ἡμετέρου,
καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ
λύπης ἀντίρροπον ἄχθος.

pare Trach. 32, γήτης ὅπως ἄρουραν ἔκτοπον λαβὼν, inf. 1076, and 1151, θύελλ' ὅπως βέβηκας.

102. αἰκῶς, 'by such ghastly wounds,' or 'in such ignominy.' The Schol. records this reading, which gives a much better sense than the vulg. ἀδίκως. Hesych. αἰκῶς· αἰκιστικῶς, ὑβριστικῶς, χαλεπῶς. ἀπὸ τῆς αἰκίας.

105. ἕς τ' ἄν. For ἕως ἄν, 'so long as I behold,' 'while I go on beholding.' The MSS. insert λεύσσω also before παμφεγγεῖς, and so Neue edits, marking with an obelus τόδ' ἦμαρ.—μὴ οὐ, i. e. ὥστε μὴ προφωνεῖν κ.τ.λ., the οὐ being, as usual, repeated from οὐ λήξω.—τεκνολέτειρα, 'the destroyer of her own offspring.' So Aesch. Suppl. 65, ξυντίθησι δὲ παιδὸς μόρον, ὡς αὐτοφόνως ὤλετο πρὸς χειρὸς ἔθεν.—προφωνεῖν is 'to utter in public to all who pass before the palace,' this being contrary to the established etiquette.

108. ἐπὶ κωκυτῷ. 'With piercing cries.' So Aesch. Eum. ult. ὀλολύξατέ νυν ἐπὶ μολπαῖς.

114. Dindorf rejects this line, in which a syllable is wanting, e. g. αἳ τοὺς or τοὺς τάς τ' εὐνὰς κ.τ.λ., 'and those who are being stealthily robbed of their marriage-rights.' The murder and the adultery, as Prof. Jebb observes, are generally combined, so that the crime to be avenged is virtually one. Both the injured party and the wrong-doer are alike under the ken of the Fury, and on this view ὑποκλεπτομένους might have a medial sense, referring to Aegisthus. But the verse is hardly in the style of Sophocles, and the appeal is limited to πατρὸς φόνον τίσασθαι.

119. Hesych. σωκεῖ· ἰσχύει, βοηθεῖ.—ἄγειν, 'to draw up the weight of grief in the opposite scale.' Hesych. ἀντίρροπον· ἴσον, ἰσόσταθμον, ἰσόζυγον. By a similar metaphor we have ἀντισηκῶσαι in Aesch. Pers. 437. Eur. Hec. 57.

ΧΟΡΟΣ.

ὦ παῖ, παῖ δυστανοτάτας στρ. ά.
Ἠλέκτρα ματρὸς, τίν' ἀεὶ
τάκεις ὧδ' ἀκόρεστον οἰμωγὰν
τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα
ματρὸς ἁλόντ' ἀπάταις Ἀγαμέμνονα
κακᾷ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορὼν
ὄλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν.

ΗΛ. ὦ γενέθλα γενναίων,
ἥκετ' ἐμῶν καμάτων παραμύθιον.
οἶδά τε καὶ ξυνίημι τάδ', οὔ τί με
φυγγάνει, οὐδ' ἐθέλω προλιπεῖν τόδε,
μὴ οὐ τὸν ἐμὸν στενάχειν πατέρ' ἄθλιον.
ἀλλ' ὦ παντοίας φιλότητος ἀμειβόμεναι χάριν,

121. The chorus now takes up the strain, and replies in a long dialogue to the complaints of Electra. The construction of the whole passage resembles Choeph. 306 seqq. The Schol. calls this the parode; it must be regarded as broken up in the manner of a *κομμός*, rather than as a parode proper.

122. *τάκεις οἰμωγὰν Ἀγαμέμνονα.* Properly speaking, such a phrase can be neither translated nor justified by either grammar or logic. 'What means this unceasing grief in pining for Agamemnon?' It is, as Linwood calls it, "permira locutio." Neue, the soberest of critics, marks *τάκεις* with an obelus, and says "ferri non potest pro verbo passivo." Perhaps, *τί δ' ἀεὶ τάκει σ' ὧδ' ἀκόρεστον οἰμωγαῖς*, the following accusative depending on the implied sense *τί δ' ἀεὶ θρηνεῖς* Ἀγ. The person indeed, who is the subject of the act, is sometimes put in apposition to the act, examples of which are given on Aesch. Suppl. 528. 627. But *τήκειν οἰμωγὰν*, which should logically be *τήκειν βιοτὴν οἰμωγαῖς*, may possibly be referred to the category of abbreviated expressions, like *τέγγειν δάκρυα*, 'to shed moist tears,' *κείρειν φόνον*, 'to make murderous havoc,' Aj. 55, *ἐρεμνὸν αἷμ' ἔδευσα, ib.* 376.

129. *γενέθλα γενναίων.* As 'daughters of noble sires' the chorus of Argive maidens are supposed to have the high sentiments by the condition of birth.

130. *παραμύθιον*, 'to console me in my troubles.' Whether the accusative in apposition to the sentence (Jebb), or the nominative, it is hard to say. Mr. Blaydes suggests *παραμύθιοι.*

131. *οἶδα τάδε.* 'I am well aware of what you say,' viz. that you justly upbraid me for indulging in grief.

132. *οὐδὲ* here seems to represent *ἀλλ' οὐ*, 'But I do not wish (or care) to give up too soon this privilege of tears, and not to (so as not to) continue my sighs for my poor father; so let me, O friends that return me kindness in so many ways, let me thus indulge my wild grief, O, I implore you!' Prof. Jebb cites Il. xxiv. 25, *ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρῃ.*—It was enough to have said *τόδε, τὸ στενάχειν*, or simply *στενάχειν.* But the tragics are fond of the combinations *τὸ μὴ, τὸ μὴ οὐ*, and *μὴ οὐ.*

134. *χάριν.* Not, it seems, 'return for friendship,' but 'who show kindliness in all your friendly returns.' But the verse can hardly be rendered in English. "Nullum officii genus negligentes" is Bothe's paraphrase, quoted by Linwood. —*ἀλύειν*, Schol. *δυσφορεῖν.* 'Let me alone in my folly, if folly it seems.' Hesych. *ἀλύειν· ἀπορεῖν. ἀπὸ τοῦ τὴν λύσιν μὴ εὑρίσκειν.* See Phil. 174. 1194.

ἐᾶτέ μ' ὧδ' ἀλύειν,
αἰαῖ, ἱκνοῦμαι.
ΧΟ. ἀλλ' οὗτοι τόν γ' ἐξ Ἀΐδα ἀντ. ά.
παγκοίνου λίμνας πατέρ' ἀν-
στάσεις οὔτε γόοισιν † οὔτε λιταῖσιν.
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον
ἄλγος ἀεὶ στενάχουσα διόλλυσαι,
ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.
τί μοι τῶν δυσφόρων ἐφίει;
ΗΛ. νήπιος ὃς τῶν οἰκτρῶς
οἰχομένων γονέων ἐπιλάθεται.
ἀλλ' ἐμέ γ' ἃ στονόεσσ' ἄραρεν φρένας,
ἃ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,
ὄρνις ἀτυζομένα, Διὸς ἄγγελος.
ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεὸν,
ἄτ' ἐν τάφῳ πετραίῳ
αἰαῖ δακρύεις.
ΧΟ. οὗτοι σοὶ μούνᾳ, τέκνον, στρ. β'.

137. τὸν ἐξ Ἀΐδα—πατέρα, i. e. τὸν ἐν Ἄιδῃ ὄντα ἐξ Ἄιδου ἀναστήσεις. A well-known Atticism, for which see Aesch. Cho. 507, τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνου.

139. οὔτε λιταῖσιν does not correspond with the metre of 123. Perhaps οὔτ' εὐχαῖς. Hermann reads on conjecture οὔτ' ἄνταις, from Hesych. ἄντῃσι· λιτανείαις, ἀντήσεσιν.—γόοις οὔτε λιταῖσιν ἀνστάσεις Prof. Campbell.

141. It seems simpler to supply some ellipse like προβαίνουσα, or to take στενάχουσα = στοναχαῖς ἰοῦσα, than to force διόλλυσαι into the sense of ἔρχει. —ἐν οἷς, sc. γόοις implied in στενάχουσα. Hesych. ἀνάλυσις· ἀνατροπή.

147. ἄραρεν φρένας, 'suits the tone of my thoughts.' A very strange construction with a double accusative. Homer has ἤραρε θυμὸν ἐδωδῇ, Od. v. 95.

148. Ἴτυν Ἴτυν was supposed to be the sound uttered by the nightingale. Hence Aesch. Ag. 1144, Ἴτυν Ἴτυν στένουσ' ἀμφιθαλῆ κακοῖς ἀηδὼν βίον. (To separate the words, ταλαίναις Ἴτυν φρεσὶν Ἴτυν, as Prof. Kennedy has done, quite alters the characteristic note. This is very different from the intervening αἰὲν, 'Ilys and nothing but Ilys.')

149. ἀτυζομένα, 'in wild dismay.' The bird is called the messenger of Zeus as the harbinger of spring (Schol.). Hesych. ἀτυζομένη· φοβουμένη, θορυβουμένη, ταραττομένη.

150. νέμω. 'I regard you as a goddess.' So Oed. Col. 879, τάνδ' ἄρ' οὐκέτι νέμω πόλιν. But the point of the remark is not clear. Perhaps it means that not even goddesses are exempt from woe. Prof. Jebb's explanation seems to me too artificial, 'I count you a true goddess—a goddess by the true divinity of faithful sorrow.' There is a very beautiful passage about Niobe in Q. Smyrnaeus, i. 294—306. See also Ant. 823 seqq.

152. αἰαῖ. So the MSS., and this suits the strophic verse 136 better than αἰέν.

153. οὗτοι κ.τ.λ. The chorus adopt the ordinary topic of consolation, that griefs are not confined to one, but are the lot of all. Cf. 289—πρὸς ὅτι, i. e. οὐκ ἔστιν ἄχος ὅ τι σὺ μᾶλλον ἑτέρων ἔχεις, 'in respect of which you go beyond those in the house who come from the same parents as yourself and are of the same blood.' Linwood rightly, I think, gives

ἄχος ἐφάνη βροτῶν,
πρὸς ὅ τι σὺ τῶν ἔνδον εἶ περισσὰ,
οἷς ὁμόθεν εἶ καὶ γονᾷ ξύναιμος,
οἷα Χρυσόθεμις ζώει καὶ Ἰφιάνασσα,
κρυπτᾷ τ' ἀχέων ἐν ἥβᾳ
ὄλβιος, ὃν ἁ κλεινὰ
γᾶ ποτὲ Μυκηναίων
δέξεται εὐπατρίδαν, †Διὸς εὔφρονι
βήματι μολόντα τάνδε γᾶν Ὀρέσταν.
ΗΛ. ὅν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος,
τάλαιν' ἀνύμφευτος αἰὲν οἰχνῶ,
δάκρυσι μυδαλέα, τὸν ἀνήνυτον
οἶτον ἔχουσα κακῶν· ὁ δὲ λάθεται
ὧν τ' ἔπαθ' ὧν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ
ἔρχεται ἀγγελίας ἀπατώμενον;
ἀεὶ μὲν γὰρ ποθεῖ,
ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.
ΧΟ. θάρσει μοι, θάρσει, τέκνον. ἀντ. β'.

the sense 'calamitate superas.' Prof. Jebb translates, 'with respect to whatever grief you are less temperate than those in the house.' Prof. Campbell, 'whatever be your woe, you do not suffer more than others.'

156. Hesych. *σύναιμος· ἀδελφός.*

157. Sophocles seems to recognize here the digamma in *Ϝιφιάνασσα*, as perhaps in *Ϝιωνοὺς* inf. 1058. It is clear from the mention inf. 532 of the sacrifice of Iphigenia, that he regarded the two as sisters, not as two names of the same. Here, as in other places, e. g. inf. 566 seqq., he followed the Cypria (Schol. *ὡς ὁ τὰ Κύπρια*).

163. *βήματι.* The same metaphor from a successful race occurs in Cho. 797, *τίς ἂν σωζόμενον ῥυθμὸν τοῦτ' ἴδοι διὰ πέδον ἀνομένων βημάτων ὄρεγμα;* Here the sense rather requires *πομπῇ*, 'the convoy.' It seems impossible that *βῆμα* can mean this, ("ut transitiva sunt *βήσω, ἔβησα*," Neue,) and probably we should read *ποδὸς* for *Διὸς*, or *εὐπατρίδαν χθονὸς*, 'a noble of the land.' The epithet *εὔφρονι*, 'kindly,' 'friendly' (Aesch. Suppl. 378), may have been thought more suited to the act of a god.

164. *ὅν γε κ.τ.λ.* 'Aye, 'tis for him that I am ever wearily waiting, and so pass my days childless and unwedded, drenched in tears, having this never-ending burden of sorrows to bear.' Cf. Aesch. Pers. 538, *μητέρες οἰκτραὶ διαμυδαλέοις δάκρυσι κόλπους τέγγουσ'*.

169. *ὧν ἔπαθε κ.τ.λ.* He forgets alike the wrongs he has endured and the advices sent him by his sister. The Schol. takes the sense to be 'the kind treatment he received from me.'

170. *ἀπατώμενον*, 'disappointed.' This is exactly the sense of the word; and so we have *ἀπάτας λεχέων ὑπεραλγῶν*, Antig. 630, *ἅταν δ' ἀπάτᾳ μεταγνοὺς*, Aesch. Suppl. 110, 'finding out too late his folly by disappointment.' Prof. Jebb equally well renders it 'mocked by the result.' The meaning evidently is, that all the messages and promises received from (or by) Orestes come to nought. 'He always *wants* to come, but with all his wanting he does not choose to appear.'

171. Hesych. *ποθεῖ· ζητεῖ, ἐπιποθεῖ.* Neue compares inf. 319.

173. Another topic of consolation is the sure, though often long-delayed hand of justice.

ἔτι μέγας οὐρανῷ
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει·
ᾧ τὸν ὑπεραλγῆ χόλον νέμουσα
μήθ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάθου.
χρόνος γὰρ εὐμαρὴς θεός.
οὔτε γὰρ ὁ τὰν Κρῖσαν
βούνομον ἔχων ἀκτὰν
παῖς Ἀγαμεμνονίδας ἀπερίτροπος
οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσων.
ΗΛ. ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη
βίοτος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ·
ἄτις ἄνευ τοκέων κατατάκομαι,
ἃς φίλος οὔτις ἀνὴρ ὑπερίσταται,
ἀλλ' ἀπερεί τις ἔποικος ἀναξία
οἰκονομῶ θαλάμους πατρὸς, ὧδε μὲν
ἀεικεῖ σὺν στολᾷ,
κεναῖς δ' ἀμφίσταμαι τραπέζαις.
ΧΟ. οἰκτρὰ μὲν νόστοις αὐδὰ, στρ. γ'.

174. The MSS. reading ἔστι (ἔτι) μέγας ἐν οὐρανῷ was corrected by Heath to suit the metre of 154.

176. *νέμουσα.* 'Make over, or assign, to him this too passionate grief, and be neither too much vexed with those you have reason to hate, nor wholly forget the retribution due to them.' Neue compares *ὑπερεχθαίρει*, Ant. 128, *ὑπερχλίοντες*, Trach. 281. So also *ὑπερεκτήσω* inf. 217.

179. *εὐμαρὴς*, 'easy,' in the sense of 'making easy.' Wunder explains, "a god who gradually and without effort effects what he desires."

180. *Κρῖσαν.* The district is named for the country of Phocis in which Orestes is supposed to be still residing. In apposition to it is *βούνομον ἀκτὰν*, so called perhaps because, as sacred land extending down to the gulf, the sacred oxen were fed upon it. Dindorf and others read Κρίσᾳ after Musgrave.

182. *ἀπερίτροπος.* The meaning of this word is very uncertain. Some render 'regardless,' others 'incapable of return.' Neither is much favoured by any cognate sense of *περιτρέπειν* or —*εσθαι*, and the conjectures *ἀπερίσκοπος* (Wolf) and *ἀνεπίστροφος* (Burges and Blaydes) have considerable probability. The Schol. compares *περιτροπέων ἐνιαυτὸς*, Il. ii. 295. The poet might have said *ἀνυπότροπος*, but he preferred a less obvious and more artificial compound. With *θεὸς* we must supply *ἀμελὴς ἐστι*. Or can *θεὸς* refer to Agamemnon as a *δαίμων*?

187. *ἄνευ τοκέων.* She says this because her father is dead and her mother is virtually no mother to her.

189. *ἔποικος ἀναξία.* 'A visitor in the house held in no account;' a 'poor relation,' we should rather say.

191. *ἀεικεῖ στολᾷ.* In Eur. El. 304 she complains *οἵοις ἐν πέπλοις αὐλίζομαι πίνῳ θ' ὅσῳ βέβριθα.—κεναὶ τράπεζαι* are poorly served and scantily supplied tables in contrast with the luxury of the royal paramours.

193. *νόστοις.* 'At his return.' The *ἐν* may be supplied from the following *ἐν κοίταις*. The exclamations of the people, warning the king of his fate, are supposed to be meant. May we here recognize an allusion to old epics bearing the title of Νόστοι? But the next *οἰκτρὰ*, as Linwood observes, can hardly

οἰκτρὰ δ' ἐν κοίταις πατρῴαις
ὅτε οἱ παγχάλκων ἀνταία
γενύων ὡρμάθη πλαγά.
δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
δεινὰν δεινῶς προφυτεύσαντες
μορφὰν, εἴτ' οὖν θεὸς εἴτε βροτῶν
ἦν ὁ ταῦτα πράσσων.
ΗΛ. ὦ πασᾶν κείνα πλέον ἀμέρα
ἐλθοῦσ' ἐχθίστα δή μοι·
ὦ νὺξ, ὦ δείπνων ἀρρήτων
ἔκπαγλ' ἄχθη·
τοὺς ἐμὸς ἴδε πατὴρ
θανάτους αἰκεῖς διδύμαιν χειροῖν,
αἳ τὸν ἐμὸν εἷλον βίον πρόδοτον, αἵ μ' ἀπώλεσαν·
οἷς θεὸς ὁ μέγας Ὀλύμπιος
ποίνιμα πάθεα παθεῖν πόροι,
μηδέ ποτ' ἀγλαΐας ἀπονάιατο

refer to anything but the groans of the dying king. Others think the prophetic warnings of Cassandra are alluded to. Prof. Campbell retains *ὅτε σοι*, as if *οἰκτρά σοι αὐδὰ, ὅτε* were the poet's real meaning.

196. *γενύων*, for *γένυος*, 'of the axe.' Phil. 1205, *ἢ γένυν ἢ βελέων τι προπέμψατε*.

199. *δεινὰν μορφάν*. The crime is said to have given birth to a demon-form that did the deed in the guise of Clytemnestra. This is quite an Aeschylean idea; see Ag. 770 and 1500 Dind. Prof. Jebb gives the right sense, but in rather quaint words; 'when, in ghastly union, they had bodied forth a ghastly shape.' His note on *ἔρος* is a good one: "Aeschylus, by the plan of his trilogy, was forced to create a certain sympathy with Clytemnestra. In Aeschylus, therefore, she is the mother stung to madness by the immolation of her daughter; e. g. Ag. 1390. (1415 Dind.) But Sophocles seeks to concentrate our pity on Agamemnon. He therefore gives less prominence to the death of Iphigenia, and degrades Clytemnestra to her Homeric place,—that of accomplice to her paramour."—*βροτῶν*, 'among mortals,' one of their number.

201. *πλέον*. Redundant, says the Schol., *περισσόν*. It seems to precede as if *ἐχθρὰ* were to follow. The poet is not free from the charge of carelessness or pedantry. But to read *πολὺ* (Blaydes) as a mere guess cannot be justified.

203. *δείπνων*. If this refers to the banquet given by Aegisthus, Od. iv. 529, (to which also some refer *ἐξένισεν* sup. 96, *κοίταις* 195,) it is an important passage in the limited evidence we have that the tragics knew the story from the Odyssey. It must however be admitted that the allusion is by no means certain. Schol. *τῶν ὑπὸ Αἰγίσθου τῷ Ἀγαμέμνονι παρασκευασθέντων ἐπ' ὀλέθρῳ*. But there is a difficulty in *τοὺς* following (*τοῖς* Blaydes), which may indicate a different antecedent. Or perhaps *τούς τ'*, 'and the violent death with ghastly wounds (sup. 102) by the hands of two murderers.' For the plural *θάνατοι* see Aesch. Cho. 53. Oed. R. 497.

207. *αἳ κ.τ.λ.* 'Which hands, by slaying my father, did also destroy my life by giving it up to my enemies.'

211. *ἀπονάιατο*. 'May they never be blessed in their finery,' or luxury of life. —*τοιαῦτ'* would better suit the metre of 232.

τοιάδ' ἀνύσαντες ἔργα.

ΧΟ. φράζου μὴ πόρσω φωνεῖν. ἀντ. γ'.
οὐ γνώμαν ἴσχεις ἐξ οἵων
τὰ παρόντ' οἰκείας εἰς ἄτας
ἐμπίπτεις οὕτως αἰκῶς ;
πολὺ γάρ τι κακῶν ὑπερεκτήσω,
σᾷ δυσθύμῳ τίκτουσ' ἀεὶ
ψυχᾷ πολέμους· τὰ δὲ τοῖς δυνατοῖς
οὐκ ἐριστὰ πλάθειν.

ΗΛ. δεινοῖς ἠναγκάσθην, δεινοῖς·
ἔξοιδ', οὐ λάθει μ' ὀργά.
ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω
ταύτας ἄτας,
ὄφρα με βίος ἔχῃ.
τίνι γάρ ποτ' ἂν, ὦ φιλία γενέθλα,
πρόσφορον ἀκούσαιμ' ἔπος, τίνι φρονοῦντι καίρια ;

214. *γνώμαν ἴσχεις.* See Phil. 853.

215. *τὰ παρόντ'.* 'Even now.' Electra is reminded of her reluctance to obey, and warned not to make matters worse for her than they now are, by venting imprecations. — *οἰκείας,* 'self-sought,' *ἑκουσίας.*

217. Again we have a purposely quaint expression, in place of the simple and natural *βάρος ἐκτήσω,* or *πολύ τι περισσὸν* in prose. See on 176.

219. *τὰ δὲ κ.τ.λ.* "But such things (*πόλεμοι,* open wars) ought not to be waged (*οὐκ ἐριστὰ*) with the powerful, *ὥστε πλάθειν,* so as to come into conflict with them : 'but such strife should not be pushed to a conflict with the strong.'" Jebb. Hermann compares Pind. Nem. x. 135, *χαλεπὰ δ' ἔρις ἀνθρώποις ὁμιλεῖν κρεισσόνων.* Neue renders *τὰ δὲ verum autem est* &c., like the Platonic *τὸ δὲ,* 'whereas in fact.'

221. *δεινοῖς.* 'I was forced to it by my terrible trials, yes, *terrible* I call them.' The MSS. give *ἐν δεινοῖς* against the metre. Some interpolator thought the sense was, 'in their hostility to me I was urged on by hostility to them.' Or perhaps *ἐν* crept in from *ἐν δεινοῖς* in 223.

222. *ὀργά.* 'My sense of resentment against them.' 'My impulse to action,' Wunder, and so Linwood. The Schol. supplies the ellipse *οἶδα τὸ ἀσφαλὲς καὶ συμφέρον.* Mr. Blaydes reads *οὐ λάθει μ' οἷα,* where the short *α,* especially before the vowel in the next line, is most objectionable.

224. *ταύτας ἄτας.* These acts, or these lamentations, which seem to you folly and infatuation.

226. *τίνι γάρ.* Schol. *ἀντὶ τοῦ, παρὰ τίνος.* "For who is there, who indeed thinks aright, from whom I might hear a suitable word ?" Wunder. The dative seems to follow the idiom *πρίασθαί τινι, δέχεσθαί τινι,* &c. "Electra appears to say that no argument or persuasion of any person is at all likely to yield her consolation: therefore she remains inconsolable." Blaydes. Prof. Jebb's view of the sense seems to me less satisfactory, "else (i. e. if I ceased to mourn) in whose sight could I enjoy a seemly fame ?" If we might read *τῷ φρονοῦντι καίρια,* it would facilitate Linwood's explanation that *τίνι* depends on *πρόσφορον.* "Quid ego ex vobis audire possim, quod conveniret illi qui tempestiva sentiat, i. e. illi, qui sentiat, sicut ego sentio, quid rerum mearum status fieri postulet." But to represent this, the Greek should be *τί γὰρ ἂν ἀκούσαιμι ἔπος ;*

ἄνετέ μ' ἄνετε, παράγοροι.
τάδε γὰρ ἄλυτα κεκλήσεται·
οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι
ἀνάριθμος ὧδε θρήνων.
ΧΟ. ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ,
μάτηρ ὡσεί τις πιστὰ,
μὴ τίκτειν σ' ἄταν ἄταις.
ΗΛ. καὶ τί μέτρον κακότατος ἔφυ; φέρε,
πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;
ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων;
μήτ' εἴην ἔντιμος τούτοις
μήτ', εἴ τῳ πρόσκειμαι χρηστῷ,
ξυνναίοιμ' εὔκηλος, γονέων
ἐκτίμους ἴσχουσα πτέρυγας
ὀξυτόνων γόων.
εἰ γὰρ ὁ μὲν θανὼν γᾶ τε καὶ οὐδὲν ὢν
κείσεται τάλας,
οἱ δὲ μὴ πάλιν
δώσουσ' ἀντιφόνους δίκας,
ἔρροι τ' ἂν αἰδὼς
ἁπάντων τ' εὐσέβεια θνατῶν.

230. Hesych. ἄλυτον· ἀκατάλυτον, ἀκατάπαυστον. Σοφοκλῆς Ἰνεῖ. (Ἰνοῖ Musgr.)

232. The Schol. records a variant ἀνάνομος, as if from νέμεσθαι. Possibly this was a corruption of ἀνήνυτος.

233. ἀλλ' οὖν. 'Well, well! it is from kindly feeling that I warn you not (by provocations) to bring new troubles on those you have.' Cf. Aesch. Theb. 437, καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται.

236. καὶ τί κ.τ.λ. The usual formula for expressing a doubt: 'but surely there is no limit *now* to my distress,' i. e. so that it cannot be made worse. The Schol. gives the sense differently, πρὸς γὰρ ἄμετρον κακὸν καὶ ἀμέτρων δεῖται θρήνων. Hesych. refers to this verse in κακότατος· κακότητος.

237. ἀμελεῖν, to be remiss, careless, or indifferent. This seems to answer the advice given, not to indulge in needless provocations. Prof. Jebb understands it of the unceasing and indefinite grief due for a life that has been taken.

240. πρόσκειμαι. The commentators remark that the poets also say πρόσκειταί μοι κακὸν, as in Antig. 1243. Cf. inf. 1040, ᾧ σὺ πρόσκεισαι κακῷ, and see on Aesch. Eum. 322, τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι. 'Nor, if I have any pleasure in life, may I live on contented with it, if I restrain the flights of loudest groans so as to do no honour to my parents.' The Schol. took τῳ χρηστῷ for the masculine, 'if the friend I am placed with be ever so good,' &c.

244. γᾶ τε καὶ οὐδὲν ὤν. 'Mere earth and without existence,' mere inanimate clay without the soul and consciousness of a δαίμων. Prof. Jebb reads γᾷ, 'both buried and extinct,' adding, "it is difficult to believe γῇ could stand for σποδός."

249. ἔρροι τ' ἄν. 'Then would there be an end of all respect and all piety among men.'

ΧΟ. ἐγὼ μέν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἅμα
καὶ τοὐμὸν αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς
λέγω, σὺ νίκα. σοὶ γὰρ ἑψόμεσθ' ἅμα.
ΗΛ. αἰσχύνομαι μέν, ὦ γυναῖκες, εἰ δοκῶ
πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν.
ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,
σύγγνωτε. πῶς γὰρ ἥτις εὐγενὴς γυνή,
πατρῷ' ὁρῶσα πήματ', οὐ δρῴη τάδ' ἂν,
ἀγὼ κατ' ἦμαρ καὶ κατ' εὐφρόνην ἀεὶ
θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὁρῶ;
ἦ πρῶτα μὲν τὰ μητρὸς, ἥ μ' ἐγείνατο,
ἔχθιστα συμβέβηκεν· εἶτα δώμασιν
ἐν τοῖς ἐμαυτῆς τοῖς φονεῦσι τοῦ πατρὸς
ξύνειμι, κἀκ τῶνδ' ἄρχομαι κἀκ τῶνδέ μοι
λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει.
ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,
ὅταν θρόνοις Αἴγισθον ἐνθακοῦντ' ἴδω
τοῖσιν πατρῴοις, εἰσίδω δ' ἐσθήματα
φοροῦντ' ἐκείνῳ ταὐτὰ, καὶ παρεστίους

252. ἦλθον, 'I came here.' "Your interests are mine: your welfare is as dear to me as my own." Jebb.

254 seqq. Electra, in a pathetic and complaining βῆσις, dwells with bitterness on the treatment she daily receives in the palace, and she shows herself a "good hater" of both the usurpers, while her hopes and affections are centred on Orestes.

255. πολλοῖς θρήνοις. A causal dative; 'if the excess of my grief makes you think I take it too much to heart.' See sup. 42.

256. ἡ βία, 'the constraint under which I live,' 'the violence to which I am subjected,' should rather be ἡ ὕβρις, from the narrative that follows.

258. There is emphasis on the negative; 'I am forced to do this (i.e. to indulge my grief), for how could any woman of birth and spirit *not* do it, when she sees the troubles in her father's house (or, falling upon her father's friends)?' Usually, οὐκ ἂν δρῴη, the ἂν having a tendency to adhere to the most emphatic or prominent word. Cf. Oed. Col. 1196, πατρῷα καὶ μητρῷα πήματ' ἄπαθες.—θάλλοντα κ.τ.λ., a metaphor from summer and autumn, probably. Cf. Phil. 259. Trach. 548.

261. τὰ μητρός. My mother's character and conduct ('my relations towards my mother,' Prof. Campbell) have turned out most hateful (not 'most hostile') to me. Cf. Phil. 300, φέρ', ὦ τέκνον, νῦν καὶ τὰ τῆς νήσου μάθε. *Ib.* 497, ἢ τὰ τῶν διακόνων, ὡς εἰκὸς, οἶμαι, τοὐμὸν ἐν σμικρῷ μέρος ποιούμενοι.

263. ἐμαυτῆς. This is proudly said to add force to the complaint, as the Schol. observes. 'I am insulted in my own house by having to live with them.'

265. Construe ἐκ τῶνδε πέλει, 'on them depends my having or not having' what I may wish for. The position of the article, for τὸ λαβεῖν καὶ τητᾶσθαι, is slightly irregular. Cf. 1326.

269. ταὐτά. Whether 'the same in kind' (royal), or 'the very garments worn by him,' is perhaps a little uncertain. The Schol. takes the latter view, and the royal insignia may be included in ἐσθήματα. Euripides says Aegisthus

σπένδοντα λοιβὰς ἔνθ' ἐκεῖνον ὤλεσεν,
ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,
τὸν αὐτοέντην ἡμὶν ἐν κοίτῃ πατρὸς
ξὺν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ χρεὼν
ταύτην προσαυδᾶν τῷδε συγκοιμωμένην·
ἡ δ' ὧδε τλήμων ὥστε τῷ μιάστορι
ξύνεστ', Ἐρινὺν οὔτιν' ἐκφοβουμένη·
ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,
*τηροῦσ' ἐκείνην ἡμέραν, ἐν ᾗ τότε
πατέρα τὸν ἀμὸν ἐκ δόλου κατέκτανεν,
ταύτῃ χοροὺς ἵστησι καὶ μηλοσφαγεῖ
θεοῖσιν ἔμμην' ἱρὰ τοῖς σωτηρίοις.
ἐγὼ δ' ὁρῶσ' ἡ δύσμορος κατὰ στέγας
κλαίω, τέτηκα, κἀπικωκύω πατρὸς
τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην
αὐτὴ πρὸς αὑτήν· οὐδὲ γὰρ κλαῦσαι πάρα

carried the same sceptre, El. 321, *καὶ σκῆπτρ', ἐν οἷς Ἕλλησιν ἐστρατηλάτει, μιαιφόνοισι χερσὶ γαυροῦται λαβών.* See inf. 421.

270. λοιβάς. Aegisthus is represented, by a poetic hyperbole, as pouring libations in thanksgiving at the very spot, the family hearth, or altar, where the king was murdered. In the same spirit Clytemnestra says she would have poured a libation on the corpse of her husband if it had been seemly, Ag. 1395. Schol. *τὸ τῆς ἀσεβείας Αἰγίσθου κατηγόρημα, εἰ σπένδει θεοῖς, ὅπου ἄδικος φόνος εἴργασται.*

272. *αὐτοέντην* is recorded by the Schol. as a various reading for the vulg. *αὐτοφόντην*. Aeschylus uses *αὐθέντης φόνος*, Eum. 212.

274. *τῷδε*, contemptuously, 'with this monster.' Cf. Ag. 1258, *αὕτη δίπους λέαινα συγκοιμωμένη λύκῳ.*

275. *τλήμων*. So daring is she (i. e. bold and shameless) that she goes on cohabiting with her guilty paramour fearless of any retribution.

277. *ἀλλ' ὥσπερ κ.τ.λ.* 'Nay, as if she exulted in (or made sport of) what was being done, after making out (viz. by search and inquiry) the very day on which she (formerly) slew him by craft' &c. But I venture to read, with Mr. Blaydes, as Meineke proposed, *τηροῦσα*, 'by way of keeping that day.' *Vulgo εὑροῦσα*, which the Schol. thus explains; *τὸν πόθον καὶ τὴν ἐπιθυμίαν γυναικὸς σημαίνει.* The change of *εὑ* into *τη* is very slight, and the gain to the sense of the passage is obviously great. For such an event as the anniversary of a husband's murder would hardly require to be 'made out.'—Hesych. *ἐγγελῶσα· καταγελῶσα.*

281. *ἔμμηνα*, 'monthly,' *μηνιαῖα*. Hesych. *ἐμμήνιοι· αἱ καταμηνῖαι* (l. *καταμηνιαῖαι*) *λεγόμεναι θυσίαι.* So *ἔμμηνοι δίκαι*, Dem. p. 966, 'monthly sessions.'

283. *πατρός*. The feast was a kind of commemoration of a departed hero, and Aegisthus seems to have periodically kept *τὰ Ἀγαμεμνόνεια*, which he might do to propitiate the spirit, while Electra might interpret the act as done in mockery. The commentators compare Orest. 1008, *τά τ' ἐπώνυμα δεῖπνα Θυέστου*, and Herc. Fur. 1328, *ταῦτ' ἐπωνομασμένα σέθεν τὸ λοιπὸν ἐκ βροτῶν κεκλήσεται.*

285. *πρὸς αὑτήν*. Though against true analogy, this form is generally held to represent the first and second as well as the third person, though it is a question if *αὐτὴν, ipsam*, is not the more correct reading. See Oed. R. 138.—*κλαῦσαι*, 'to weep as loudly (*τοσόνδε*) as I like.'

τοσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει.
αὕτη γὰρ ἡ λόγοισι γενναία γυνὴ
φωνοῦσα τοιάδ' ἐξονειδίζει κακὰ,
ὦ δύσθεον μίσημα, σοὶ μόνῃ πατὴρ
τέθνηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν;
κακῶς ὄλοιο, μηδέ σ' ἐκ γόων ποτὲ
τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.
τάδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς
ἥξοντ' Ὀρέστην· τηνικαῦτα δ' ἐμμανὴς
βοᾷ παραστᾶσ', οὐ σύ μοι τῶνδ' αἰτία;
οὐ σὸν τόδ' ἐστὶ τοὔργον, ἥτις ἐκ χερῶν
κλέψασ' Ὀρέστην τῶν ἐμῶν ὑπεξέθου;
ἀλλ' ἴσθι τοι τίσουσά γ' ἀξίαν δίκην.
τοιαῦθ' ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας
ὁ κλεινὸς αὐτῇ ταὐτὰ νυμφίος παρὼν,
ὁ πάντ' ἄναλκις οὗτος, ἡ πᾶσα βλάβη,
ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.
ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' ἀεὶ
παυστῆρ' ἐφήξειν ἡ τάλαιν' ἀπόλλυμαι.
μέλλων γὰρ ἀεὶ δρᾶν τι τὰς οὔσας τέ μου
καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.
ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,

289. *σοὶ μόνῃ*. See sup. 153.

290. *τέθνηκεν*. The Schol. remarks that she avoids the word *ἀνῃρέθη*.

292. *οἱ κάτω θεοί*. Viz. whose aid and retribution you are ever invoking.

294. *ἐμμανής*. Infuriated, losing all control of temper.

301. *ἡ πᾶσα βλάβη*. 'That utter pest.' See Phil. 622, where the same words are applied to Ulysses.—Hesychius may here have read *ἀναλκὴς*, which he explains by *ἄνανδρος, ἀσθενής*. Aegisthus is called *ἄναλκις* in Od. iii. 310.

302. *σύν*. 'With women,' not in the sense of 'against,' but 'aided by.' The Schol. cites Od. xxiv. 97, *Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο*. Cf. Agam. 1643, *τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνὴ —ἔκτεινε;* Aj. 960, *ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεῖδαι*, and *ibid.* 1288. For the article cf. Phil. 304, *οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν*.

304. *ἐφήξειν, superventurum*.

305—6. *τὰς οὔσας*, 'both those which remain (his return) and those which are past and gone' (a better position as a member of the family). Prof. Jebb explains, 'all, good or bad;' but it is not clear how the words can mean this. Prof. Campbell, 'hopes of the absent.' Hermann takes *οὔσας* to mean the hopes centred in herself, but awaiting the co-operation of another.

306. *διέφθορεν*. Both this form and *διέφθαρκα* were used transitively. See Eur. Med. 226. 349, *αἰδούμενος δὲ πολλὰ δὴ διέφθορα*.

307. *σωφρονεῖν* refers to moderation in language, *εὐσεβεῖν* to respect due to parents.

οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἔν τοι κακοῖς
πολλή 'στ' ἀνάγκη κἀπιτηδεύειν κακά.
ΧΟ. φέρ' εἰπὲ, πότερον ὄντος Αἰγίσθου πέλας
λέγεις τάδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων;
ΗΛ. ἦ κάρτα. μὴ δόκει μ' ἂν, εἴπερ ἦν πέλας,
θυραῖον οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.
ΧΟ. ἦ κἂν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους
τοὺς σοὺς ἱκοίμην, εἴπερ ὧδε ταῦτ' ἔχει.
ΗΛ. ὡς νῦν ἀπόντος ἱστόρει τί σοι φίλον.
ΧΟ. καὶ δή σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῂς,
ἥξοντος, ἢ μέλλοντος; εἰδέναι θέλω.
ΗΛ. φησίν γε· φάσκων δ' οὐδὲν ὧν λέγει ποιεῖ.
ΧΟ. φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πράσσων μέγα.
ΗΛ. καὶ μὴν ἔγωγ' ἔσωσ' ἐκεῖνον οὐκ ὄκνῳ.
ΧΟ. θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.
ΗΛ. πέποιθ', ἐπεί τἂν οὐ μακρὰν ἔζων ἐγώ.
ΧΟ. μὴ νῦν ἔτ' εἴπῃς μηδέν· ὡς δόμων ὁρῶ

308. ἔν τοι Hermann for ἐν τοῖς, needlessly, perhaps. We may supply ὄντα or οὖσαν ἐν κακοῖς. To be neither discreet nor dutiful is κακὸν, but in times of evil, she says, one is forced to take up with a line of conduct that may likewise be called evil.

312. Neue, with the Schol. οἷον πολλοῦ γε δεῖ, takes ἦ κάρτα to mean *minime*. But, like καὶ κάρτα, quoted by Jebb from Oed. Col. 64 and 299, it may express assent.

313. νῦν δέ. The exact sense is, 'but as it is, he is at this moment in the country,' sc. ὤν, or βεβώς. Cf. 46.—οἰχνεῖν, so Prom. V. 122, ὁπόσοι τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν.

314—5. Dindorf and others make these verses interrogative. ἦ δἂν (δὴ ἂν) L., and Prof. Campbell. Perhaps ἦ τἂν (τοι ἂν) would be better. 'Then indeed *I* shall converse with you more freely, if this is so.'

316. Perhaps, ἱστόρει τι, 'make some inquiry that is agreeable to you.' For the chorus knew it was about her brother. Dindorf's theory, that τί can stand for ὅτι, is rightly rejected by Linwood, Blaydes, and Jebb. The Professor places a colon at ἱστόρει, and makes τί σοι φίλον; an interrogative clause. Wunder says τί σοι φίλον is the same as τό σοι φίλον, and this, which is unlike the style of Sophocles (who would have said τά σοι φίλα), is admitted into the text by Linwood. Mr. Blaydes thinks there may have been a crasis (synaeresis), ἱστόρει, εἴ τί σοι φίλον. Of course, the only correct rendering of the phrase, 'inquire what it is that pleases you,' gives no meaning here. Madvig, Adv. Crit. i. p. 264, note, says "potest scribi, ὡς νῦν ἀπόντος ἱστορεῖν τί σοι φίλον;" Neue marks τί σοι φίλον with an obelus.

317. τοῦ κασιγνήτου. The ellipse of περὶ in this and similar phrases is remarkable. So Trach. 928, τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε. *Ib.* 1122, τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων ἐν οἷς νῦν ἐστίν. Phil. 439, ἀναξίου μὲν φωτὸς ἐξερήσομαι. Prof. Jebb adds Od. xi. 174, εἰπὲ δέ μοι πατρός τε καὶ υἱέος ὃν κατέλειπον.

323. πέποιθα. 'I have faith.' Aesch. Eum. 598, πέποιθ', ἀρωγὰς δ' ἐκ τάφου πέμψει πατήρ.—ἔζων, 'I should not be long alive if I had not hope.' (Lit. 'I should not have been living on long,' *in eo fuissem ut viverem.*) Mr. Blaydes thinks the Greek can only mean 'I should have been dead ere this.'

τὴν σὴν ὅμαιμον, ἐκ πατρὸς ταὐτοῦ φύσιν,
Χρυσόθεμιν, ἔκ τε μητρὸς, ἐντάφια χεροῖν
φέρουσαν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις
ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν,
κοὐδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;
καίτοι τοσοῦτόν γ' οἶδα κἀμαυτὴν, ὅτι
ἀλγῶ 'πὶ τοῖς παροῦσιν· ὥστ' ἂν, εἰ σθένος
λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ.
νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένῃ δοκεῖ,
καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή.
τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.
καίτοι τὸ μὲν δίκαιον, οὐχ ᾗ 'γὼ λέγω,
ἀλλ' ᾗ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ
ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα.

325. *πατρὸς—μητρός.* Aesch. Theb. 1031, *δεινὸν τὸ κοινὸν σπλάγχνον οὗ πεφύκαμεν μητρὸς ταλαίνης κἀπὸ δυστήνου πατρός.* For *φέρουσαν (ἐκ) δόμων*, cf. sup. 78.

327. Aesch. Ag. 1046, *ἔχεις παρ' ἡμῶν οἷάπερ νομίζεται.* Linwood supplies *φέρειν.*

328. The Schol. remarks on the contrasts of character which the tragics were fond of introducing, and he instances Antigone and Ismene. Chrysothemis, like Oceanus in Aesch. Prom. 307 seqq., prefers to temporize, and thinks her sister's opposition to authority both vain and foolish. She comes forth from the palace in resplendent attire (*χλιδὴ*, v. 360), which contrasts with the mean dress (191) of the less compliant and less favoured sister.

Ibid. Hesych. *θυρῶνας· τὰς σανίδας, καὶ τὰς ἐξόδους.*

330. A verse remarkable for its violation of the caesura, like Phil. 101, *λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν*, and ib. 1369, *ἕα κακῶς αὐτοὺς ἀπόλλυσθαι κακούς.* Aj. 994—5, where, as here, the couplet may have been interpolated.

335. *ὑφειμένῃ*, 'with my sail lowered.' Cf. Ar. Ran. 1220, *ὑφέσθαι μοι δοκεῖ.* Med. 524, *ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν.* In Antig. 531 the participle is applied to a lurking snake, in Herc. Fur. 72 to a bird crouching to protect her brood. In Alc. 524, *κατθανεῖν ὑφειμένην* is 'resigned to die.' Sophocles is rather fond of naval similes and metaphors; cf. Antig. 190. 715. Aj. 251. 1144.

336. *καὶ μὴ κ.τ.λ.* 'And not to be always seeming to do something, and yet not doing any hurt at all.' The negative affects both the clauses distinguished by *μὲν* and *δέ.*

337. *ἀλλὰ καὶ σὲ* Neue and Wunder with the MSS., but Prof. Jebb shows that *ἀλλὰ* combined with *καὶ* would be here out of place. The sense is, 'I wish you also to act as I do.'

338. *τὸ μὲν δίκαιον.* She admits that strict justice is on the side of her sister, but she advises compliance and compromise as the only means of retaining some liberty of action.

ΗΛ. δεινόν γέ σ' οὖσαν πατρὸς οὗ σὺ παῖς ἔφυς,
κείνου λελῆσθαι, τῆς δὲ τικτούσης μέλειν.
ἅπαντα γάρ σοι τἀμὰ νουθετήματα
κείνης διδακτὰ, κοὐδὲν ἐκ σαυτῆς λέγεις.
ἔπειθ' ἑλοῦ γε θάτερ', ἢ φρονεῖν κακῶς,
ἢ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν·
ἥτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις
σθένος, τὸ τούτων μῖσος ἐκδείξειας ἄν·
ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης
οὔτε ξυνέρδεις τήν τε δρῶσαν ἐκτρέπεις.
οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει ;
ἐπεὶ δίδαξον, ἢ μάθ' ἐξ ἐμοῦ, τί μοι
κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων.
οὐ ζῶ ; κακῶς μέν, οἶδ'· ἐπαρκούντως δ' ἐμοί.
λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι
τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.
σὺ δ' ἡμὶν ἡ μισοῦσα μισεῖς μὲν λόγῳ,
ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.
ἐγὼ μὲν οὖν οὐκ ἄν ποτ', οὐδ' εἰ μοι τὰ σὰ

341. δεινόν γε. Said with indignation, "'Tis indeed a shame that you, who are the daughter of such a man, should be forgetful of *him*, and care only for one who gave you birth,' i. e. without being the real parent. For the doctrine implied see Aesch. Eum. 658. Cf. inf. 366.—μέλειν seems here used personally, for μέλεσθαι.

343. τἀμὰ, i. e. all your lectures to me are merely lessons learnt from her; there is nothing original, no real conviction, in your remarks.

345. ἔπειτα κ.τ.λ. 'Very well, then; choose one of two courses, either to be (i. e. the charge of being) unwise (as you say I am), or to be wise (as you contend that you are) and forget your friends,' i. e. your deceased father. To the sister, who would fain compromise, and care for her father while she obeys the will of those who slew him, Electra says that one or the other course must be definitely chosen. The use of ἔπειτα, as indeed of γε with the imperative (inf. 411), is unusual; some ellipse is perhaps to be supplied. Prof. Jebb cites Alcest. 823, where however ἔπειτα means 'nevertheless.' Mr. Blaydes pronounces this passage "unmistakably corrupt," but he has nothing more probable to suggest, out of eight changes proposed.

347. εἰ λάβοις, sc. v. 333. The condition, 'she would show them what she thought *if she could*,' strikes Electra as both feeble and unprincipled.

349. τιμωρουμένης. Usually, τιμωρεῖν is to act the τιμωρὸς or avenger to any one. Here the middle voice implies *dum mihi patrem in omnibus vindicatum esse volo*. Cf. 399. Conversely, as Prof. Jebb remarks, τιμωρεῖν stands for τιμωρεῖσθαι in Oed. T. 107.

351. οὐ ταῦτα — ἔχει; 'Is not such conduct not only base, but cowardly too?'

356. ἐκεῖ. 'In the other world.' A common euphemism, as Ant. 76, ἐκεῖ γὰρ ἀεὶ κείσομαι. By a somewhat singular process of reasoning she concludes that her father's spirit takes pleasure in knowing that his murderers are teased and annoyed.

μέλλοι τις οἴσειν δῶρ', ἐφ' οἷσι νῦν χλιδᾷς, 360
τούτοις ὑπεικάθοιμι· σοὶ δὲ πλουσία
τράπεζα κείσθω καὶ περιρρείτω βίος.
ἐμοὶ γὰρ ἔστω τοὐμὲ μὴ †λυπεῖν μόνον
βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.
οὐδ' ἂν σὺ, σώφρων γ' οὖσα. νῦν δ' ἐξὸν πατρὸς
πάντων ἀρίστου παῖδα κεκλῆσθαι, καλοῦ 366
τῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακὴ,
θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

XO. μηδὲν πρὸς ὀργὴν πρὸς θεῶν· ὡς τοῖς λόγοις
ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370
τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὖτη πάλιν.

XP. ἐγὼ μὲν, ὦ γυναῖκες, ἠθάς εἰμί πως
τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτὲ,
εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὸν
ἤκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375

ΗΛ. φέρ' εἰπὲ δὴ τὸ δεινόν. εἰ γὰρ τῶνδέ μοι
μεῖζόν τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.

XP. ἀλλ' ἐξερῶ τοι πᾶν ὅσον κάτοιδ' ἐγώ.
μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,
ἐνταῦθα πέμψειν ἔνθα μή ποθ' ἡλίου 380
φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεῖ

360. *νῦν χλιδᾷς.* See on v. 328.

363. *ἐμὲ* is here used for *ἐμαυτήν*. 'Be it food enough for me, if I do not vex myself by doing their behests.' Schol. *τοῦτο μόνον ἐμὲ βοσκέτω, τὸ μὴ λυπεῖν ἐμὲ αὐτὴν, εἰ τοῖς φονεῦσι τοῦ πατρὸς πείθεσθαι ἀναγκασθήσομαι.* He gives two other explanations, (1) Give me food enough just to avoid starving; (2) *τοῦ μὴ λυπεῖν τὸν πατέρα.* Mr. Blaydes reads, what seems to me to have little probability, *τοὐμὲ μὴ 'κλεῖπον*, 'only what is not insufficient for food.' Linwood thinks the reading is corrupt. Prof. Campbell considers *μὴ λυποῦν*, 'only such things as do not vex my heart,' is a necessary correction.

367. *κακὴ.* This is said with bitterness, as the following words of the chorus show. Electra evinces no further resentment, but addresses her sister as *ὦ φίλη* inf. 431.

372. *ἠθάς.* Chrysothemis says she is used to hear her sister talk in this way, and therefore she is not going to be vexed on her part; she merely mentioned the subject in Electra's own interest.—Hesych. *ἠθάς· τιθασός. γνώριμος, συνήθης.*

377. *οὐκ ἂν ἀντείποιμι.* If you think my lot can be made yet harder than it is, there may be something in what you say, viz. that I ought to moderate my complaints, and so tease them less.

380. *ἔνθα μή.* "Sophocles is very fond of this *ἔνθα μὴ* with a future indicative. Oed. T. 1412, *ἐκρίψατ' ἔνθα μήποτ' εἰσόψεσθ' ἔτι.* Aj. 644, *γαίας ὀρύξας ἔνθα μή τις ὄψεται.* El. 436, *κρύψον νιν ἔνθα μήποτε—πρόσεισι.*" Jebb. Add inf. 436. Oed. R. 796, *ἔνθα μήποτ' ὀψοίμην κακῶν χρησμῶν ὀνείδη.*

στέγῃ χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.
πρὸς ταῦτα φράζου καί με μή ποθ' ὕστερον
παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν.
ΗΛ. ἦ ταῦτα δή με καὶ βεβούλευνται ποιεῖν;
ΧΡ. μάλισθ'· ὅταν περ οἶκαδ' Αἴγισθος μόλῃ.
ΗΛ. ἀλλ' ἐξίκοιτο τοῦδέ γ' οὕνεκ' ἐν τάχει.
ΧΡ. τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον;
ΗΛ. ἐλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.
ΧΡ. ὅπως πάθῃς τί χρῆμα; ποῦ ποτ' εἶ φρενῶν;
ΗΛ. ὅπως ἀφ' ὑμῶν ὡς προσώτατ' ἐκφύγω.
ΧΡ. βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις;
ΗΛ. καλὸς γὰρ οὑμὸς βίοτος ὥστε θαυμάσαι.
ΧΡ. ἀλλ' ἦν ἄν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.
ΗΛ. μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακήν.
ΧΡ. ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.
ΗΛ. σὺ ταῦτα θώπευ'· οὐκ ἐμοὺς τρόπους λέγεις.
ΧΡ. καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.
ΗΛ. πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι.
ΧΡ. πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει.
ΗΛ. ταῦτ' ἐστὶ τἄπη πρὸς κακῶν ἐπαινέσαι.
ΧΡ. σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;
ΗΛ. οὐ δῆτα. μή πω νοῦ τοσόνδ' εἴην κενή.
ΧΡ. χωρήσομαί τἄρ' οἷπερ ἐστάλην ὁδοῦ.
ΗΛ. ποῖ δ' ἐμπορεύει; τῷ φέρεις τάδ' ἔμπυρα;
ΧΡ. μήτηρ με πέμπει πατρὶ τυμβεῦσαι χοάς.
ΗΛ. πῶς εἶπας; ἦ τῷ δυσμενεστάτῳ βροτῶν;

385. καὶ, 'have they really resolved,' or, 'and is it *this* that they have resolved' &c. Cf. Ant. 726. 770. There seems a slight irony in the question; for she at once replies, in effect, 'then let them go and do it.' She continues the irony in 393.

386. ὅταν μόλῃ. For he was absent at the time, sup. 313.

387. Here, as inf. 594. 605 and elsewhere, εἵνεκα is probably the true reading.

389. ἐκεῖνον. See sup. 1.

391. ἀφ' ὑμῶν. In her anger she includes her sister among her enemies. (Schol.)

397. θώπευε, viz. αὐτοὺς εἰκαθοῦσα.

400. τούτων, viz. of the advice I give, sc. μὴ πεσεῖν ἐξ ἀβουλίας.

401. πρὸς κακῶν, the part of base-minded persons. Cf. Aj. 319. Aesch. Ag. 1628, καὶ ταῦτα τἄπη κλαυμάτων ἀρχηγενῆ.

403. Linwood compares Eur. Hec. 1278, μήπω μανείη Τυνδαρὶς τοσόνδε παῖς.

405. τάδ' ἔμπυρα. This seems here used as a general term for any offerings at the pyre.

407. δυσμενεστάτῳ, viz. αὐτῇ. Electra pretends to be surprised at a grace-offering being sent, though she must have

ΧΡ. ὃν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.
ΗΛ. ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρεσεν;
ΧΡ. ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί.
ΗΛ. ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν.
ΧΡ. ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;
ΗΛ. εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἂν τότε.
ΧΡ. ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.
ΗΛ. λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι
ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.
ΧΡ. λόγος τις αὐτήν ἐστιν εἰσιδεῖν πατρὸς
τοῦ σοῦ τε κἀμοῦ δευτέραν ὁμιλίαν
ἐλθόντος ἐς φῶς· εἶτα τόνδ' ἐφέστιον
πῆξαι λαβόντα σκῆπτρον οὑφόρει ποτὲ
αὐτὸς, τανῦν δ' Αἴγισθος· ἐκ δὲ τοῦδ' ἄνω
βλαστεῖν βρύοντα θαλλὸν, ᾧ κατάσκιον
πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.
τοιαῦτά του παρόντος, ἡνίχ' Ἡλίῳ
δείκνυσι τοὔναρ, ἔκλυον ἐξηγουμένου.
πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.
πρός νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν
ἐμοὶ πιθέσθαι μηδ' ἀβουλίᾳ πεσεῖν.
εἰ γάρ μ' ἀπώσει, σὺν κακῷ μέτει πάλιν.
ΗΛ. ἀλλ', ὦ φίλη, τούτων μὲν ὧν ἔχεις χεροῖν

known it was intended for a propitiatory one.

408. ὅν. "Not ὅν γε, for Chrysothemis is merely finishing Electra's sentence by supplying the words which she supposes Electra to have left unspoken." Jebb.

411. The particle γε occurred with the imperative sup. 345. It must be confessed, that it is very like a metrical shift in both places. But γε seems superfluously added in 345. 941. 1367. 1416. 1506. Electra thinks the dream a hopeful sign, and prays that now at least the gods may aid her.

414. Wunder has ἐπὶ σμικρῷ, but the accusative is clearly right in the sense of 'to a small extent.' So ἐπὶ πολὺ, μέγα, βραχὺ, &c.

425. ἔκλυον. The dream was related to the sun-god, i. e. to the elements, to disemburden the mind of the omen. See Eur. Iph. T. 43. "Probably Clytemnestra did not intend that any one should be present; she was overheard by accident." Jebb.

427. ἐκείνη. 'That I was sent by that mother of ours, and that this fear was the motive.' Cf. 389, ἐλθεῖν ἐκείνην.

429. The advice is here repeated from 398. Cf. Ant. 1242.

430. μέτει, 'you will come again in time of trouble to fetch me.'

431. ὦ φίλη. She tries affectionate persuasion, and no longer reproaches. She puts the matter also on religious grounds; it is not *right* that such unclean offerings should be made; they

τύμβῳ προσάψῃς μηδέν· οὐ γάρ σοι θέμις
οὐδ' ὅσιον ἐχθρᾶς ἀπὸ γυναικὸς ἱστάναι
κτερίσματ' οὐδὲ λουτρὰ προσφέρειν πατρί·
ἀλλ' ἥ πνοαῖσιν ἥ βαθυσκαφεῖ κόνει
κρύψον νιν, ἔνθα μή ποτ' εἰς εὐνὴν πατρὸς
τούτων πρόσεισι μηδέν· ἀλλ' ὅταν θάνῃ,
κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.
ἀρχὴν δ' ἄν, εἰ μὴ τλημονεστάτη γυνὴ
πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς
οὐκ ἄν ποθ' ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.
σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς
ὑφ' ἧς θανὼν ἄτιμος, ὥστε δυσμενὴς,

must be poured away, or thrown to the air, instead of being placed on the tomb.—ἀπὸ, supply *φερόμενα*.

436. *κρύψον*. It would be a very slight change to read *βῖψον*, yet it is not less easy to supply that verb, or δὸς, by the figure *zeugma*, as sup. v. 72. Heath conjectured *βοαῖσιν*, which Mr. Blaydes adopts.

439. *ἀρχήν*. *Omnino;* used in this sense only with a negative; see on Phil. 1239.

441. *ἐπέστεφε*. See sup. 53.

442. *προσφιλῶς αὐτῇ*, 'with any friendly feeling for her,' sc. *τῇ πεμψάσῃ*.—*δέξασθαι*, simply 'to receive.' Neue says, "*αὐτῇ* simul construitur cum *προσφιλῶς* et *δέξασθαι*." Prof. Campbell renders *αὐτῇ* 'at her hand.' The order of the words rather favours the other view. There is no allusion to a particular time, but to the act alone. Mr. Blaydes says, without sufficient reason, "*δέξασθαι* alone cannot possibly stand here." It is much more doubtful if *δέξεσθαι*, proposed by Elmsley and others, could be defended. Madvig, who discusses at some length the question whether the future or the aorist infinitive is used in future propositions, Adv. Crit. i. p. 156 seqq., cites this passage (p. 162, note), and decides in favour of the future. It is however all but certain that the Greeks said *εὔχομαι*, *ἐλπίζω*, *μέλλω γενέσθαι*, and it is too dogmatically stated (p. 161) "perridiculi sunt qui *ποιῆσαι* apud *φημὶ* et *οἶμαι* in futuri significationem transferri posse narrant, quod aoristus infinitivi nullam certi temporis significationem habeat."—Hesych. *γέρα· τὰ τίμια*.

444. *ὥστε δυσμενής*. If she had been killing an enemy, and not her own husband, she could not have treated him with more ignominy. For *ἐμασχαλίσθη*, 'he was mangled,' see Choeph. 439. To disable the ghost from action, the limbs were cut off and tied to the body by a *μασχαλιστὴρ* or girdle (Aesch. Prom. 71), so that he became as helpless as a prisoner or a captive bound hand and foot. Prof. Jebb inclines to the view that it was rather an *ἀφοσίωσις* or offering of a portion of the victim to the infernal gods. His opinion is certainly confirmed by one scholium, and by Hesychius in *μασχαλίσματα*. The words *ἐπὶ λουτροῖσιν* are very obscure, and the Schol. in his rather long note ignores them altogether. Linwood translates, *scelus purgandi gratia*. Prof. Jebb, "and by way of funeral ablution, received the print of the sword-stains on his head." He thus makes Agamemnon the subject to *ἐξέμαξεν*, which others, more correctly, as I think, refer to Clytemnestra. For the active can only express what is done by one to another, and no such action can be predicated of a dead person. The Schol. gives both explanations. It seems to me that *ἐξεμάχθη* or at least *ἐξεμάξατο* would be required in that case. I should therefore translate, 'and at the washing of the body she wiped off the blood-stains on his head.' The ceremony

ἐμασχαλίσθη κἀπὶ λουτροῖσιν κάρᾳ
κηλῖδας ἐξέμαξεν. ἆρα μὴ δοκεῖς
λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;
οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ
τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας
κἀμοῦ ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως
*ἄχω, δὸς αὐτῷ, τήνδ' ἀλιπαρῆ τρίχα
*καὶ ζῶμα τοὐμὸν οὐ χλιδαῖς ἠσκημένον.
αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῆ
ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν,
καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς
ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδί,
ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις
χερσὶ στέφωμεν ἢ τανῦν δωρούμεθα.
οἶμαι μὲν οὖν, οἶμαί τι κἀκείνῳ μέλον
πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα·
ὅμως δ', ἀδελφή, σοί θ' ὑπούργησον τάδε
ἐμοί τ' ἀρωγὰ, τῷ τε φιλτάτῳ βροτῶν
πάντων, ἐν Ἅιδου κειμένῳ κοινῷ πατρί.

was intended to show that a man's blood (death) was on his own head, or due to his own fault.

446. ἆρα μή. 'Surely you do not think that what you now bring will free her from the guilt of the murder!' For ἆρα μὴ see Antig. 632. Aesch. Theb. 208.

451. ἀλιπαρῆ. Schol. ἀντὶ τοῦ αὐχμηράν (so too Hesychius). He mentions a variant λιπαρῆ, adopted by Linwood, Blaydes, Wunder, i. e. 'supplicatory.' Cf. inf. 1378. Prof. Jebb translates, "this neglected hair," as if λῑπαρὴς might have some affinity to λῑπαρὸς, 'sleek.' I adhere to the opinion I expressed in the Journal of Philology (vol. v. p. 89) that 451—2 are interpolated, perhaps by the same sciolist who used ἐμὲν for ἐσμὲν sup. 21, and πεντάεθλ' ἃ νομίζεται inf. 691. Here therefore he mistook λιπαρὴς and λιπαρὸς, and the very improbable form ἀλιπαρῆ was invented by some transcriber to evade the difficulty. It was enough to have said parenthetically σμικρὰ μὲν τάδ' ἀλλ' ὅμως. So in Ar. Ach. 956, πάντως μὲν οἴσεις οὐδὲν ὑγιὲς ἀλλ' ὅμως, i. e. φέρε. I further suppose that the old reading in 453 was αἰτοῦ τε προσπίτνουσα, i. e. αἰτοῦ αὐτόν τε μολεῖν καὶ παῖδ' Ὀρέστην κ.τ.λ., *ipsum cum filio*. It is very probable that a misunderstanding of the *hyperthesis* of τε led to the notion that there was some hiatus to be filled up. It may be added that ζῶμα in the sense of ζώνη seems the wrong word, and that even the offering of a 'plain belt' is a somewhat strange one.

455. ἐξ ὑπ. χερός. The genitive expresses the action, or power of action, proceeding from an upper hand. Cf. Phil. 91, οὐ γὰρ ἐξ ἑνὸς ποδὸς—χειρώσεται.—ζῶντα, i. e. σωθέντα.

459. οἶμαι μὲν οὖν. 'I think then, I *think* (I say) that some concern affecting him also sent these dreams' &c. Blaydes. Others less correctly take μέλον for μέλον εἶναι, for which the poet would probably have said μέλειν. (The μὲν οὖν does not here combine in the corrective formula, 'nay rather,' as Prof. Jebb takes it.)

ΧΟ. πρὸς εὐσέβειαν ἡ κόρη λέγει· σὺ δὲ,
εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε.
ΧΡ. δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.
πειρωμένῃ δὲ τῶνδε τῶν ἔργων ἐμοὶ
σιγὴ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι·
ὡς εἰ τάδ' ἡ τεκοῦσα πεύσεται, πικρὰν
δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι.
ΧΟ. εἰ μὴ 'γὼ παράφρων μάντις ἔφυν καὶ γνώμας στρ.
λειπομένα σοφᾶς,
εἶσιν ἁ πρόμαντις
Δίκα, δίκαια φερομένα χεροῖν κράτη·
μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.
ὕπεστί μοι θράσος,
ἀδυπνόων κλύουσαν

464. *πρὸς εὐσέβειαν.* For *εὐσεβῶς*, as frequently *πρὸς χάριν, πρὸς ἡδονὴν, πρὸς ὀργὴν* sup. 369.

466. *τὸ γὰρ δίκαιον.* 'For what is *right* admits of no argument for two to dispute about it, but has a claim on them to forward its accomplishment.' Supply ἀλλ' ἔχει λόγον. Schol. *οὐκ ἔχει λόγον τὸ φιλονεικεῖν περὶ τοῦ δικαίου, ὥστε περὶ αὐτοῦ δύο ὄντας ἐρίζειν.* The sense evidently is, *ἄλογόν ἐστι δυοῖν ἐρίζειν περὶ τοῦ δικαίου.* Wunder makes *δίκαιον* the object to *δρᾶν*, and translates, "for it is right for two persons to hasten the performance of what is right, not to quarrel about it." So virtually Prof. Jebb and one of the scholiasts, except that they take *δίκαιον* to depend not on *δρᾶν*, but on *ἐρίζειν*. Linwood and Dindorf regard *δίκαιον* as the nominative, and so Hermann, whom Mr. Blaydes follows. Possibly, as sup. 92, *τὸ γὰρ δίκαιον* is a nominative absolute, and *οὐκ ἔχει λόγον* is used with the subject infinitive; 'for, as far as *right* is concerned, it is unreasonable for two people to dispute.'—For *ἐπισπεύδειν* M. Schmidt would read *ἐπισπέρχειν*, which Hesych. explains by *ἐπισπεύδειν*. The change is approved by Dind. Praef. p. xv. See Aesch. Theb. 689.

471. *ἔτι*, i. e. *πικρὰν ἔτι ἔσεσθαι τὴν πεῖραν ἣν νῦν τολμῶ.* For this use of *πικρὸς*, 'fatal,' 'to my cost,' see Phil. 355. Cobet has collected many examples in Var. Lect. p. 573.—By *τῶνδε τῶν ἔργων* is meant the carrying out the advice given (sup. 435) about the rejection of the offerings.

473. The Chorus, having heard the dream, and impressed with a belief in the certainty of divine justice, forebodes the coming vengeance. The spirit of the hero is not yet appeased, and the inherent guilt in the family will tend to make his anger fall the heavier.

Ibid. Hesych. *παράφρων· ἀνόητος.*

475. *πρόμαντις*, after *μάντις*, is somewhat strange. Mr. Blaydes' conjecture *ἁ πρόφαντος* is confirmed by the scholium *τοῖς συνετοῖς προγινωσκομένη.* Neue compares Oed. R. 1086. Phil. 910.

476. *φερομένα.* 'Winning,' 'carrying off in all her contests just victories of (or by) her prowess.' Trach. 497, *μέγα τι σθένος ἁ Κύπρις ἐκφέρεται νίκας ἀεί.*

477. *οὐ μακροῦ χρόνου.* This, which some call a 'partitive genitive,' might be called the 'genitive of limitation of time,' '*within* no long time,' as Oed. Col. 397, *ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου.*

480. *κλύουσαν.* The accusative can hardly be defended, especially as in Aesch. Cho. 410 the true reading seems to be *πέπαλται δ' αὖτέ μοι φίλον κέαρ τόνδε χέουσαν* (vulg. *κλύουσαν*) *οἶκτον*, 'my heart is troubled at her pouring out

ἀρτίως ὀνειράτων.
οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας Ἑλλάνων ἄναξ,
οὐδ' ἁ παλαιὰ χαλκόπλακτος ἀμφάκης γένυς, 485
ἅ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.
ἥξει καὶ πολύπους καὶ πολύχειρ ἁ δεινοῖς ἀντ.
κρυπτομένα λόχοις 490
χαλκόπους Ἐρινύς.
ἄλεκτρ' ἄνυμφα γὰρ ἐπέβα μιαιφόνων
γάμων ἀμιλλήματ' οἷσιν οὐ θέμις.
πρὸ τῶνδέ τοί μ' ἔχει, 495
μήποτε μήποθ' ἡμῖν

her woes.' The idiom is altogether different where (as in Eur. Med. 810 quoted by Jebb) the accusative agrees with the subject (understood) to the infinitive, *συγγνώμη σοί ἐστι (σε) λέγειν τάδε, μὴ πάσχουσαν κακῶς* &c. So Aj. 1007, inf. 962, compared by Neue. Mr. Blaydes is perhaps right in proposing *κλυούσᾳ*, though the *hiatus* is some objection.

483. *ὁ φύσας.* Mr. Blaydes adds *σ'* with Wakefield.

485. *οὐδ' ἁ κ.τ.λ.* Memory is also attributed to the instrument of the murder. By the old English law, a fine or 'deodand' was levied on the weapon by which any death had been caused. The poetic word *χαλκόπληκτος* perhaps only means 'brazen,' by a common idiom, as a solitary rock is *οἰόφρων πέτρα*, Aesch. Suppl. 795. Mr. Blaydes would read *χαλκόπακτος (πηγ.).—παλαιά.* "Diu enim erat ex quo caesus fuerat Agamemnon," Linwood. Prof. Jebb's version seems a little quaint, 'not unmindful, under the rust of years, is the two-edged blade of brass that dealt the blow."

486. *αἰκίαις.* See 102. 206.

488. *πολύχειρ.* "Like a mighty and resistless host." Jebb. Cf. Aesch. Pers. 82, *πολύχειρ καὶ πολυναύτας.* For *χαλκόπους*, 'unwearied in the chase,' Mr. Blaydes cites *δεινόπους Ἀρὰ* Oed. R. 418, *καμψίπους Ἐρινὺς* Aesch. Theb. 791. Schol. *ἡ στερεὰ καὶ ἀκοπίαστος ἐν τῷ ἐπιέναι κατὰ τῶν φονέων.*

492. *ἐπέβα, iis incessit.* "The wicked lust after marriages defiled with murder has fallen upon those for whom it was not holy." Wunder. The eagerness for the union between both parties is expressed by *ἁμιλλήματα*, with which Neue and others compare *λέκτρων ἅμιλλα* in Eur. Hipp. 1140.

495—8. These lines are very difficult. Whether the phrase *ἔχει με*, 'the idea possesses me,' can be justified, is doubted by Wunder, who reads *πρὸ τῶνδέ μοι θράσος*, observing that the same word ends the strophic verse 479. The Schol. explains *πρὸ τῶνδε* by *πρὸ τούτων (τῶν) εἰρημένων*, i. e. Aegisthus and Clytemnestra. Those who render "on account of these crimes" can adduce no example of such a meaning. One of the scholia gives the following as the general sense: 'I am confident that to the doers of the deed and their accomplices this portentous dream will not come uncomplained of by them,' i. e. we shall hear of it being found fault with as significant of evil. Rather, perhaps, 'without its bringing blame on us,' for presuming so to interpret it. Prof. Jebb translates, "never to our discomfiture (*ἡμῖν*) will this portent come harmless to the murderer and his accomplice." Linwood, "confido fore, ut portentum illud nunquam nobis adveniat, quin gravissimum sit harum rerum auctoribus eorumque sociis." Wunder, "But I trust that, in revenge for those crimes (*πρὸ τῶνδε*), never, never will that ill-omened spectacle draw nigh unto us, except as a most bitter one to the murderers and their accomplices." For the repetition of *μήποτε*, which MS. Laur. has but once, Dindorf compares Prom. V. 893, *μήποτε, μήποτέ μ', ὦ πότνιαι Μοῖραι κ.τ.λ.* His reading of *ἀψεφὲς* from Hesychius, who explains it *ἀφρόντιστον· Σοφοκλῆς Φαίδρᾳ*, carries with it very slight probability, for the word itself is unintelligible.

ἀψεγὲς πελᾶν τέρας
τοῖς δρῶσι καὶ συνδρῶσιν. ἤ τοι μαντεῖαι βροτῶν
οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις οὐδ' ἐν θεσφάτοις,
εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.
ὦ Πέλοπος ἀ πρόσθεν ἐπῳδ.
πολύπονος ἵππεία,
ὡς ἔμολες αἰανὴ
τᾷδε γᾷ.
εὖτέ γὰρ ὁ ποντισθεὶς
Μυρτίλος ἐκοιμάθη,
παγχρύσων ἐκ δίφρων
δυστάνοις αἰκίαις
πρόρριζος ἐκριφθεὶς,
οὔ τί πω
ἔλιπεν ἐκ τοῦδ' οἴκου
πολύπονος αἰκία.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μὲν, ὡς ἔοικας, αὖ στρέφει.

498. ἤ τοι κ.τ.λ. 'Or there are no prophetic warnings of mortals either in horrible dreams or in oracles, if this nightly vision shall not come to a good issue,' Schol. οὐ τοῖς ἑωρακόσιν, ἀλλὰ τῇ Ἠλέκτρᾳ. The metaphor is thought to be from ships which are said κατασχεῖν when they touch at a port; see Phil. 221. But Madvig, Adv. Crit. i. p. 218, observes, "adeo insolens εὖ κατασχήσει de bono eventu, ut scribendum suspicer εὖ κατα-στρέψει."

506. αἰανὴ, 'dark,' 'gloomy,' 'sad.'

508. ποντισθεὶς. He was flung into the sea, as the Schol. relates on the authority of Pherecydes, by Pelops, because he had offered rudeness to Hippodamia. The event is alluded to in Orest. 979 seqq. Thus the origin of the family curse is traced further back than the misdeeds of Atreus and the Thyestean feast, Aesch. Ag. 1590. Wunder refers to the same statement in Plato, Crat. p. 395. The active ποντίζειν is used Ag. 1013. The addition of the article, of course, makes a difference in the sense; not 'since he was put to his rest by being drowned,' but 'since he who was flung into the sea (by Pelops)' &c. "Dicendum erat proprie, εὖτε ὁ Μυρτίλος ἐκοιμάθη ποντισθείς." Linwood. For ἐκοιμάθη cf. Eur. Hec. 472, Τιτάνων γενεὰν τὰν Ζεὺς ἀμφιπύρῳ κοιμίζει φλογμῷ Κρονίδας.

512. ἐκριφθεὶς. Reiske's conjecture ἐκτριφθεὶς, quoted by Mr. Blaydes, is highly ingenious. He compares Hippol. 681, Ζεύς σε, γεννήτωρ ἐμὸς, πρόρριζον ἐκτρίψειεν. But it does not suit the account of a death by drowning.

516. Clytemnestra, in a rhetorical and sophistical speech, commencing with a harsh reproof, justifies her treatment of her daughter (523) by pleading that her just and necessary act of vengeance is misrepresented. The other retorts, justifying her father. The pair of speeches have some points of resemblance to those of Tyndareus and Orestes in Eur. Or. 491. 544.

Ibid. μέν. There is no direct antithesis; see on Phil. 1. But our particle 'so' (Jebb) seems hardly an equivalent. The meaning perhaps is, νῦν μὲν δόμων ἐξῆλθες, ἀλλὰ παύσει σε μολὼν Αἴγισθος. Schol. ἀνειμένη· ἄνεσιν ἔχουσα. Hesych. ἀνειμένον· ἀπολελυμένον, ἐκλελυμένον. Our familiar phrase 'on the loose' very

οὐ γὰρ πάρεστ' Αἴγισθος, ὅς σ' ἐπεῖχ' ἀεὶ
μή τοι θυραίαν γ' οὖσαν αἰσχύνειν φίλους·
νῦν δ' ὡς ἄπεστ' ἐκεῖνος, οὐδὲν ἐντρέπει
ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλούς με δὴ
ἐξεῖπας ὡς θρασεῖα καὶ πέρα δίκης
ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.
ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω· κακῶς δέ σε
λέγω κακῶς κλύουσα πρὸς σέθεν θαμά.
πατὴρ γὰρ, οὐδὲν ἄλλο σοὶ πρόσχημ' ἀεὶ,
ὡς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς
ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.
ἡ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,
ἥ χρῆν σ' ἀρήγειν, εἰ φρονοῦσ' ἐτύγχανες·
ἐπεὶ πατὴρ οὗτος σὸς, ὃν θρηνεῖς ἀεὶ,
τὴν σὴν ὅμαιμον μοῦνος Ἑλλήνων ἔτλη
θῦσαι θεοῖσιν, οὐκ ἴσον καμὼν ἐμοὶ
λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτουσ' ἐγώ.

nearly represents the meaning. Cf. Ant. 579, *μηδ' ἀνειμένας ἐᾶν*.

517. *ἐπεῖχε*, 'held you in check.' Ar. Vesp. 338, *τοῦ δ' ἕφεξιν, ὦ μάταιε, ταῦτα δρᾶν σε βούλεται;* 'to stop you from what?' &c.—*θυραίαν γ' οὖσαν*, 'at least from disgracing your relations by thus appearing outside the house,' which was thought unbecoming for Greek maidens, 'and reproaching them before others.' For the use of the word cf. Agam. 1055, *οὗτοι θυραίᾳ τῇδ' ἐμοὶ σχολὴ πάρα τρίβειν*.

519. Ajax 90, *τί βαιὸν οὕτως ἐντρέπει τῆς συμμάχου;* 'To turn round at' a call, is to regard the speaker.

521. *ἐξεῖπας*, 'you say openly of me that I am cruel and unjust in that I am the first to insult you and yours' (or, as Linwood takes it, 'speak severely of your actions'), i.e. that I begin the wrong without provocation on your part. Cf. inf. 552. For *θρασὺς* cf. Prom. V. 42, *ἀεί γε δὴ νηλὴς σὺ καὶ θράσους πλέως*. There seems no need to read *τραχεῖα* with Nauck. Prof. Jebb says, "*ἄρχειν τινὸς* is to do a thing before any one else does it: *ἄρχεσθαί τινος*, to set about a thing on one's own account, whether others have the start of one or not; *e.g.* *ἄρχειν λόγου*, to open a debate; *ἄρχεσθαι λόγου*, to begin one's own speech, whether other speakers have preceded or not." It might be added, that *ἄρχω* is objective, *ἄρχομαι* subjective. Mr. Blaydes takes *ἄρχω* to mean 'I rule you,' and so Neue, placing a comma after it.

525. Some editors place a comma after *ἄλλο*. Without a stop, the sense is *κλύω γὰρ ὡς κ.τ.λ.*, with it, *τοῦτό σοι μόνον πρόσχημα, ὡς πατὴρ κ.τ.λ.*

527. The open avowal of the deed, says the Schol., is a stroke of rhetorical boldness, the defence of it being added, and the object of the poet being to give her something to say (*ἵνα μὴ ἀργὸν εἴη τὸ πρόσωπον*). Mr. Blaydes well compares Oed. R. 578. Aesch. Prom. 266. Eum. 588.

529. *ἀρήγειν*. You ought to have taken the side of justice, if you had been right-minded.

531. *ἔτλη*. Aesch. Ag. 224, *ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρός*. In *οὗτος σὸς* there is an evident expression of aversion.

533. The poet should rather have said *ὥσπερ ἐγὼ τίκτουσα*, 'as I in bringing her forth,' *στερρὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας*, Eur. Med. 1031. Obviously, the remark has no value as an argument;

εἶεν, δίδαξον δή με τοῦ χάριν τίνων
ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς ;
ἀλλ' οὐ μετῆν αὐτοῖσι τήν γ' ἐμὴν κτανεῖν.
ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανὼν
τἄμ' οὐκ ἔμελλε τῶνδέ μοι δώσειν δίκην ;
πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς
καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν,
ἢ τῶν ἐμῶν Ἅιδης τιν' ἵμερον τέκνων
ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον ;
ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν ;
οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός ;
δοκῶ μέν, εἰ καὶ σῆς δίχα γνώμης λέγω.
φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.
ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις
δύσθυμος· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς

it is used only on the side of pathos. Some critics, objecting to *ἐμοὶ—ἐγὼ*, have supposed the former word corrupt; but this seems unlikely, though *τότε* (Wunder) might be substituted as an improvement if we were correcting an exercise.

534. *εἶεν.* ('But, you will say, he *did* kill her, and the deed cannot be undone.) I want to know *why* he killed her, and for whose sake.' The objection to taking *τίνων* as a participle is, not so much that it weakens the verse (Jebb), as that *τοῦ χάριν*, asking *why*, does not exactly suit *πότερον* Ἀργείων, 'was it for *them?*' And yet, in a poet, the objection need hardly be pressed. There is not perhaps much to choose between the two methods.—*τίνων*, Schol. *ἀποδιδούς.*

536. *τήν γ' ἐμήν.* If they had a claim on *his* child, as their general, they had none on *my* child; and I had rights which he could not fairly surrender to them.

537. *ἀντ' ἀδελφοῦ.* "Instead of his brother sacrificing his child." Blaydes. Wunder wrongly translates "for the sake of Menelaus."

538. Perhaps *ἐμοὶ δώσειν δίκην.* Nauck thinks the line spurious; it is certainly unnecessary. The full sense however may be this: 'Or, if he slew her to save his brother's child, he slew one that belonged to me, and therein he did me a wrong.

539. *διπλοῖ.* The statement does not agree with Od. iv. 12, but the Schol. quotes from Hesiod the tradition that Menelaus had also a son Nicostratus.

541. "*ἧς*, non *ὧν*, dicitur quia Helena tanquam praecipua navigationis causa spectatur." Linwood.

543. *δαίσασθαι*, i. e. *ὥστε*, 'to glut himself on them.' *πλέον* stands as an adverb, but *πλέω ἵμερον* is meant.

545. *παρεῖτο*, the pluperfect passive, the same in form as the aorist middle. This verse is said with special bitterness. She charges Agamemnon with deliberately preferring the lives of his brother's children to those of his own. The Schol. records a reading *Μενελέῳ δ' ἐνῆν*, i. e. *πόθος τῶν αὐτοῦ παίδων.*

546. *ἀβούλου καὶ κακοῦ.* 'Not only short-sighted in his counsels (not foreseeing the vengeance that would come), but perverse in his judgment (in showing so unnatural a preference).' Prof. Jebb, who translates "insensate and misjudging," calls the epithets "at first sight not very appropriate."

550. *δύσθυμος.* Dispirited, sorry, out

γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε.
ΗΛ. ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὡς ἄρξασά τι
λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο·
ἀλλ' ἦν ἐφῇς μοι, τοῦ τεθνηκότος θ' ὕπερ
λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ.
ΚΛ. καὶ μὴν ἐφίημ'· εἰ δέ μ' ὧδ' ἀεὶ λόγους
ἐξῆρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.
ΗΛ. καὶ δὴ λέγω σοι. πατέρα φῂς κτεῖναι. τίς ἂν
τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,
εἴτ' οὖν δικαίως εἴτε μή ; λέξω δέ σοι
ὡς οὐ δίκῃ γ' ἔκτεινας, ἀλλά σ' ἔσπασε
πειθὼ κακοῦ πρὸς ἀνδρὸς, ᾧ τανῦν ξύνει.
ἐροῦ δὲ τὴν κυναγὸν Ἄρτεμιν τίνος
ποινὰς τὰ πολλὰ πνεύματ' ἔσχεν Αὐλίδι·

of heart at what I have done. So Mr. Blaydes and Linwood. But the sense may be, 'It is not that I am morose and sulky at what my husband did, but that I regard it as an act demanding a just retribution.' The Schol. gives *κακόβουλος*. But cf. Med. 91, *καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ*. Sup. 218, *σᾷ δυσθύμῳ ψυχᾷ*.

551. *τοὺς πέλας*, 'others,' viz. your own father. For *σχεῖν* or *ἴσχειν γνώμην*, see inf. 1013. Phil. 853. Linwood, with Wunder, prefers a more artificial explanation of the Scholiast, 'blame me,' but do so only when you have good reasons for it. So also Mr. Blaydes, "When you have got a right judgment (so as to speak as you should), rebuke your neighbours." Aesch. Eum. 413, *λέγειν δ' ἄωμφον ὄντα τοὺς πέλας κακῶς, πρόσω δικαίων*. Aj. 1151, *ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας*.

552. *ἄρξασα*. Cf. 522. 'You will not now say that mine was the provocation, and your reproaches are the just retort.' —*ὑπὸ* is used as if *ὑβρίσθην* had been put for *ἐξήκουσα*.

555. *κασιγνήτης*, my slain sister, *τῆς τυθείσης νηλεῶς ὁμοσπόρου*, Cho. 242.

557. Again there is something of intentional affectation in such a phrase as *ἐξάρχειν τινὰ λόγους*, 'to address one first in such words.' Wunder well compares Eur. Tro. 149, *μολπὰν ἐξῆρχον θεοὺς*. and Oed. Col. 1120. *τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον*. The sense is, 'if you had always asked for leave to speak, you would not have been so disagreeable to hear.' Mr. Blaydes says, "the true reading, I doubt not, is *λόγοις ἤλεγχες*," and he adopts this in his text; but *ἐλέγχειν* is not the word wanted here. That would mean, 'if you had always tried to prove me wrong in this way.' Linwood however allows that *λόγοις*, which has some authority, is defensible.

558. *φῂς*. Cf. 526. The Schol. remarks on the rhetorical distinction of the topics.

561. *οὐ δίκῃ γε*. 'It was not with *justice*, as you say,' v. 528. Or, 'yes, you killed him, but not' &c. Mr. Blaydes sees no meaning in *γε*, and substitutes *σφε*.

563. *ἐροῦ δέ*. "You want to know why Agamemnon killed Iphigenia. You had better go a step further back, and ask Artemis why *she* detained the fleet at Aulis. The detention was the cause of the sacrifice." Jebb.

564. *τὰ πολλά*. 'Those oft-recurring breezes which would have got the ships safe out of the bay.' Prof. Jebb translates, 'he (my father) encountered those tedious winds.' Perhaps *πολλὰ* means *δεινὰ*, like *ἄνεμος πολύς*. In the Agamemnon it is called *ἄπλοια*, 190, and the delay is attributed to adverse winds. The whole story of the *two* expeditions from Aulis, including the narrative here following about the stag, was borrowed from the "Cypria." See Welcker, Ep. Cycl. ii.

ἦ 'γὼ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν.
πατήρ ποθ' οὑμὸς, ὡς ἐγὼ κλύω, θεᾶς
παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν
στικτὸν κεράστην ἔλαφον, οὗ κατὰ σφαγὰς
ἐκκομπάσας ἔπος τι τυγχάνει βαλών.
κἀκ τοῦδε μηνίσασα Λητῴα κόρη
κατεῖχ' Ἀχαιοὺς, ὡς πατὴρ ἀντίσταθμον
τοῦ θηρὸς ἐκθύσειε τὴν αὑτοῦ κόρην.
ὧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις
ἄλλη στρατῷ πρὸς οἶκον οὐδ' εἰς Ἴλιον.
ἀνθ' ὧν βιασθεὶς πολλὰ κἀντιβὰς μόλις
ἔθυσεν αὐτὴν, οὐχὶ Μενέλεω χάριν.
εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σὸν, κεῖνον θέλων

p. 507.—ἔσχε, i.e. κατέσχε. 'Kept those many winds at Aulis,' i.e. held them blowing in that direction, Prof. Campbell; but this would be εἶχεν rather than ἔσχεν.—ποινὰς, 'in requital for what.' An accusative in apposition to the sentence, very common with ποινὴν or ἄποινα.

565. οὐ θέμις. It is not permitted, not possible, for you as a mortal to learn the cause from a goddess.

567—9. This passage, plain as it seems at first sight, is full of difficulties. For (1) can παίζειν κατ' ἄλσος be said of a *sportsman* in a grove? (2) Are we to suppose that the king had a *race with a stag*, in mere play? (3) If so, why did he kill it? (4) Does βαλὼν mean that he threw a boastful word, or that he hit the stag? (5) In what sense is ποδοῖν used? Madvig (Adv. Crit. i. p. 218) would read ἐξενίκησεν ποδοῖν, 'overcame in a race;' and this seems confirmed by the Schol. ἐξεδίωξεν. On the other hand, ἐκνικῆσαι (Thuc. i. 3) does not seem to mean simply *superare*. If we retain ἐξεκίνησεν, we must suppose that he 'kicked up the stag,' and killed it with some boastful phrase, that not even the goddess herself should save it, or that not even she could hit it more surely. Wunder thinks παίζων means 'walking for the sake of pleasure.' Thus ποδοῖν will simply mean that he came upon the stag unexpectedly. But, if he was walking only for pleasure, how had he a weapon ready?

568. κατὰ σφαγάς. 'On the occasion of its slaughter,' i.e. as he was engaged in killing it. So Thuc. iii. 7, κατὰ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου. Wunder translates, "when he was boasting of this slaughter;" Jebb, "and with some bold vaunt about its slaughter, he shoots and hits;" Blaydes, "he happens to have boastfully uttered some remark." He thinks we should read τυγχάνει 'κβαλὼν, but such a 'prodelision' would be quite intolerable, and καὶ βαλεῖς τι μαλθακὸν occurs Ar. Ran. 595. It is very difficult to say whether τυγχάνει means 'hits it' or 'just at that moment gives utterance to.' I incline to the latter opinion. See Callim. Hymn. ad Art. 262.

571. ὡς — κόρην. 'She kept the Greeks at Aulis in order that a retribution might be made to her, (viz. for the loss of her sacred stag, with the added insolence of the slayer of it,) by the sacrifice of the chief's own daughter.' The ἐκ in the compound seems to have the force of ἐκτίνειν. The maid is, as it were, weighed in the scale of justice against the beast, and there seems something of irony in the remark.

575. μόλις, 'at last.' The struggle in the king's mind is well described in Agam. 206 seqq., and there can be no doubt that all these details were taken from the "Cypria." Linwood remarks that πολλὰ belongs in sense to ἀντιβὰς rather than to βιασθείς.

577. εἰ δ' οὖν. 'Or, if he *did* do this with a desire to assist *him*,' sc. Μενέλεω χάριν. On the force of these particles,

ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν
χρῆν αὐτὸν οὕνεκ' ἐκ σέθεν; ποίῳ νόμῳ;
ὅρα τιθεῖσα τόνδε τὸν νόμον βροτοῖς
μὴ πῆμα σαυτῇ καὶ μετάγνοιαν τιθῇς.
εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι
πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις.
ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὖσαν τιθῇς.
εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν
αἴσχιστα πάντων ἔργα δρῶσα τυγχάνεις,
ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ
πατέρα τὸν ἀμὸν πρόσθεν ἐξαπώλεσας,
καὶ παιδοποιεῖς· τοὺς δὲ πρόσθεν εὐσεβεῖς
κἀξ εὐσεβῶν βλαστόντας ἐκβαλοῦσ' ἔχεις.
πῶς ταῦτ' ἐπαινέσαιμ' ἄν; ἢ καὶ τοῦτ' ἐρεῖς,
ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;
αἰσχρῶς, ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν
ἐχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὕνεκα.
ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε,

which seems generally quite overlooked, see on Agam. 1009.—*τὸ σὸν*, 'your view of the matter.' Mr. Blaydes cites Aj. 99. Trach. 53, and Prof. Jebb *καὶ τὸ πρὸς κείνου*, Phil. 479.

581. *πῆμα σαυτῇ*. Schol. *κατὰ σαυτῆς νομοθετεῖς*. Perhaps there is an allusion to her coming death by the hand of Orestes. 'If you lay down the general law, that it is right for a wife to kill a husband, then it may prove right that a son should kill that wife who is his own mother.' The same argument is sophistically used in Eur. Or. 510.—*τιθῇς*, 'lest you should be,'—*τίθῃς* (*τιθεῖς* Cobet, cf. 696), 'whether you are not' &c. The difference is perceptible, though slight, and both are perfectly legitimate constructions.

585. *εἰ γὰρ θέλεις*. 'Turn we now to another point; show me, if you please, for what reason (in revenge for what, Wunder) you are at this very time living with an accomplice in the murder.' The sense is, 'But there is one part of your conduct which cannot be explained on your theory of righteous retribution. Your present conduct shows that you killed your husband in order to marry another.'

588. Wunder regards this verse as interpolated. But it may be doubted if *παιδοποιεῖν μετά τινος* would be good Greek.

591. *ἐπαινέσαιμ' ἄν*. Viz. on the score of justice. The Schol. records a variant *ἐπαινέσωμεν*, which Wunder adopts, with *ταῦτ' ἐρεῖς* for *τοῦτ' ἐρεῖς*. 'Will you pretend that this also was vengeance' &c. For *λαμβάνεις* in MS. Laur. *τυγχάνει* was written by the first hand, perhaps by an error from 586, though the reading is defensible.—The next question is put with more than irony; it is a taunt, a *reductio ad absurdum*. 'Because your daughter was killed, therefore, and to avenge her, you are living in adultery.' Aegisthus is spoken of as *ἐχθρὸς*, 'a family enemy,' to heighten the rhetorical figure. He was an enemy to the children rather than to the woman who made use of his aid. Wunder remarks that Electra enlarges on the double crime of murder and adultery.

595. *οὐδὲ νουθετεῖν*. 'Not' (she says)

ἢ πᾶσαν ἴης γλῶσσαν ὡς τὴν μητέρα
κακοστομοῦμεν. καί σ' ἔγωγε δεσπότιν
ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
ἢ ζῷ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς
πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου.
ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγὼν,
τλήμων Ὀρέστης δυστυχῆ τρίβει βίον·
ὃν πολλὰ δή μέ σοι τρέφειν μιάστορα
ἐπητιάσω· καὶ τόδ', εἴπερ ἔσθενον,
ἔδρων ἄν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὕνεκα
κήρυσσέ μ' εἰς ἅπαντας, εἴτε χρῄς κακὴν
εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.
εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,
σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.
ΧΟ. ὁρῶ μένος πνέουσαν· εἰ δὲ σοὶ δίκη

'that you are likely to listen to a lecture on what you ought or ought not to have done: you invariably call my remarks *abuse of a mother*.' She goes off, as Prof. Jebb says, in the rest of her speech, into declamation, as if she meant to say, 'As you will not hear reason, you must hear complaint about wrongs done me.'

596. ἴης. The MS. Laur. has ἴεις. Porson thought ἴης, τίθης, &c. the Attic form of the second person present indicative; yet in Advers. p. 209 he says on this passage, "Lege ἴεις ex 2 MSS. Ald. Turn. Marg." But he perhaps meant the imperfect. Brunck read ἰεῖς, anticipating G. Cobet, who (Miscell. Crit. p. 284) contends that it is ἰεῖς, τιθεῖς. See inf. 1347.—κακοστομεῖν, as εὐλογεῖν, δυσφημεῖν, 'to use good or bad words,' has a transitive construction, though a neuter verb like εὐστομεῖν, Oed. Col. 18.

597. καί σ' ἔγωγε κ.τ.λ. 'And indeed you might go further, and say that a slave taunts her mistress.' (Jebb.)

601. ὁ δ' ἄλλος. Linwood says the meaning is, 'and he, Orestes, besides.' The use of ἄλλος, 'further,' is not uncommon; see on Aesch. Theb. 419. Neue thinks ἄλλος for ἕτερος indefensible, and marks it with an obelus. Yet here the simple sense may be, 'that other member of our family too, Orestes.' Anything is better than such a reading as ὁ δ' ἀδελφὸς ἔξω (Blaydes).—χεῖρα σὴν φυγὼν, cf. v. 11.

603. τρέφειν, 'that I am secretly maintaining to execute vengeance on you.'

606. The editors pretty well agree in accepting εἴτε χρῄς, the conjecture of Wunder and Dindorf, for εἴτε χρὴ, 'whether you are to call me' &c. There seems sufficient authority for χρῄς=χρῄζεις in Ant. 887. Aj. 1373. Otherwise, χρὴ is not in itself a bad reading, and Neue retains it.

608. τῶνδε τῶν ἔργων, i. e. 'if my deeds are shameless, like yours, methinks I do not disgrace the disposition inherited from you.' This *tu quoque* argument is well put in the mouth of an angry woman, who knows that ἀναίδεια more justly applies to the parent than to herself. For σχεδόν τι Jebb compares Ant. 466.

610. Mr. Blaydes' reading σοὶ δίκη ξύνεστι has been adopted for ξὺν δίκῃ ξύνεστι, which is equally harsh whether we supply τῷ μένει, 'whether she has that fit of rage upon her,' 'whether she has rightly given up herself to passion' (Wunder), or take ξυνεῖναι ξύν τινι to be a pleonastic expression, or, with the Schol., make μένος the subject of ξύνεστι. The reading would have been not unnaturally altered by those who thought the chorus should speak of Electra only in the third person.

ξύνεστι, τοῖδε φροντίδ' οὐκ ἔτ' εἰσορῶ.
ΚΛ. ποίας δέ μοι δεῖ πρός γε τήνδε φροντίδος,
ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,
καὶ ταῦτα τηλικοῦτος ; ἆρά σοι δοκεῖ
χωρεῖν ἂν ἐς πᾶν ἔργον αἰσχύνης ἄτερ ;
ΗΛ. εὖ νυν ἐπίστω τῶνδέ μ' αἰσχύνην ἔχειν,
κεἰ μὴ δοκῶ σοι· μανθάνω δ' ὀθούνεκα
ἔξωρα πράσσω κοὐκ ἐμοὶ προσεικότα.
ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ.
αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκεται.
ΚΛ. ὦ θρέμμ' ἀναιδὲς, ἦ σ' ἐγὼ καὶ τἄμ' ἔπη
καὶ τἄργα τἀμὰ πόλλ' ἄγαν λέγειν ποιεῖ.
ΗΛ. σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς
τοὔργον· τὰ δ' ἔργα τοὺς λόγους εὑρίσκεται.
ΚΛ. ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄτρεμιν θράσους
τοῦδ' οὐκ ἀλύξεις, εὖτ' ἂν Αἴγισθος μόλῃ.
ΗΛ. ὁρᾷς ; πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι

Mr. Blaydes compares Oed. R. 274, ἥ τε σύμμαχος Δίκη χοἱ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί. So also Aesch. Theb. 671, δίκη ξυνοῦσα φωτὶ κ.τ.λ.—φροντίδα, viz. on the part of Clytemnestra, as the following line shows. But whether πνέουσαν refers to her or to Electra, is not so clear. Probably to the former: 'I see the Queen is vexed at your defiant reproaches, and that she does not consider whether the right is on your side.' It seems clear too that the rage is Clytemnestra's, from her retort.

614. τηλικοῦτος, 'at such an age,' viz. old enough to know better. Cf. ἔξωρα v. 618. The masculine form is remarkable; see Oed. Col. 751. We have τηλικόσδε in Ant. 726—7.—ἆρα κ.τ.λ. 'Don't you think she would be likely to go to *any* act without a spark of shame?' The pointedness of this taunt is sufficiently plain.—χωρεῖν ἄν, i. e. ὅτι χωροῖ ἄν, εἰ δύναιτο, βούλοιτο, &c.

616. Electra fires up at the insinuation of πανουργία. 'Yes, I *am* ashamed of having to say of you what I do say (ὕβρις against my mother); and I am now told (μανθάνω) that I am doing what becomes neither my age nor my character; but *you* force me to it.' For ἔξωρα compare ἔξηβος in Aesch. Theb. 11. There is a similarity rather than an affinity in ἐξωριάζειν, Prom. 17.

622. ἐγώ. In reference to ἐκ σοῦ, v. 619. The sense is, "I and my doings and sayings form a favourite topic for you to talk about, and you talk too much.'

624—5. νιν. Cf. 436. 'It is *you* who talk of them, not I; for' &c. A specimen of the sophistry with which all writers of the Periclean era are more or less imbued.—εὑρίσκεται, 'find for themselves' (Blaydes).

627. ἀλύξεις. For the genitive see Phil. 1044, δοκοῖμ' ἂν τῆς νόσου πεφευγέναι. Ant. 488, οὐκ ἀλύξετον μόρου κακίστου. Prof. Jebb seems to regard it as a genitive of equivalence, 'you shall not go unpunished *for* this audacity' (insolence). With these words we may suppose some violent gesture, a clenching of the hand or a stamping of the foot. Electra now tries that aggravating retort, pretended calmness.—μεθεῖσα, cf. 556.

λέγειν ἃ χρῄζοιμ'· οὐδ' ἐπίστασαι κλύειν.
ΚΛ. οὔκουν ἐάσεις οὐδ' ὑπ' εὐφήμου βοῆς
θῦσαί μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν;
ΗΛ. ἐῶ, κελεύω, θῦε· μηδ' ἐπαιτιῶ
τοὐμὸν στόμ', ὡς οὐκ ἂν πέρα λέξαιμ' ἔτι.
ΚΛ. ἔπαιρε δὴ σὺ θύμαθ' ἡ παροῦσά μοι
πάγκαρπ', ἄνακτι τῷδ' ὅπως λυτηρίους
εὐχὰς ἀνάσχω δειμάτων, ἃ νῦν ἔχω.
κλύοις ἂν ἤδη, Φοῖβε προστατήριε,
κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις
ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει
πρὸς φῶς παρούσης τῆσδε πλησίας ἐμοὶ,
μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ
σπείρῃ ματαίαν βάξιν ἐς πᾶσαν πόλιν.
ἀλλ' ὦδ' ἄκουε· τῇδε γὰρ κἀγὼ φράσω.

630. *ὑπ' εὐφήμου βοῆς* is essentially Greek in language and meaning, and cannot be rendered in English. 'With hushed clamour,' i. e. in silence (Jebb), is perhaps the nearest. He compares Oed. Col. 132, *ἀφώνως ἀλόγως τὸ τᾶς εὐφήμου στόμα φροντίδος ἱέντες*. The *ὑπὸ* means 'accompanied by,' and properly refers to the propitious shouts, *ὁλολυγμὸς* and *θυστὰς βοὴ* (Aesch. Theb. 269), which were usually raised by women at a sacrifice. As any *βλασφημία* (Eur. Ion 1189) vitiated the due performance of a religious rite, the call to *εὐφημία* only meant 'silence' by implication. So Agam. 1247, *εὔφημον, ὦ τάλαινα, κοίμησον στόμα*.—For *ὑπὸ* cf. inf. 711.

631. Construe *ἐπειδή γε*, not (Jebb) *σοί γε*, '*you* at least' &c. 'As I have let you say what you please, you are bound to let *me* sacrifice as I please, without interruption.' Neue indeed reads *σοίγ'*.

632. *θῦε*, 'go on with the sacrifice.' Above, *θῦσαι* is 'to complete it.'—*κελεύω* is said with great significance, and in the belief that the worst thing the Queen could do to herself would be to offer an impious service to the dead.—*ἐπαιτιῶ*, i. e. blame it for any *δυσφημία*.

634. *ἔπαιρε*. A form of solemn oblation seems described by this word. It means more than 'bring,' *αἶρε*. So also *ἀνάσχω*, 'that I may hold up votive offerings,' for which *ἀνείπω* has needlessly been proposed.—Hesych. *θύματα· σφάγια, ἀπαρχαί, ἱερεῖα, ὄργια*.

637. *προστατήριε*. Both Apollo and Artemis (Aesch. Theb. 419) had this title, as being worshipped under symbols or emblems (*κίονες* &c.) placed in front of palaces of which they thus became the guardians. So Apollo is *προστάτης* in Oed. R. 881. Trach. 209. Mr. Blaydes thinks, with Hermann and Wunder, that the god was not so called from the visible symbols, but the visible symbols were set there to indicate the presence of a *προστάτης*. Hesych. *προστατήριος· τὸν Ἀπόλλωνα οὕτω λέγουσι, παρόσον πρὸ τῶν θυρῶν αὐτὸν ἀφιδρύοντο*.

638. *κεκρυμμένην*, 'of concealed meaning,' 'of secret import.'—*ἐν φίλοις*, in respect of Electra's presence.

640. *πλησίας*. The adjective is rather rare. We have it in Aj. 1168, and Eum. 194, *χρηστηρίοις ἐν τοῖσδε πλησίοισι*.

641. *πολυγλώσσῳ*. There is a variant, a good reading, recorded in MS. Laur., *παλιγγλώσσῳ*. Compare *παλίμφαμος ἀοιδά*, 'an ill-omened strain,' Eur. Ion 1095. Hesych. *παλιγγλώσσῳ· βλασφήμῳ*. Cf. inf. 798.

642. *ματαίαν*, false, exaggerated, reckless. The Schol. understood 'vain,' 'ineffectual,' 'talk without action.'

643. *ὧδε*, 'in the way that I wish,' viz. so as to attend to the esoteric mean-

ἃ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα
δισσῶν ὀνείρων, ταῦτά μοι, Λύκει' ἄναξ,
εἰ μὲν πέφηνεν ἐσθλά, δὸς τελεσφόρα,
εἰ δ' ἐχθρά, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·
καὶ μή με πλούτου τοῦ παρόντος εἴ τινες
δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῇς,
ἀλλ' ὧδέ μ' ἀεὶ ζῶσαν ἀβλαβεῖ βίῳ
δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,
φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν
εὐημεροῦσαν καὶ τέκνων ὅσων ἐμοὶ
δύσνοια μὴ πρόσεστιν ἢ λύπη πικρά.
ταῦτ', ὦ Λύκει' Ἄπολλον, ἵλεως κλύων
δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.
τὰ δ' ἄλλα πάντα καὶ σιωπώσης ἐμοῦ
ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
τοὺς ἐκ Διὸς γὰρ εἰκός ἐστι πάνθ' ὁρᾶν.

ΠΑ. ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς
εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε;

ΧΟ. τάδ' ἐστὶν, ὦ ξέν'. αὐτὸς ἤκασας καλῶς.

ΠΑ. ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ
κείνου; πρέπει γὰρ ὡς τύραννος εἰσορᾶν.

ΧΟ. μάλιστα πάντων. ἥδε σοι κείνη πάρα.

ing.—τῇδε, i. e. ἀμφιβόλως. Cf. Eum. 45, τῇδε γὰρ τρανῶς ἐρῶ. The sense is, τῇδε γὰρ καὶ φράσω.

645. Most commentators accept the Scholiast's third explanation, 'ambiguous,' ἀμφιβόλων καὶ δισσοποιῶν, i. e. εἴτε ἐσθλὰ εἴτε ἐχθρά. The second commends itself by its simplicity, ὡς δύο αὐτῆς ὀνείρους θεασαμένης. It is still a common superstition that to dream more than once about the same thing is ominous and prophetic.

Ibid. Λύκειε. Prof. Jebb thinks this invocation applies to ἐχθροῖσιν in 647. Cf. Aesch. Theb. 145, καὶ σὺ, Λύκει' ἄναξ, λύκειος γενοῦ στρατῷ δαΐῳ. But Wunder thinks that here as elsewhere he is 'the Averter' (like λυκοκτόνος sup. 6). So Cassandra says ὀτοτοῖ, Λύκει' Ἄπολλον, in her prophetic pangs, Agam. 1257.

653. τέκνων. Linwood seems right in explaining this genitive by the ellipse of τούτοις (τοσούτοις), rather than by an inverse attraction of antecedent to relative, of which however there are instances, e. g. Trach. 283. Aesch. Theb. 400. Linwood also inclines to approve Erfurdt's conjecture οἷς ξύνειμι νῦν εὐημεροῦσα.

658. ἐπαξιῶ. Here the sense of ἀξιῶ, 'I expect,' seems intended. In Agam. 572 καταξιῶ bears a similar sense. "Her prayer in its literal import asks only for blessings to herself. But she expects Apollo to understand it as including in its inner meaning a petition for the ruin of her enemies—for the death of Orestes." Jebb. A similar meaning is conveyed by Clytemnestra's prayer to Ζεὺς Τέλειος in Ag. 947, μέλοι δέ τοί σοι τῶνπερ ἂν μέλλῃς τελεῖν.

660. πῶς ἂν εἰδείην, i. e. 'can you tell me?'

ΠΑ. ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἥκω λόγους
ἡδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθῳ θ' ὁμοῦ.
ΚΛ. ἐδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου
πρώτιστα χρῄζω τίς σ' ἀπέστειλεν βροτῶν.
ΠΑ. Φανοτεὺς ὁ Φωκεύς, πρᾶγμα πορσύνων μέγα.
ΚΛ. τὸ ποῖον, ὦ ξέν'; εἰπέ. παρὰ φίλου γὰρ ὢν
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.
ΠΑ. τέθνηκ' Ὀρέστης. ἐν βραχεῖ ξυνθεὶς λέγω.
ΗΛ. οἲ 'γὼ τάλαιν', ὄλωλα τῇδ' ἐν ἡμέρᾳ.
ΚΛ. τί φῂς, τί φῂς, ὦ ξεῖνε; μὴ ταύτης κλύε.
ΠΑ. θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.
ΗΛ. ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.
ΚΛ. σὺ μὲν τὰ σαυτῆς πρᾶσσ', ἐμοὶ δὲ σὺ, ξένε,
τἀληθὲς εἰπὲ, τῷ τρόπῳ διόλλυται;
ΠΑ. κἀπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω.
κεῖνος γὰρ ἐλθὼν ἐς τὸ κλεινὸν Ἑλλάδος
πρόσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,
ὅτ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων
δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,
εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας·
δρόμου δ' ἰσώσας τἀφέσει τὰ τέρματα

667. ἡδεῖς. This form of the contracted accusative is not very common in the earlier Attic. Nauck (ap. Blaydes) proposes κεδνούς. Yet we have προσφιλεῖς immediately after, v. 672.

674. Perhaps Electra here shows faintness or some strong emotion at the sudden intelligence.

675. The eagerness of Clytemnestra, scarcely able to conceal her joy, is very well described by the repeated question, and adds to the 'sensation' of the scene.

682. πρόσχημα seems here used much as σχῆμα occasionally is, to represent any object conspicuous or remarkable in its form or appearance, as Eur. Andr. 1, Ἀσιατίδος γῆς σχῆμα, Θηβαία πόλις. 'The show, or spectacle of the famous contest of Hellas,' that of Delphi being specified by the next words. Linwood cites Herod. v. 28, τῆς Ἰωνίης ἦν πρόσχημα Μίλητος. Commonly, as sup. 525, it has the sense of πρόφασις, 'a pretext.'—ἄθλων χάριν, "quia certatum, non spectatum venerat Orestes." *Herm.* For the double genitive Neue compares Aj. 54. 732.

686. τῇ ἀφέσει. 'When he had got back to the goal, he was declared victor.' The MSS. reading τῇ φύσει must be an ancient corruption, for the Scholiast vainly tries to explain it. The correction, admitted by the editors except Neue, Campbell, and Wunder, is Musgrave's. The ἄφεσις (or βαλβὶς, Eur. Med. 1212) was the starting-post, which, on the return of the racer by the other limb of the δίαυλος, is on a parallel line with the goal or end. Wunder's version cannot be approved; "when he had accomplished the course in a manner befitting his noble stature." He thinks this is an expansion of the idea in εἰσῆλθε λαμπρός. But it is far-fetched, and it may be doubted if ἰσώσας could have that meaning; cf. 738. 1194. Neue also says "τῇ φύσει est pro abl. Lat., ἰσοῦν *aequare, attingere*."

νίκης ἔχων ἐξῆλθε πάντιμον γέρας·
χὤπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,
οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.
[ἓν δ' ἴσθ'· ὅσων γὰρ εἰσεκήρυξαν βραβῆς
δρόμων διαύλων πένταθλ' ἃ νομίζεται,
τούτων ἐνεγκὼν πάντα τἀπινίκια
ὠλβίζετ', Ἀργεῖος μὲν ἀγκαλούμενος,
ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
Ἀγαμέμνονος στράτευμ' ἀγείραντός ποτε.]
καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν
βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
κεῖνος γὰρ ἄλλης ἡμέρας, ὅθ' ἱππικῶν
ἦν ἡλίου τέλλοντος ὠκύπους ἀγών,
εἰσῆλθε πολλῶν ἁρματηλατῶν μέτα.
εἷς ἦν Ἀχαιὸς, εἷς ἀπὸ Σπάρτης, δύο
Λίβυες ζυγωτῶν ἁρμάτων ἐπιστάται·
κἀκεῖνος ἐν τούτοισι Θεσσαλὰς ἔχων
ἵππους, ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας
ξανθαῖσι πώλοις· ἕβδομος Μάγνης ἀνήρ·

691. Linwood includes this verse in brackets, as spurious. Others endeavour to emend the metre at the expense of the language, and read ἃθλ' ἅπερ νομίζεται. But ὅσπερ is not the same as ὅς. It means 'the very man who—.' So inf. 762. Prom. V. 929, ἅπερ τελεῖται, πρὸς δ' ἃ βούλομαι λέγω. Agam. 1046, ἔχεις παρ' ἡμῶν οἷάπερ νομίζεται. I am myself satisfied that the whole passage 690—95 is not genuine. For (1) it had been already said that 'to speak in brief, (to mention one in particular out of many,) the achievements and the victories were such as were seldom seen;' it is therefore superfluous and even absurd to add, 'but know one thing, he gained all the prizes.' (2) εἰσκηρύττειν is wrongly used; it means 'to usher in,' Ar. Ach. 135. (3) βραβῆς is the wrong word; it was not the office of the 'umpires' to make proclamation of the games; cf. 709. (4) The name Orestes is uselessly given, since τέθνηκ' Ὀρέστης had been already said, v. 673, and the narrative is directly connected with the name. (5) τοῦ τὸ κλεινὸν κ.τ.λ. seems made up from the first verse of the play. (6) The five contests, ἅλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην, could not be called δρόμων διαύλων πεντάεθλα. It is doubtful too if ἀνακαλεῖν could bear the sense of ἀνειπεῖν or ἀνακηρύσσειν. Cf. Oed. Col. 1376. Phil. 800. Med. 21.

697. βλάπτῃ, 'gives a check,' 'places an obstacle in the way.' This is the primary sense of the word, as in Aj. 455, εἰ δέ τιν' θεῶν βλάπτοι, φύγοι τἂν χὠ κακὸς τὸν κρείσσονα. For δύναιτ' ἄν, sc. τις, Meineke reads δύναι' ἄν, and so Mr. Blaydes.

698. ἱππικὰ in the plural stands for the less poetic ἱππικὴ, *ars equestris*. Prof. Jebb thinks ἱππικοὶ is the nominative meant.—τέλλοντος, for ἀνατέλλοντος, is somewhat remarkable.

702. ἐπιστάται. Used, perhaps, in the literal sense of 'standing upon' the cars. Others, citing Pers. 378, πᾶς δ' ὅπλων ἐπιστάτης, think 'drivers,' 'managers,' are meant. The paintings on Greek vases show that the standing position was always adopted in war-cars and racing-chariots.

ὁ δ' ὄγδοος λεύκιππος, Αἰνιὰν γένος·
ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·
Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.
στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
κλήρους ἔπηλαν καὶ κατέστησαν δίφρους,
χαλκῆς ὑπαὶ σάλπιγγος ἧξαν· οἱ δ' ἅμα
ἵπποις ὁμοκλήσαντες ἡνίας χεροῖν
ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος
κτύπου κροτητῶν ἁρμάτων· κόνις δ' ἄνω
φορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι
φείδοντο κέντρων οὐδέν, ὡς ὑπερβάλοι
χνόας τις αὐτῶν καὶ φρυάγμαθ' ἱππικά·
ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις

708. *ἐκπληρῶν*, 'making up the full number of ten cars.' The word may however mean 'manning or occupying,' by a naval metaphor. This, it may be inferred, was the normal number in a race. The student should be aware (1) that the paintings on Greek vases show the cars to have been small and low, and yet drawn by four horses abreast. (2) That the contest was not so much for the speed as for the danger, excitement being the chief object, as in a Spanish bull-fight. (3) That the being overturned from such cars would seldom prove fatal; it was looked to as a part of the "fun." (4) The driving round the pillar was designed to add to the risk of collision. (5) The Homeric description in Il. xxiii. bears throughout the impress of being modelled on the Grecian games, though an archaic character is skilfully given to it. There is no proof whatever that Sophocles here has it in view.

709. *αὐτούς*. The accusative depending on the sense of *κλήρους ἔπηλαν*, i.e. *ἐκλήρωσαν*. Precisely similar is Agam. 815, *ἀνδροθνῆτας Ἰλίου φθορὰς εἰς αἱματηρὸν τεῦχος οὐ διχορρόπως ψήφους ἔθεντο*. The MSS. have *κλήροις*, but the competitors themselves could not, except by a violent figure, be said *πάλλεσθαι*. Linwood however thinks the dative may mean *ubi suum cuique locum assignaverant*. If so, *ἔπηλαν* must be used for *ἔδειξαν* from its affinity to *κλήροις*, i.e. there is a confusion between two expressions. Compare for the sense Il. xxiii. 353—8. Wunder takes *αὐτοὺς* to depend solely on *κατέστησαν*.—*ὑπαί*, cf. Agam. 892, *λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμην ῥιπαῖσι*. Sup. 630, *ὑπ' εὐφήμου βοῆς θῦσαι*.

713. *ἐν δέ*. The figure *tmesis*, as Ant. 420, *ἐν δ' ἐμεστώθη μέγας αἰθήρ*, unless, with Wunder, we understand 'in the action,' 'at the same time,' much as *ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει* is used, Oed. R. 27, or (Prof. Campbell) 'within the stadium.'—*κροτητῶν*, lit. 'hammered' (Aesch. Cho. 428), i.e. *πηκτῶν, κολλητῶν*, artificially put together. Mr. Blaydes translates 'rattling;' and so Wunder, after the Homeric *κεῖν' ὄχεα κροτάλιζον*.

715. *φορεῖθ'*. In rapid narrative the augment is either absorbed or omitted. See Aesch. Pers. 376. 458. Oed. Col. 1606. 1624, &c.

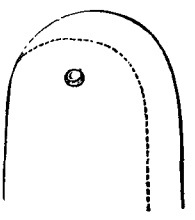
717. *τις, πᾶς τις.—αὐτῶν*, sc. *ἁρμάτων* v. 714. After *ἱππικὰ* a full stop is wrongly placed, as the *γὰρ* following shows: 'they drove hard to get away from the horses' snortings; *for* their backs and the going wheels were spattered with foam from the steeds just behind.' The sense virtually is, *ἀφρὸν εἰσέβαλλον*. Prof. Jebb explains the passage differently; he renders *ὡς* 'whenever,' and *εἰσέβαλλον* 'came rushing in,' and refers *αὐτῶν* to *πάντες* (i. e. *τις αὐτῶν*, not *χνόας αὐτῶν*). Wunder too somewhat oddly translates, "that some one of them might reach the chariots and foaming horses." Linwood renders *ὡς ὑπερβάλοι si quando aliquis praeverteret*.

ἤφριζον, εἰσέβαλλον ἱππικαὶ πνοαί.
κεῖνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων
ἔχριμπτ' ἀεὶ σύριγγα, δεξιόν τ' ἀνεὶς
σειραῖον ἵππον εἶργε τὸν προσκείμενον.
καὶ πρὶν μὲν ὀρθοὶ πάντες ἔστασαν δίφροι·
ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι
πῶλοι βίᾳ φέρουσιν, ἐκ δ' ὑποστροφῆς
τελοῦντες ἕκτον ἕβδομόν τ' ἤδη δρόμον
μέτωπα συμπαίουσι Βαρκαίοις ὄχοις·
κἀντεῦθεν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ

720. Commentators differ as to whether ἐσχάτην means 'the last' in point of time, or 'the farthest' in respect of place. Wunder and Linwood say it means the last of a row of pillars; but is it certain that this was the arrangement of a Greek stadium or hippodrome? Perhaps the excavations at Olympia now in active progress may help to solve the question. I think the meaning is simply this: 'Orestes, keeping (driving) his steeds close to the pillar at the end of the course kept nearing his wheel to it more and more, by pulling in the (nearest) left horse and giving rein to the right one.' Prof. Jebb says ἀεὶ is not 'all the time he was rounding the goal,' but rather 'each time he came round.' I think this point is somewhat uncertain, both giving a good sense. The turn was taken *to the left*, and the object was to gain space by getting as close as possible to the pillar without striking it. Hermann's perverse remark, "quo brevior gyrus, eo certior et tutior aurigatio, quo autem sinuosior, eo vehementius in transversum avertitur currus," has misled Linwood and Wunder. Mr. Blaydes too only makes the description more obscure by translating εἶργε τὸν προσκείμενον, 'kept off the driver next to him.' It is clear the antithesis is between the left horse and the right horse: one he pulled in, the other he let go.

723. ὀρθοί, 'erect,' not ἀνατετραμμένοι. Cf. 742. 'Up to this time, no accident had occurred to any; but just after the turn, the Aenian driver's horses became unmanageable, and so, as the sixth heat up and the seventh down was being run, they dash their foreheads against the Libyan's car' (702). Mr. Blaydes reads τελοῦντος with Musgrave, 'just as the Aenian was completing' &c. He thinks if the horses are meant, it should be τελοῦσαι. It may be doubted if the convenience of metre did not sometimes override such minute distinctions. As for μέτωπα, it seems clear we must understand it of the horses themselves, or one of them, which fell stunned.

726. ἕκτον ἕβδομόν τε. The sense seems to be 'finishing the sixth (and beginning) the seventh.' The δολιχὸς δρόμος was twelve times round a stadium of 600 feet long. See Pind. Ol. ii. 55. Pyth. v. 33. This event then occurred about the middle of the race. It is an ingenious and plausible conjecture of Passow's (ap. Neue), that v. 726 should be transposed to follow 723, where it certainly seems very appropriate. I cannot approve Wunder's version: "and having turned the contrary way, while accomplishing the sixth or seventh course, they dash their foreheads against the quadrigae of a Barcaean." Linwood says, 'the Aenian's horses on the inside dashed sideways (*ex transverso*) against the Barcaean's car which was taking the the outer curve at the moment.' The accident may thus be represented, the dotted line being the course of the Aenian man, whose horses could not be pulled in to avoid the collision. Hesych. has Βαρκαίοις ὄχοις· Λιβυκοῖς, adding that the Libyans first yoked cars.



ἔθρανε, κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
ναναγίων Κρισαῖον ἱππικῶν πέδον.
γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἡνιοστρόφος
ἔξω παρασπᾷ κἀνακωχεύει παρεὶς
κλύδωνʼ ἔφιππον ἐν μέσῳ κυκώμενον.
ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας ἔχων
πώλους Ὀρέστης, τῷ τέλει πίστιν φέρων·
ὅπως δ' ὁρᾷ μόνον νιν ἐλλελειμμένον,
ὀξὺν δι' ὤτων κέλαδον ἐνσείσας θοαῖς
πώλοις διώκει, κἀξισώσαντε ζυγὰ
ἠλαυνέτην, τότ' ἄλλος, ἄλλοθ' ἕτερος
κάρα προβάλλων ἱππικῶν ὀχημάτων.
καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·
ἔπειτα λύων ἡνίαν ἀριστερὰν
κάμπτοντος ἵππου λανθάνει στήλην ἄκραν
παίσας· ἔθρανσε δ' ἄξονος μέσας χνόας,

732. ὀκωχεύειν, a secondary form of ὄκωχα (Il. ii. 218), compounded with ἀνὰ, means 'to hold back.' The form ἀνακωχεύειν, given by the MSS., is clearly wrong. Cobet, Miscell. Crit. p. 304, shows that ὄκωχα is the true form, not ὄχωκα. Examples of this Ionic compound are given from Herod. vii. 36, ix. 13, where it seems, as Mr. Blaydes points out, after the Schol., a naval term, to hold or stop a ship in its passage, for the purpose of weathering a storm. So also Hesych. in ἀνακωχεύειν.—παρεὶς, 'allowing to pass him.' Cf. Agam. 290, ὁ δὲ—παρῆκεν ἀγγέλου μέρος.—ἔφιππον, properly, 'horse upon horse.' So frag. Aesch. 29, ἐφ' ἅρματος γὰρ ἅρμα καὶ νεκρῷ νεκρὸς, ἵπποι τ' ἐφ' ἵπποις ἦσαν ἐμπεφυρμένοι.

734. 'Orestes was driving last, and purposely keeping his horses back, reserving his speed for the end; but when he saw the Athenian was the only one left in the course, he drove to overtake him.' This seems perfectly simple; yet some interpreters, not seeing that μὲν is answered by ὅπως δ', and taking ὁρᾷ for the Athenian and νιν for Orestes, with Hermann, complicate the sense in a manner hardly intelligible. Prof. Jebb says, "Orestes was not only hindmost, but kept a certain interval between himself and the chariot next before him."—ὑστέρας δ' some edd. and MSS., and ὁ δ' ὡς for ὅπως δ' in 736.

739. ἄλλος. 'Now one, at another time the other, holding his head over the front of the horse-car.' The drivers in their eagerness leant forward so as to seem to lean over the horses. This is a position very often shown on the Greek vases. Some take προβάλλων for 'getting his horses' heads in front.' Mr. Blaydes read τότ' αὐτὸς, but it is clear that ἄλλος and ὁ ἕτερος are laxly used for ὁ μὲν and ὁ δέ.

742. ὀρθὸς ἐξ ὀρθῶν. He stood himself erect because the car was not thrown over. A similar verse is Eur. Bacch. 1073, ὀρθὴ δ' ἐς ὀρθὸν αἰθέρ' ἐστηρίζετο, 'the fir-tree stood erect in the upper air.' Neue compares Aj. 267, ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών.

743. λύων. 'In loosening,' or perhaps, 'by loosening.' We cannot say exactly how this caused the car to dash against the pillar. One would have thought the contrary act, pulling it in too near by tightening the rein (cf. 721), would have been in fault. The Schol. may have rightly understood 'in the act of disentangling it.'

745. μέσας χνόας. Both the arms or

κἀξ ἀντύγων ὤλισθε· σὺν δ' ἑλίσσεται
τμητοῖς ἱμᾶσι· τοῦ δὲ πίπτοντος πέδῳ
πῶλοι διεσπάρησαν ἐς μέσον δρόμον.
στρατὸς δ' ὅπως ὁρᾷ νιν ἐκπεπτωκότα
δίφρων, ἀνωλόλυξε τὸν νεανίαν,
οἵ' ἔργα δράσας οἷα λαγχάνει κακὰ,
φορούμενος πρὸς οὖδας, ἄλλοτ' οὐρανῷ
σκέλη προφαίνων, ἔς τέ νιν διφρηλάται,
μόλις κατασχεθόντες ἱππικὸν δρόμον,
ἔλυσαν αἱματηρὸν, ὥστε μηδένα
γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.
καί νιν πυρᾷ κέαντες εὐθὺς ἐν βραχεῖ
χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
ὅπως πατρῴας τύμβον ἐκλάχῃ χθονός.

ends of the axle, inserted in the wheel, were broken in the middle.

746. *ἐξ ἀντύγων.* The *ἄντυγες*, generally rendered the rim or rail of a car, were, more correctly, the two circular loops, which served as handles in mounting, at the back of the car. Here therefore the driver rolled out behind, and got entangled in the reins which he still grasped. These are called *τμητοὶ* only as a poetical common-place, like *κροτητῶν ἁρμάτων* sup. 714. Prof. Jebb renders it 'shapely,' *teretes*. Cf. Hippol. 1235, *χὠ μὲν ἐκ δεσμῶν λυθεὶς τμητῶν ἱμάντων —ἡνίαισιν ἐμπλακεὶς δεσμὸν δυσεξήνυστον ἕλκεται δεθείς*. Mr. Blaydes reads *ἐν δ' ἑλίσσεται*, but *σπείραις συνειλίσσοντ'* occurs Ion 1164, said of the tangled coils of a snake. So *συμπλακεὶς* occurs as well as *ἐμπλακεὶς*, Ar. Ach. 704.

748. *διεσπάρησαν.* The horses were still fastened to the car, as it would seem from 754; but perhaps they broke the yoke and started asunder; or the two trace-horses only may be meant, or even the separation and dispersion of the four from each other. The compound occurs in Trach. 782. *Discurrerunt*, Neue.

750. *ἀνωλόλυξε.* This means more than *ἀνεστέναξε*, which Mr. Blaydes would substitute for it. It implies words of good omen, much as we should exclaim "good heavens!" &c. at any sudden accident. For *ὀλολυγμὸς* was a joyful sacrificial cry, nearly confined to women. Cf. Agam. 587. Med. 1173.

753. *σκέλη.* He was jerked into the air head downwards, "tossed feet uppermost to the sky" (Jebb).

758. It may be doubted if this verse is genuine, although there is a natural antithesis. So Briseis is said to have carried the burnt bones of Achilles, Propert. ii. 9, 14, 'maximaque in parva sustulit ossa manu.' But it seems impossible to defend *σῶμα δειλαίας σποδοῦ*, and unless with Madvig, Misc. Crit. i. p. 219, we read *δειλαίαν σποδὸν*, (a conjecture anticipated by Neue,) we must perhaps be content with *ἐν βραχεῖ φορουῦσιν*, 'bring in a small compass.' Cobet, Var. Lect. p. 207—9, discusses at some length the question whether *ἐν βραχεῖ* or *ἔμβραχυ* is the correct Attic, deciding in favour of the latter. The singular fondness of Sophocles for the genitive in the most anomalous positions seems the only defence that can be made of the vulgate. The Schol. says "genitive for accusative;" but he also suggests an impossible *antiptosis* for *σποδὸν σώματος*, just as in v. 19 he takes *ἄστρων εὐφρόνη* for *ἄστρα εὐφρόνης*. Mr. Blaydes takes upon himself to re-write the passage thus, *ἐνθέντες βραχεῖ χαλκῷ λέβητι*. It seems not impossible, on the theory of interpolation, that this verse has been made up from 1113 inf.

760. The best copies have *ἐκλάχοι*, which is defensible. Cf. 57.

τοιαῦτά σοι ταῦτ' ἐστὶν, ὡς μὲν ἐν λόγῳ
ἀλγεινὰ, τοῖς δ' ἰδοῦσιν, οἵπερ εἴδομεν,
μέγιστα πάντων ὧν ὄπωπ' ἐγὼ κακῶν.
ΧΟ. φεῦ φεῦ· τὸ πᾶν δὴ δεσπόταισι τοῖς πάλαι
πρόρριζον, ὡς ἔοικεν, ἔφθαρται γένος.
ΚΛ. ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῆ λέγω,
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,
εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω κακοῖς.
ΠΑ. τί δ' ὧδ' ἀθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ;
ΚΛ. δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς
πάσχοντι μῖσος ὧν τέκῃ προσγίγνεται.
ΠΑ. μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἥκομεν.
ΚΛ. οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια
προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγὼς,
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς
ἀπεξενοῦτο· καί μ', ἐπεὶ τῆσδε χθονὸς
ἐξῆλθεν, οὐκ ἔτ' εἶδεν· ἐγκαλῶν δέ μοι
φόνους πατρῴους δείν' ἐπηπείλει τελεῖν·

761. *τοιαῦτά τοι κ.τ.λ.* This formula occurs Oed. Col. 62. The words following are an expansion of *λόγῳ μὲν ἀλγεινὰ, ἰδεῖν δὲ πάντων δεινότατα.* Mr. Blaydes reads *τοῖς παροῦσι δ'*. Wunder's version is too artificial, "as miserable as can be made by words or in telling them." "The contrast between the sight and hearing is made prominent by the repetition *ἰδοῦσιν, εἴδομεν, ὄπωπα.*" Prof. Campbell.

765. *πρόρριζον.* Cf. v. 542.

766—70. "To regard the language of Clytemnestra as mere hypocrisy, designed to keep up appearances before the Phocian stranger, would be to deprive Sophocles of credit for a true and powerful touch. These few words of genuine grief humanize, and therefore dramatize, Clytemnestra more vividly than anything in Aeschylus." I quote these words of Prof. Jebb's without wholly assenting to the criticism.

770. *δεινὸν*, 'a strong tie.' Mr. Blaydes gives many examples, amongst others Prom. 39, *τὸ ξυγγενές τοι δεινὸν ἥ θ' ὁμιλία.*—*τίκτειν*, like *φύειν*, is used of either sex, and hence the masculine *πάσχοντι* presents no difficulty.

772. *ἔοικεν.* Possibly *ἔοιγμεν.* By *μάτην* the supposed messenger intimates that perhaps he shall not get his reward.

774. *εἴ μοι κ.τ.λ.* Whether the news be good or bad news, you cannot say you have come for *no purpose*, if you have brought proofs of its truth.

775. *ψυχῆς.* As *ψυχὴ* was 'vitality,' 'the living principle,' and not merely what we call 'soul,' there can be no difficulty in calling a child 'born from his parent's life,' which is literally and physically true. By the use of *ὅστις*, "one who" &c., and the somewhat ambiguous term *ἀποστὰς*, she appears to reproach her son with unnatural coldness towards her, and so to justify the expression of a sense of relief at hearing the tidings brought.

779. *φόνους.* Like *θάνατοι* (violent death), and frequently *σφαγαί*, e. g. sup. 568, this word merely means 'my father's murder.' But it may mean that both Aegisthus and Clytemnestra had a hand in the deed.

ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας
ἐμὲ στεγάζειν ἡδύν· ἀλλ' ὁ προστατῶν
χρόνος διῆγέ μ' αἰὲν ὡς θανουμένην.
νῦν δ'—ἡμέρᾳ γὰρ τῇδ' ἀπηλλάγην φόβου
πρὸς τῆσδ' ἐκείνου θ'· ἥδε γὰρ μείζων βλάβη
ξύνοικος ἦν μοι, τοὐμὸν ἐκπίνουσ' ἀεὶ
ψυχῆς ἄκρατον αἷμα—νῦν δ' ἔκηλά που
τῶν τῆσδ' ἀπειλῶν οὔνεχ' ἡμερεύσομεν.

ΗΛ. οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
Ὀρέστα, τὴν σὴν ξυμφορὰν, ὅθ' ὧδ' ἔχων
πρὸς τῆσδ' ὑβρίζει μητρός. ἆρ' ἔχει καλῶς;

ΚΛ. οὗτοι σύ· κεῖνος δ' ὡς ἔχει καλῶς ἔχει.

ΗΛ. ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

ΚΛ. ἤκουσεν ὧν δεῖ κἀπεκύρωσεν καλῶς.

ΗΛ. ὕβριζε· νῦν γὰρ εὐτυχοῦσα τυγχάνεις.

ΚΛ. οὔκουν Ὀρέστης καὶ σὺ παύσετον τάδε.

ΗΛ. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

ΚΛ. πολλῶν ἂν ἥκοις, ὦ ξέν', ἄξιος τυχεῖν,
εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

780. *ὥστ' οὔτε κ.τ.λ.* The Greeks say *ὥστε μὴ* with an infinitive, and hence it has been here proposed to read *ὕπνος—ἔμ' ἐστέγαζεν ἡδύς*. Probably the *οὐ* is justified by the pointed assertion of the actual fact.

781. *προστατῶν*, i. e. *ἐμοὶ παρών*. Mr. Blaydes here reads, without reason or probability, as I think, *ἐμοὶ πελάζειν ἡδὺν, ἀλλ' οὐπιστατῶν χρόνος κ.τ.λ.* The precise sense, according to Prof. Jebb, is "the time just in advance of the present,—the instant future." Schol. *ὁ ἐπιγενόμενος* (*ἐπιγινόμενος* ?).—*διῆγέ μ'*, 'kept me living on.'

783. *φόβου* (*τοῦ*) *πρὸς τῆσδε*, as Tacitus has 'metus ex imperatore,' Ann. xi. 20. Between *ἀπηλλάγην* and *ἀπήλλαγμαι* there is little to choose, both having about equal authority.

784. *ἥδε γάρ*. ('I say, *her* as well as him,) for' &c.

786. *νῦν δὲ* is repeated almost in a tone of triumph. This speech of Clytemnestra's is certainly very clever and very natural. Her ill-disguised joy is virtually excused under pretended grounds for grief. She speaks still more plainly in 791. Compare Choeph. 678—86.

792. *Νέμεσις*, righteous retribution, sent by the spirit of one who is thought to be dead without having avenged his own and his sister's wrongs, is invoked to hear the shocking words used by Clytemnestra, *He is all right*. But the reply, Prof. Jebb remarks, seems to have in view *ἄκουε τοῦ θανόντος*, as if the queen purposely misunderstood her appeal. "She means that Nemesis has heard her prayer, and taken vengeance on Orestes for plotting her destruction." Blaydes.

796. *οὐχ ὅπως*. 'It is we who are stopped, so far from our stopping you.'

797. *ἥκοις*. 'You would be come worth much if you had stopped this woman from her noisy talk.' There is nothing illogical and therefore nothing ungrammatical in the combination of the optative with the indicative. To read either *ἥκες* or *παύσαις* on conjecture is wholly needless. See Aj. 185.

798. From Hesych. in *περισπέκτου βοῆς* Meineke conjectured that *περι-*

ΠΑ. οὐκοῦν ἀποστείχοιμ' ἂν, εἰ τάδ' εὖ κυρεῖ.
ΚΛ. ἥκιστ'· ἐπεί τἂν οὔτ' ἐμοῦ καταξίως
πράξειας οὔτε τοῦ πορεύσαντος ξένου.
ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν
ἔα τά θ' αὑτῆς καὶ τὰ τῶν φίλων κακά.
ΗΛ. ἆρ' ὑμὶν ὡς ἀλγοῦσα κὠδυνωμένη
δεινῶς δακρῦσαι κἀπικωκῦσαι δοκεῖ
τὸν υἱὸν ἡ δύστηνος ὧδ' ὀλωλότα;
ἀλλ' ἐγγελῶσα φροῦδος. ὦ τάλαιν' ἐγώ·
Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.
ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς
αἵ μοι μόναι παρῆσαν ἐλπίδων ἔτι,
σὲ πατρὸς ἥξειν ζῶντα τιμωρόν ποτε
κἀμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;
μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη
καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν
ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ
φονεῦσι πατρός. ἆρά μοι καλῶς ἔχει;

σπερχοῦς βοῆς was an ancient variant. (The next gloss in Hes. is περισπερχής· περιώδυνος, so that here περισπερχοῦς would be against the alphabetical order.)

799. εὖ κυρεῖ. See 791 and 816.

800. ἔπειπερ the MSS. Either ἐπεί τἂν or κατάξι' ἂν seems a necessary change; and the former is the more obvious and probable, as the transcribers appear from other passages not to have understood the crasis of τοι ἄν.—ξένου, cf. 671. Choeph. 707, οὗτοι κυρήσεις (οὐτἂν κυρήσαις?) μεῖον ἀξίων σέθεν, οὐδ' ἥσσον ἂν γένοιο δώμασιν φίλος.

803. φίλων. Orestes, including perhaps the death of Agamemnon.—Clytemnestra here enters the palace with the pretended messenger. Electra, after some pause, in a fine speech, exposes the hypocrisy of her mother, and expresses abject grief for her brother's death. Such a shocking fate, she says, (ὧδε, 806,) might have given a parent real pain and grief; but she has gone off with a smile on her face.

809. ἀποσπάσας. You have violently torn from my thoughts the only hopes that I still cherished. Compare Cho. 698, ἥπερ ἐλπὶς ἦν—παροῦσαν ἐγγράφει, —an obscure and perhaps corrupt verse, where ἐγγράφεις, addressed to the family curse, Ἀρά, should probably be restored.

814. ἤδη, 'henceforth.'

816. Perhaps (in reference to 791), ἆρ' ἐμοὶ καλῶς ἔχει; 'Can *my* affairs be called prosperous?' This would make a fitting end of the speech; and I have a strong suspicion that the next six are by the hand of the interpolator more than once alluded to (20. 451. 690). There seems no way of correcting ξύνοικος ἔσσομ' with any probability (ἔσσομαι ξ., εἴσειμ', αὐτοῖς, or τόνδ' οἶκον εἴσειμ'). And though the act of throwing herself down before the doors to die is tragic, it is also perhaps somewhat too "sensational." There are minor points to which some exception might be taken, as (1) τοῦ λοιποῦ χρόνου instead of the accusative; (2) παρεῖσα for ἐκτείνασα, though Mr. Blaydes compares πλευρὰν παρεὶς in Trach. 939; (3) the unusual καινέτω, though, again, καίνειν occurs in Cho. 886; (4) εἰ βαρύνεται is weak, if it means 'if he is annoyed at my lying here;' (5) the use of πύλη in the sin-

ἀλλ' οὔ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
*ξύνοικος ἔσσομ', ἀλλὰ τῇδε πρὸς πύλῃ
παρεῖσ' ἐμαυτὴν ἄφιλος αὐανῶ βίον.
πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,
τῶν ἔνδον ὄντων· ὡς χάρις μὲν, ἣν κτάνῃ,
λύπη δ', ἐὰν ζῶ· τοῦ βίου δ' οὐδεὶς πόθος.

ΧΟ. ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων στρ. ά.
Ἅλιος, εἰ ταῦτ' ἐφορῶντες
κρύπτουσιν ἔκηλοι;

ΗΛ. ἔ ἔ, αἰαῖ. ΧΟ. ὦ παῖ, τί δακρύεις;

ΗΛ. φεῦ, — ΧΟ. μηδὲν μέγ' ἀΰσῃς.

ΗΛ. ἀπολεῖς — ΧΟ. πῶς;

ΗΛ. εἰ τῶν φανερῶς οἰχομένων
εἰς Ἀΐδαν ἐλπίδ' ὑποί-
σεις, κατ' ἐμοῦ τακομένας
μᾶλλον ἐπεμβάσει.

ΧΟ. οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις ἀντ. ά.
ἔρκεσι κρυφθέντα γυναικῶν·
καὶ νῦν ὑπὸ γαίας —

gular. Hermann takes παρεῖσα to mean 'giving myself up to despair.'

819. αὐανῶ. 'I will wither like a flower.' Phil. 954, ἀλλ' αὐανοῦμαι τῷδ' ἐν αὐλίῳ μόνος.

825. In the short κομμὸς here following, the Chorus, though indignant at the delay of a righteous retribution, yet endeavours to reason with Electra and induce her to bear her new grief with more calmness.

826. κρύπτουσιν, if they quietly and with indifference hide away, or take no notice of, the crimes they see. Cf. Agam. 1579, θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχη. Eur. Bacch. 888, κρυπτεύουσι δὲ ποικίλως δαρὸν χρόνου πόδα.

830. μηδὲν μέγα. Perhaps the chorus anticipate some strong words that were to follow φεῦ. Aesch. Suppl. 1060, μέτριόν νυν ἔπος εὔχου.

835. ὑποίσεις. A somewhat strange term in the sense of ὑποθήσεις or ὑποστήσεις. Strangely too ἐπεμβῆναι κατά τινος is used. Cf. sup. 456. The chorus had not in fact suggested any such hope; but Electra so interprets their exhortation not to indulge in excessive grief. The passage contains that subtle irony of which Sophocles is a master; because, in fact, Orestes was not dead. The chorus misunderstand Electra to mean Agamemnon rather than Orestes. Schol. ὁ μὲν οὖν χορὸς παρέβαλεν τὸν Ἀγαμέμνονα τῷ Ἀμφιαράῳ, ἵνα Ἠλέκτρα εὔελπις εἴη περὶ τοῦ πατρὸς, ὅτι τεύξεται τιμῆς τινός. The illustration or consolation they add from the death of Amphiaraus by the hand of a woman turns primarily on his fame and glory in Hades, then on the fact of his having been avenged, since Eriphyle, the treacherous wife, was slain by her son Alcmaeon. Compare Cho. 357. Schol. πασῶν ψυχῶν ἀνάσσει. Others explain, 'in full possession of his consciousness.'

838. κρυφθέντα, concealed in the earth, i. e. swallowed up with his chariot by the earth opening. Aesch. Theb. 588, μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.—ἔρκεσι, 'through the snare laid for him by his wife,' who had been bribed by a golden necklace to induce him to join the war.

ΗΛ. ἔ ἔ, ἰώ. ΧΟ. πάμψυχος ἀνάσσει
ΗΛ. φεῦ. ΧΟ. φεῦ δῆτ'· ὀλοὰ γάρ —
ΗΛ. ἐδάμη. ΧΟ. ναί.
ΗΛ. οἶδ' οἶδ'· ἐφάνη γὰρ μελέτωρ
ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ'
οὔτις ἔτ' ἔσθ'· ὃς γὰρ ἔτ' ἦν,
φροῦδος ἀναρπασθείς·
ΧΟ. δειλαία δειλαίων κυρεῖς. στρ. β'.
ΗΛ. κἀγὼ τοῦδ' ἴστωρ, ὑπερίστωρ,
†πανσύρτῳ παμμήνῳ πολλῶν
δεινῶν στυγνῶν τ' ἀχέων.
ΧΟ. εἴδομεν ἃ θροεῖς.
ΗΛ. μή μέ νυν μηκέτι
παραγάγῃς, ἵν' οὐ —
ΧΟ. τί φῄς;
ΗΛ. πάρεισιν ἐλπίδων ἔτι κοινοτόκων
εὐπατρίδων τ' ἀρωγαί.
ΧΟ. πᾶσι θνατοῖς ἔφυ μόρος. ἀντ. β'.
ΗΛ. ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις

844. ὀλοὰ γάρ. ('Fitly do I remind you of him;) for the murderess was killed (by her own son in her turn).' Electra replies that in the present case the son who should have been the avenger is dead.

848. ἀναρπασθείς. It was a common notion that any one suddenly lost was carried up to the gods, or snatched away by a whirlwind.

850. ὑπερίστωρ. 'I know this well, but too well!' For the feminine use Prof. Jebb cites Iph. T. 1431, ὑμᾶς δὲ τὰς τῶνδ' ἵστορας βουλευμάτων.—Hesych. ἵστωρ· συνετὸς, σοφὸς, ἔμπειρος.

851. πανσύρτῳ παμμήνῳ. Nothing can be made of these words. Linwood explains, *vita nullo non tempore omnia in se mala cumulata habens*. If Sophocles really wrote this, he wrote bombast. There is some probability in Nauck's correction adopted by Blaydes, πανδύρτῳ πανθρήνῳ. But ἀχέων (al. ἀχαίων) is less easily emended. Hermann reads αἰῶνι, which most subsequent editors accept, Dindorf with the omission of πολλῶν. I think it has but small probability. δεινῶν τε στυγνῶν τ' ἄχθει Prof. Campbell. The metre requires some such word as ἐγκύρσασ', 'I know it too well by having met with many and lasting woes and horrors.' Thus ἀχέων, corrupted to ἀχαίων, may have come from a gloss to δεινῶν στυγνῶν τε.

853. ἃ θρηνεῖς Wunder, ἀθρήνειs Dind. for ἃ θροεῖς. The metre of 864 does not quite agree; but the possibility of some licence is not to be dogmatically denied. Electra's sentence seems broken off: 'I know this, that —.' (Chorus) 'Yes; we have witnessed what you are speaking of,' viz. that it is from your own mother that you suffer wrong.

855. παραγάγῃs. Here used for παρείπῃs, 'do not talk me over to your (the consolatory) view of the case, where no hope from a brother and no aid from the well-born remain for me.' This is somewhat awkwardly expressed by 'aids (support) from hopes of those born of the same parents and the ladies (εὐπάτριδες) of the land.'

861. ἦ καὶ κ.τ.λ. 'True! But if all men must die, must all be torn and

οὕτως, ὡς κείνῳ δυστάνῳ,
τμητοῖς ὁλκοῖς ἐγκῦρσαι ;

ΧΟ. ἄσκοπος ἁ λώβα.

ΗΛ. πῶς γὰρ οὔκ ; εἰ ξένος
ἄτερ ἐμᾶν χερῶν —

ΧΟ. παπαῖ.

ΗΛ. κέκευθεν, οὔτε του τάφου ἀντιάσας
οὔτε γόων παρ' ἡμῶν.

ΧΡ. ὑφ' ἡδονῆς τοι, φιλτάτη, διώκομαι
τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.
φέρω γὰρ ἡδονάς τε κἀνάπαυλαν ὧν
πάροιθεν εἶχες καὶ κατέστενες κακῶν.

ΗΛ. πόθεν δ' ἂν εὕροις τῶν ἐμῶν σὺ πημάτων
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν ;

ΧΡ. πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

ΗΛ. ἀλλ' ἦ μέμηνας, ὦ τάλαινα, κἀπὶ τοῖς
σαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖς γελᾷς ;

ΧΡ. μὰ τὴν πατρῴαν ἑστίαν, ἀλλ' οὐχ ὕβρει
λέγω τάδ', ἀλλ' ἐκεῖνον ὡς παρόντα νῷν.

mangled in a swift-hooved chariot-race by being dragged in the reins?' Hesych. χαλαργούς· [ἀργοὺς] τὰ ἄκρα τῶν ποδῶν [ἢ] τῶν ὀνύχων, οἷον ποδαργοὺς, ἢ ταχύποδας. Lit. μόρος ἐγκύρσαι ὁλκοῖς, i. e. ἑλκηθμῷ. The chorus replies, 'Yet that sad fate has this consolation, that it was sudden and unexpected.' Electra rejoins, this at least was unexpected to her, that he would die thus untended in a foreign land. Others render ἄσκοπος 'immense,' 'incredible,' but the Schol. has ἀπροόρατος ὁ θάνατος.

871. The favourite device of Sophocles is to excite sudden alternations of hope and fear. Chrysothemis now comes in from a visit to her father's tomb. She is sure Orestes must be alive, for she has found there what could only have been an offering from his hand. The hope as suddenly collapses, inf. 934.

Ibid. διώκομαι. 'Pleasure urges me to drop mere decorum and to come with all haste,' i. e. a step more hasty than suits the dignity of a princess.—διώκειν, 'to ply,' is used in Theb. 371. Eum. 403.

875. σὺ, always emphatic, here means, with something of contemptuous incredulity, 'And from whom or what are *you* likely to find any aid for ills that are especially mine?' Perhaps Electra expects to hear of some new act of compliance to authority on the part of her sister.

878. ἐναργῶς. 'In bodily form as plainly as you now see me,' i. e. not in mere dream or fancy. Cf. Trach. 11. Theb. 136. Pers. 179. It is like our saying *in propria persona*.

880. There is nothing strange or difficult in γελᾶν ἐπὶ κακῷ, 'to chuckle over (on the strength of) some harm that has happened.' Wunder's conjectural reading, καὶ σὺ τοῖς κ.τ.λ., is wrong Greek for the reason mentioned on 875. Perhaps this is the simplest explanation of Ant. 749, χαίρων ἐπὶ ψόγοισι, 'taking pleasure in insults,' though ἔτι is a plausible correction.

882. ὡς παρόντα νῷν. Repeat λέγω, or supply φανταζομένη, 'I speak of that absent brother of ours, as we thought

ΗΛ. οἴμοι τάλαινα· καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσασ' ὧδε πιστεύεις ἄγαν ;
ΧΡ. ἐγὼ μὲν ἐξ ἐμοῦ τε κοὐκ ἄλλου σαφῆ
σημεῖ' ἰδοῦσα τῷδε πιστεύω λόγῳ.
ΗΛ. τίν', ὦ τάλαιν', ἰδοῦσα πίστιν ; ἐς τί μοι
βλέψασα θάλπει τῷδ' ἀνηκέστῳ πυρί ;
ΧΡ. πρός νυν θεῶν ἄκουσον, ὡς μαθοῦσά μου
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μώραν λέγῃς.
ΗΛ. σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.
ΧΡ. καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.
ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφον,
ὁρῶ κολώνης ἐξ ἄκρας νεορρύτους
πηγὰς γάλακτος καὶ περιστεφῆ κύκλῳ
πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.
ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ
μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ βροτῶν.
ὡς δ' ἐν γαλήνῃ πάντ' ἐδερκόμην τόπον,
τύμβου προσεῖρπον ἆσσον· ἐσχάτης δ' ὁρῶ

him, being present to us.' There was a variant *νῷ*, i. e. *νόει*, which Wunder and Dindorf adopt.

883. *καὶ τίνος κ.τ.λ.* 'Surely no one *told* you this, to raise in you such high hopes!'

885. *ἄλλης* Blaydes, Wunder, Neue, with Laur. (pr. m.) The syntax is, *οὐκ ἄλλου ἀκούσασα*. With *ἐξ ἐμοῦ* we must supply *γνοῦσα*, and take *ἰδοῦσα* to express the mode or source of the knowledge.

887. *ἐς τί μοι κ.τ.λ.* 'What do you look to (what hope have you conceived) that you have this fit of fever-heat upon you?' She may mean, 'On what have you cast your eyes (what object have you seen) that' &c. There is something of taunt in the strong expression used. Wunder thinks passion or madness, not mere excitement, is meant. Mr. Blaydes well compares our phrase 'a heated imagination.'—Chrysothemis, knowing nothing of the news just brought, is sanguine; Electra, who has just heard of the death, is desponding, and calls her sister's credulity a craze.

893. *ἀρχαῖον*, 'ancestral.'

894. *ἐξ ἄκρας*. The singular fondness of Sophocles for the use of the genitive induces him to describe by it any act done at, or originating from, a certain position. In this sense, but in no other, Linwood rightly compared *καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι*, Ant. 411. For the use of milk and flowers as offerings on a tomb, see Pers. 611. 618.—*νεορρύτους* (*ῥέω*), cf. Agam. 1351, *καὶ πρᾶγμ' ἐλέγχειν σὺν νεορρύτῳ ξίφει*.—*πηγὰς*, 'pourings,' cf. Oed. Col. 479.—*ἀνθέων*, dependent on *στέφεσι* implied. Cf. 36. Oed. R. 83.

898. *ἐγχρίμπτει*, which has some authority, is an equally good reading.

900. *ἐσχάτης πυρᾶς*. What is commonly called 'a genitive of place' is difficult to establish by examples. One might almost call this an anomalous 'Sophoclean genitive.' Hermann explains, 'I see from the top of the tomb.' Mr. Blaydes maintains that this is wrong, and that we should read *ἐσχάτῃ πυρᾷ* with Schaefer.—*ἐσχάτη* should mean the hind part of the mound furthest from herself. 'On the edge of the pyre,' Prof. Campbell, i. e. as if coming from it.—*νεώρη* (*ὥρα*), cf. Oed. Col. 730.

πυρᾶς νεώρη βόστρυχον τετμημένον·
κεὐθὺς τάλαιν' ὡς εἶδον, ἐμπαίει τί μοι
ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν
πάντων Ὀρέστου τοῦθ' ὁρᾶν τεκμήριον·
καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὖ,
χαρᾷ δὲ πίμπλημ' εὐθὺς ὄμμα δακρύων.
καὶ νῦν θ' ὁμοίως καὶ τότ' ἐξεπίσταμαι
μή του τόδ' ἀγλάϊσμα πλὴν κείνου μολεῖν.
τῷ γὰρ προσήκει πλήν γ' ἐμοῦ καὶ σοῦ τόδε;
κἀγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι,
οὐδ' αὖ σύ. πῶς γάρ; ᾗ γε μηδὲ πρὸς θεοὺς
ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστῆναι στέγης.
ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὔθ' ὁ νοῦς φιλεῖ
τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν·
ἀλλ' ἔστ' Ὀρέστου ταῦτα τἀπιτύμβια.
ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
οὐχ αὐτὸς ἀεὶ δαιμόνων παραστατεῖ.
νῷν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως

903. The sense is, 'an idea comes suddenly into my mind at the sight of an object familiar to me.' This is briefly expressed by 'a familiar object strikes on my mind.' Similarly we say 'the idea struck me.'

905. *βαστάσασα.* This implies more than *αἴρουσα*, 'taking up' (inf. 1470). It is the clasping and grasping of affection, as inf. 1129. Agam. 35.—*δυσφημῶ*, 'I avoid any word that might bring a bad omen on my hopes,' e. g. any term of grief, or reproach to the gods for not avenging her father, &c.

908. *ἀγλάϊσμα.* Perhaps the poet had in view Cho. 193, *εἶναι τόδ' ἀγλάϊσμά μοι τοῦ φιλτάτου βροτῶν Ὀρέστου.* The next verse too is like Cho. 172, *οὐκ ἔστιν ὕστις πλὴν ἐμοῦ κείραιτό νιν.*

911. *ᾗ μηδὲ ἔξεστι. Cui non liceat exire*, i. e. *cum non liceat.* See Phil. 255. 715.—*ἀκλαύστῳ*, 'without suffering the penalty of it.'

914. *ἐλάνθανεν.* I retain the MSS. reading in preference to the conjectural *ἐλάνθαν' ἄν*, with Linwood and Wunder, not only because the elision is very unusual, but because the imperfect *per se* suffices to express an event about happening, or likely to happen. So also Prof. Campbell, 'was she likely to escape notice.' Similarly in Eur. Bacch. 1312, *δίκην γὰρ ἀξίαν ἐλάμβανεν*, and Hec. 1113, *φόβον παρέσχεν* (*παρέσχ' ἄν* Heath) *οὐ μέσως ὅδε κτύπος*, where see the notes. Ion 354, *σοὶ ταὐτὸν ἦβης, εἴπερ ἦν, εἶχεν μέτρον, habiturus erat.*

915. The MS. reading *τἀπιτίμια*, for which a variant *τἀγλαΐσματα* is recorded, is not certainly wrong, though its ordinary meaning is 'penalties' (inf. 1382) rather than 'gifts of honour.' The correction of Wunder is so near in form that most editors adopt it, though Neue, Campbell, and Linwood retain the vulgate.

916. *θάρσυνε*, here for *θάρσει.* This is not, as Prof. Jebb thinks, the only example of an intransitive use. We have *κρατύνει* for *κρατεῖ* in Prom. 150, *τάχυνε*, 'make haste,' Cho. 660, *μὴ βράδυνε* Phil. 1400. Compare further Prom. 275, *ταῦτά τοι πλανωμένη πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.* Neue cites Herod. i. 207, who speaks of a 'cycle in human affairs.'

πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.
ΗΛ. φεῦ, τῆς ἀνοίας ὡς σ' ἐποικτείρω πάλαι.
ΧΡ. τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε;
ΗΛ. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.
ΧΡ. πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς;
ΗΛ. τέθνηκεν, ὦ τάλαινα· τἀκείνου δέ σοι
σωτήρι' ἔρρει· μηδὲν ἐς κεῖνόν γ' ὅρα.
ΧΡ. οἴμοι τάλαινα· τοῦ τάδ' ἤκουσας βροτῶν;
ΗΛ. τοῦ πλησίον παρόντος, ἡνίκ' ὤλλυτο.
ΧΡ. καὶ ποῦ 'στιν οὗτος; θαῦμά τοί μ' ὑπέρχεται.
ΗΛ. κατ' οἶκον, ἡδὺς οὐδὲ μητρὶ δυσχερής.
ΧΡ. οἴμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα;
ΗΛ. οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος
μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινά.
ΧΡ. ὦ δυστυχής· ἐγὼ δὲ σὺν χαρᾷ λόγους
τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδυῖ' ἄρα
ἵν' ἦμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἱκόμην,
τά τ' ὄντα πρόσθεν ἄλλα θ' εὑρίσκω κακά.
ΗΛ. οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθῃ,
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

919. There seems a confusion between ὑπάρξει καλῶν and κῦρος ἔσται καλῶν, i. e. κυρώσει καλά. The substantive forms the last word of the Oed. Col., and occurs also Aesch. Suppl. 391, ὡς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφὶ σοῦ.

922. οὐκ οἶσθ'. "You know not whither or into what fancies you are being carried." *Blaydes.* "You know not whither your course is tending either outwardly or in your mind." Prof. Campbell. Electra uses these strong words because she has just been assured of her brother's death.

924. The reading of MS. Laur. κἀκείνου δὲ is defensible (see Aesch. Eum. 65), but τἀκείνου or τἀκ κείνου are at least equally good, 'the safety that you expect from him.' Wunder reads τε, Mr. Blaydes would prefer γε.—ἔρρει, sc. οἴχεται, as sup. 57.

928. καὶ ποῦ 'στιν; Here, as nearly always, there is a tone of incredulity in the formula.

929. οὐδέ. See on Phil. 2. He is 'agreeable and not disagreeable to the mother,' though he ought, as the messenger of evil, to be the latter rather than the former. Electra had remarked the readiness with which hospitality was offered to him, v. 800.

931. τὰ πολλά. Viz. the libation, flowers, and lock of hair. The γὰρ implies an ellipse: (he cannot be dead,) for who, if not he, made the offerings?—πρὸς τάφον, i. e. brought to and laid upon the tomb.

935. οὐκ εἰδυῖ' ἄρα. 'Not knowing, it seems.' Sometimes ἄρα has this sense with a participle, though more specially with an imperfect (ἦν ἄρα &c.) or even aorist (Aj. 367). Cf. Eur. Hel. 1537, κἀν τῷδε μόχθῳ τοῦτ' ἄρα σκοπούμενοι κ.τ.λ. Chrysothemis, at first sanguine, now thinks her hopes were vain, and relapses into despondency.

ΧΡ. ἦ τοὺς θανόντας ἐξαναστήσω ποτέ;
ΗΛ. οὐκ ἔσθ' ὅ γ' εἶπον· οὐ γὰρ ὧδ' ἄφρων ἔφυν.
ΧΡ. τί γὰρ κελεύεις ὧν ἐγὼ φερέγγυος;
ΗΛ. τλῆναί σε δρῶσαν ἂν ἐγὼ παραινέσω.
ΧΡ. ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.
ΗΛ. ὅρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.
ΧΡ. ὁρῶ. ξυνοίσω πᾶν ὅσονπερ ἂν σθένω.
ΗΛ. ἄκουε δή νυν ἧ βεβούλευμαι τελεῖν.
παρουσίαν μὲν οἶσθα καὶ σύ που φίλων
ὡς οὔτις ἡμῖν ἐστιν, ἀλλ' Ἄιδης λαβὼν
ἀπεστέρηκε καὶ μόνα λελείμμεθον.
ἐγὼ δ' ἕως μὲν τὸν κασίγνητον βίῳ
θάλλοντ' ἔτ' εἰσήκουον, εἶχον ἐλπίδας
φόνου ποτ' αὐτὸν πράκτορ' ἵξεσθαι πατρός·
νῦν δ' ἡνίκ' οὐκ ἔτ' ἔστιν, ἐς σὲ δὴ βλέπω,
ὅπως τὸν αὐτόχειρα πατρῴου φόνου
ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν
Αἴγισθον. οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.
ποῖ γὰρ μενεῖς ῥᾴθυμος ἐς τίν' ἐλπίδων
βλέψασ' ἔτ' ὀρθήν; ἦ πάρεστι μὲν στένειν
πλούτου πατρῴου κτῆσιν ἐστερημένῃ,

941. Madvig, Adv. Crit. vol. i. p. 219, reads *οὐκ οἶσθ' ὅ γ' εἶπον*, 'nescis nec intellegis, quid dixerim.'

942. *φερέγγυος*, 'capable of undertaking.' An Aeschylean word, Theb. 396. 449.

943. *τλῆναι δρῶσαν*. So *σπείρας ἔτλη*, Aesch. Theb. 755 (where Dindorf absurdly reads *ἔφλα*). Agam. 1041, *πραθέντα τλῆναι*. The startling and unwomanly proposal that is to follow, viz. to help to murder Aegisthus, is prefaced by the bidding to carry out whatever advice may be given.

957. Wunder regards this verse as interpolated. There was a tendency, it seems, to insert lines containing the *name* of a person only alluded to; cf. Phil. 4. sup. 694.

958. *ποῖ γὰρ κ.τ.λ.* The sense seems to be, though the phrase is a strange one, 'how far will you carry your apathy?' Where will you rest, in what will you find contentment? So the Greeks briefly say *καταστῆσαι ἐς τόπον*, with the combined ideas of motion and rest. The syntax adopted by Linwood from Monk, *ποῖ βλέψασα*, seems against the natural sense. Yet cf. 995. Neue compares Oed. Col. 383, *τοὺς δὲ σοὺς ὅποι θεοὶ πόνους κατοικτιοῦσιν, οὐκ ἔχω φράσαι.*

959. *ὀρθήν*. Cf. 723. Ant. 190.

960. The motives to induce Chrysothemis to share in the murder are not of a high order,—money, and the prospect of a husband. Two minor considerations are added in 968. 970, the credit of affection for her father and the love of freedom. The chorus only recommends caution; Chrysothemis discourages the attempt, but on the grounds of expediency rather than of justice. She does not seem either shocked or surprised at such a proposal. Electra, as the Schol. remarks, conceals the dangers of it, and holds out only the probable advantages.—*κτῆσιν*, which Prof. Jebb construes with *στένειν*, more naturally

πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου
ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.
καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως
τεύξει ποτ'· οὐ γὰρ ὧδ' ἄβουλός ἐστ' ἀνὴρ
Αἴγισθος ὥστε σόν ποτ' ἢ κἀμὸν γένος
βλαστεῖν ἐᾶσαι, πημονὴν αὐτῷ σαφῆ.
ἀλλ' ἦν ἐπίσπῃ τοῖς ἐμοῖς βουλεύμασιν,
πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
θανόντος οἴσει τοῦ κασιγνήτου θ' ἅμα·
ἔπειτα δ' ὥσπερ ἐξέφυς, ἐλευθέρα
καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίων
τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὁρᾶν.
λόγων γε μὴν εὔκλειαν οὐχ ὁρᾷς ὅσην
σαυτῇ τε κἀμοὶ προσβαλεῖς πεισθεῖσά μοι;
τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν
τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται;
ἴδεσθε τώδε τὼ κασιγνήτω, φίλοι,
ὦ τὸν πατρῷον οἶκον ἐξεσωσάτην,
ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ
ψυχῆς ἀφειδήσαντε προὐστήτην φόνου·
τούτω φιλεῖν χρὴ, τώδε χρὴ πάντας σέβειν·
τώδ' ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει
τιμᾶν ἅπαντας οὕνεκ' ἀνδρείας χρεών.

belongs to ἐστερημένη, though the accusative seems to be only found with ἀποστερεῖσθαι (Eur. Tro. 375).

963. τῶνδε, viz. λέκτρων καὶ ὑμεναίων.

968. κάτω. Either οἴσει κάτω (viz. ἐν Ἅιδου) or κάτω κειμένου was the more natural phrase: but Mr. Blaydes is not justified in reading κεύθοντος because Antig. 911 and Oed. R. 968, ὁ δὲ θανὼν κεύθει κάτω, are instances of the intransitive use.—οἴσει, you will gain a reputation for filial duty. See Agam. 1557 Dind.

973. γε μήν. ('You will say, Such a deed would be impious:) *but* do you not see' &c.

976. δεξιώσεται, 'will greet us with such praises.' Prof. Jebb cites Aesch. Eum. 602 (as emended by me, for ἄμεινον), ἄμ' αἴνοις εὔφροσιν δεδεγμένη.

977—80. The masculine dual is not uncommon; cf. 1003, Aesch. Pers. 188, and other instances in Blaydes' note. Yet in 985 ζώσαιν is preferred, so that metrical convenience may have sanctioned the custom.

979. εὖ βεβηκόσιν. καλῶς ἔχουσιν, εὖ πράσσουσιν, 'when in prosperity.' Hesych. εὖ βεβηκότι· εὐσταθεῖ.

980. προὐστήτην. 'Boldly faced the risks of the murder.' This seems the true sense of the word,—to stand in front of an adversary and defy him; hence, not to give in, but to carry effectively out. In Aj. 803 προστῆναι τύχης is to meet fortune boldly; in Androm. 221, women are said καλῶς προστῆναι νόσου, 'to face a malady bravely, and not to give way to it.'

983. εἵνεκ' for οὕνεκ' Nauck, Blaydes. The latter cites πάνδημος πόλις from Ant. 7

τοιαῦτά τοι νὼ πᾶς τις ἐξερεῖ βροτῶν,
ζώσαιν θανούσαιν θ' ὥστε μὴ 'κλιπεῖν κλέος·
ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρὶ,
σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμὲ,
παῦσον δὲ σαυτὴν, τοῦτο γιγνώσκουσ', ὅτι
ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν.
XO. ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία
καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.
XP. καὶ πρίν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν
ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἂν
τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.
ποῖ γάρ ποτ' ἐμβλέψασα τοιοῦτον θράσος
αὐτή θ' ὁπλίζει κἄμ' ὑπηρετεῖν καλεῖς;
οὐκ εἰσορᾷς; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς,
σθένεις δ' ἔλασσον τῶν ἐναντίων χερὶ,
δαίμων δὲ τοῖς μὲν εὐτυχὴς καθ' ἡμέραν,
ἡμῖν δ' ἀπορρεῖ κἀπὶ μηδὲν ἔρχεται.
τίς οὖν τοιοῦτον ἄνδρα βουλεύων ἐλεῖν
ἄλυπος ἄτης ἐξαπαλλαχθήσεται;
ὅρα κακῶς πράσσοντε μὴ μείζω κακὰ
κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.
λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ

and 1142. The Romans would probably have said *hanc universi laudent cives.*

986—7. She sums up by saying that all,—father, brother, self, and sister,—would share in the benefit of the deed.

990. *ἐν τοῖς τοιούτοις.* In such serious undertakings, caution is the best friend both of him who gives and him who listens to counsel. For the omitted article Prof. Jebb well compares Agam. 324, *τῶν ἀλόντων καὶ κρατησάντων.*

992. Chrysothemis rejects the proposed plan as absurd, impossible, and disastrous to both. 'You speak of caution,' she says to the chorus; 'that caution my sister would not have thrown away, as she has, if she had possessed sounder views before she began her speech.' She has blurted out the whole plan in the plainest terms.—It is possible, though not necessary, to take *μὴ* with *ἐτύγχανε.* Cf. Phil. 66. 653. Oed. R. 255, *εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον,* 'if the matter had been one of ordinary occurrence and not preternatural' &c. So here, 'if she had possessed a sense that was not perverse' &c.

997—9. The sense is, *σὺ μὲν γυνὴ ἔφυς, ἔλασσον τῶν πολεμίων σθένουσα, τούτοις δὲ δαίμων εὐτυχής.* But *τούτοις* is again put in apposition with *ἡμῖν,* so that we have a secondary antithesis in *τοῖς μὲν—ἡμῖν δέ.*—For *οὐδ' ἀνὴρ* = *ἀλλ' οὐκ,* perhaps *οὐκ* should be read. The Schol. compares the similar argument of Ismene in Ant. 61 seqq.

1000. *ἐπὶ μηδέν.* More correctly *τὸ μηδέν.* Linwood cites a similar verse from Frag. 713, 8, *πάλιν διαρρεῖ κἀπὶ μηδὲν ἔρχεται.*

1003. *κακῶς πράσσοντε,* 'by failing in the design.'

1005. *ἡμῖν* Elmsley. 'It does not pay us at all, nor in any way help us,

βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.
οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
χρῄζων τις εἶτα μηδὲ τοῦτ' ἔχῃ λαβεῖν.
ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν
ἡμᾶς τ' ὀλέσθαι κἀξερημῶσαι γένος,
κατάσχες ὀργήν. καὶ τὰ μὲν λελεγμένα
ἄρρητ' ἐγώ σοι κἀτελῆ φυλάξομαι,
αὐτὴ δὲ νοῦν σχὲς ἀλλὰ τῷ χρόνῳ ποτὲ,
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟ. πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφυ
κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ.

ΗΛ. ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς
ᾔδη σ' ἀπορρίψουσαν ἀπηγγελλόμην.
ἀλλ' αὐτόχειρί μοι μόνῃ τε δραστέον
τοὔργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν.

ΧΡ. φεῦ·
εἶθ' ὤφελες τοιάδε τὴν γνώμην πατρὸς
θνήσκοντος εἶναι· πᾶν γὰρ ἂν κατειργάσω.

ΗΛ. ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἧσσων τότε.

if we get a good report and with it an ignominious death.' The dative is very probable, since one scholium explains λύει by λυσιτελεῖ, and ἡμᾶς would be written by one unacquainted with the idiom. (Wunder's suggestion, to make ἡμᾶς the subject of θανεῖν, is untenable, from the involved order of the words.) Linwood however inclines to Hermann's view, that λύει carries the meaning of some transitive verb of the sense of ὠφελεῖ. Prof. Jebb translates, "it does not expedite or benefit us." (More simply still, 'it does not get us free from our trouble.') Schol. οὐδὲν ἡμᾶς ἐκλύσεται.—βάξιν καλὴν, cf. 973.

1007—8. Most of the critics agree that this couplet is here out of place. Prof. Jebb thinks, with Wunder, that the speaker is avowing her preference to death over torture. Linwood observes that Wolff proposed to transfer the two verses to follow 822. They certainly have a Sophoclean character; and γὰρ so often follows an ellipse, that we might supply the sentence, 'and there may be a fate awaiting us worse even than death,' e.g. the being immured alive. Schol. ὥστε τὰς παρούσας κολάσεις ἐκφυγεῖν.

1011. τὰ λελεγμένα. Cf. 992. It would have been better if the words had not been spoken, but as they have been, I will not report them, and I will take care they shall not have any result. Thus ἀλλὰ τῷ χρόνῳ means, εἰ καὶ μὴ πρὶν τὰ τοιαῦτα φωνεῖν.

1015. προνοίας. The same advice is repeated as given sup. 990.

1018. Hesych. ἐπηγγελλόμην· παρεκάλουν, ἐπέστελλον. Σοφοκλῆς Ἠλέκτρᾳ.

1022. θνήσκοντος, *cum periret*, at the time of his death. 'Then,' she adds, 'you might have accomplished anything,' even the saving of his life. The MSS. reading πάντα γὰρ or πάντα γὰρ ἂν was corrected by Dawes. (Mr. Blaydes' πάντα τἂν seems to me less likely.) The sense of πᾶν, *quodvis*, is overlooked by some.

1023. φύσιν, 'in character.' She had resolution enough, but not mind or shrewdness to understand what was best to be done. Chrysothemis replies,

ΧΡ. ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.
ΗΛ. ὡς οὐχὶ συνδράσουσα νουθετεῖς τάδε.
ΧΡ. εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.
ΗΛ. ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.
ΧΡ. ἀνέξομαι κλύουσα χὤταν εὖ λέγῃς.
ΗΛ. ἀλλ' οὔ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.
ΧΡ. μακρὸς τὸ κρῖναι ταῦτα χὠ λοιπὸς χρόνος.
ΗΛ. ἄπελθε. σοὶ γὰρ ὠφέλησις οὐκ ἔνι.
ΧΡ. ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.
ΗΛ. ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.
ΧΡ. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.
ΗΛ. ἀλλ' οὖν ἐπίστω γ' οἵ μ' ἀτιμίας ἄγεις.
ΧΡ. ἀτιμίας μὲν οὔ, προμηθίας δέ σου.
ΗΛ. τῷ σῷ δικαίῳ δῆτ' ἐπισπέσθαι με δεῖ;
ΧΡ. ὅταν γὰρ εὖ φρονῇς, τόθ' ἡγήσει σὺ νῷν.
ΗΛ. ἦ δεινὸν εὖ λέγουσαν ἐξαμαρτάνειν.
ΧΡ. εἴρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ.
ΗΛ. τί δ'; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν;
ΧΡ. ἀλλ' ἔστιν ἔνθα χἡ δίκη βλάβην φέρει.

'School yourself to be such always,' i. e. ἧσσων ἀεί, not only ἧσσων τότε, 'and then you will not engage in this enterprise.' 'Your advice,' says Electra, 'shows that you do not intend to help me.'—'No; for when one undertakes (such a plan), failure is to be reasonably expected.' We might have expected πράξειν. The καὶ is often so used, when one event is consequent on some condition. The full meaning appears to be, οὐ· κακὰ γάρ ἐστιν· τὸν δὲ ἐγχειροῦντα κακοῖς εἰκὸς καὶ κακῶς πράσσειν. And so the Schol. explains it.

1028. ἀνέξομαι. The sense is, 'I care alike for your praise and your blame.'

1029. τόδε, sc. τὸ ἐπαινεῖσθαι. 'My *praise* there is little chance of your obtaining.'—'Time will show,' is the reply. Mr. Blaydes "sees no sense" in '*even* future time.' There is a time present, and there is *also* a time to come; and it is this which will determine (is long enough to decide) the matter.

1032. ἀλλὰ σοί. 'Rather it is *you* who have no willingness to be taught.'

1033. σῇ, i. e. ἀλλ' οὐκ ἐμῇ. Cf. 1194.

1034. οὐδ' αὖ. ('I do not approve of your views on the one hand,) nor *on the other* (Aj. 1118) do I hate you with sufficient hatred to tell this to my mother.'

1035. ἀτιμίας. She means δυσκλείας. Cf. 973. 983.

1037. τῷ σῷ δικαίῳ. '*Your* view of what is right.' Chrysothemis replies, 'when you become wise, then the leadership in our action shall be yours; but at present, I will lead and you had best follow.'

1039. ἦ δεινόν. 'Truly,'tis sad that one who speaks so plausibly should be wrong in principle.'—'You rightly describe the very malady *you* are suffering from,' or ὃ σοὶ πρόσκειται. See sup. 240. The emphatic σὺ shows that εὖ λέγουσαν refers, not to Electra, but to Chrysothemis; for she retorts, 'that is *your* malady,' (not mine.)

1041. Electra asks, 'if she thinks the proposal to kill Aegisthus is not just?' —'Just,' perhaps, 'but possibly mischievous;' right in the abstract, but not expedient in the carrying out.

ΗΛ. τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.
ΧΡ. ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.
ΗΛ. καὶ μὴν ποιήσω γ' οὐδὲν ἐκπλαγεῖσά σε.
ΧΡ. καὶ τοῦτ' ἀληθὲς, οὐδὲ βουλεύσει πάλιν;
ΗΛ. βουλῆς γὰρ οὐδέν ἐστιν ἔχθιον κακῆς.
ΧΡ. φρονεῖν ἔοικας οὐδὲν ὧν ἐγὼ λέγω.
ΗΛ. πάλαι δέδοκται ταῦτα κοὐ νεωστί μοι.
ΧΡ. ἄπειμι τοίνυν. οὔτε γὰρ σὺ τἄμ' ἔπη
τολμᾷς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς τρόπους.
ΗΛ. ἀλλ' εἴσιθ'. οὔ σοι μὴ μεθέψομαί ποτε,
οὐδ' ἢν σφόδρ' ἱμείρουσα τυγχάνῃς· ἐπεὶ
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.
ΧΡ. ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι
φρονεῖν, φρόνει τοιαῦθ'· ὅταν γὰρ ἐν κακοῖς
ἤδη βεβήκῃς, τἄμ' ἐπαινέσεις ἔπη.
ΧΟ. τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς στρ. ά.

1044. *ἐπαινέσεις ἐμέ.* Schol. *οἷον τοῖς δεινοῖς περιπεσοῦσα.*

1045. *καὶ μὴν κ.τ.λ.* 'But I *will* do it, without any fear of your warnings.'

1046. *καὶ τοῦτ'.* Mr. Blaydes compares, for the use of *καὶ*, inf. 1481. Ant. 1102, and for *πάλιν*, Neue refers to Phil. 961.

1050. *οὔτε γάρ.* 'For as you do not condescend to approve my words, so neither do I approve your ways.'

1052. *οὐ μὴ μεθέψομαι.* 'Don't think that (there is no chance that) I shall ever follow you.' Mr. Blaydes says, "the common reading is certainly not Greek," viz. because *οὐ μὴ* in this sense generally takes the subjunctive. See however Oed. Col. 176 (quoted by Jebb). Dindorf reads *οἵ σοι μὴ κ.τ.λ.* (MS. Laur. having *οὔ σοι μή*). Mr. Blaydes edits *οὔ τοι σοί γ' ἐφ.* But there is not a shadow of excuse for altering the vulgate.

1054. *θηρᾶσθαι.* Cf. Ant. 92, *ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα.*

1055. *εἰ τυγχάνεις δοκοῦσα.* 'If at present you think—.' This is opposed to the change of sentiment predicted hereafter. And so apparently, though with less emphasis on the time, *ἱμείρουσα τυγχάνῃς*, 1053. This meaning of *τυγχάνω* with a participle was first pointed out in Donaldson's *New Cratylus*, § 445. See inf. 1176.

1058—96. This short but rather difficult ode turns on the duty of gratitude to parents, and therefore is virtually a eulogy of Electra's resolution, which in their hearts the chorus approve, though they have urged caution in acting.—The metre of the first strophe is either Ionic with anacrusis and *ἀνάκλασις* of the feet (⏑ ⏑ – – or ⏑ ⏑ – ⏑ for ⏑ ⏑ – –), or an iambic dipodia followed by a choriambus. The logaoedic termination of *ὄνασιν εὕρ‖ωσι τάδ' οὐκ ἐπ' ἴσας τελοῦμεν*, perhaps favours the latter arrangement, which is that of Wunder. From 1063—9 are glyconic. In the first verse *οἰωνοὺς* perhaps had the Aeolo-Doric pronunciation *Fιωνούς*. For the root, according to Curtius, Gr. Etym. 394, is the same in the Sanscrit *vis*, 'a bird,' and *avis*. Translate, 'Why, when we see those most sagacious birds that soar over us, taking thought for the nurture of those from whom they have sprung and from whom they obtain support, do we not pay these debts equally (to our parents)?'—*ἐπ' ἴσης*, like *ἐξ ἴσης*, *ἐκ ταχείας*, *δι' ὀρθῆς* Ant. 994, 'on equal terms,' i. e. in the same degree. The supposed 'piety' of the stork and the swan is alluded to. Prof.

ἐσορώμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστωσιν ἀφ' ὧν τ' ὄνασιν εὕρωσι, τάδ' οὐκ ἐπ' ἴσας τελοῦμεν;
ἀλλ' οὐ τὰν Διὸς ἀστραπὰν
καὶ τὰν οὐρανίαν Θέμιν,
δαρὸν οὐκ †ἀπόνητοι.
ὦ χθονία βροτοῖσι φάμα, κατά μοι βόασον οἰκτρὰν ὅπα τοῖς ἔνερθ' Ἀτρείδαις, ἀχόρευτα φέρουσ' ὀνείδη· ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων †νοσεῖ, ἀντ. ά.
τὰ δὲ πρὸς τέκνων διπλῆ φύλοπις οὐκ ἔτ' ἐξισοῦται φιλοτασίῳ διαίτᾳ. πρόδοτος δὲ μόνα σαλεύει

Jebb compares Ar. Av. 1355, Mr. Blaydes Eur. Bacch. 1364. See also El. 153. Wunder well cites Cic. de Fin. ii. 33, 'videmus in quodam volucrium genere nonnulla indicia pietatis, cognitionem, memoriam.'

1063. ἀλλ' *οὐ κ.τ.λ.* 'But, by the lightning of Zeus, and the Justice that reigns above, not for long shall (the guilty) go unpunished!' For the omission of *μὰ* (which in the MSS. is inserted *contra metrum*) in adjuration cf. inf. 1238. Ant. 758. Oed. R. 660. Theocr. vii. 38, *ἐγὼ δέ τις οὐ ταχυπειθὴς, οὐ Δᾶν*. The meaning is, that though some one (Chrysothemis) does not evince the filial affection she ought, by accepting her sister's proposal, yet the murderers will now soon be punished. Prof. Jebb takes the sense more generally, "we mortals do not long escape the vengeance of the gods for our violation of natural affection," i. e. the disloyal Chrysothemis and the adulterous pair. And similarly Wunder.

1065. It seems impossible to defend *ἀπόνητοι* in the sense of *ἄπονοι*, 'free from trouble.' The word could only mean *rudis*, 'unworked.' The Schol. explains it by *οὐκ ἐπιπολὺ ἔσονται ἀθῳοι οἱ περὶ Αἴγισθον καὶ Κλυταιμνήστραν*, by which he means Aegisthus and Clytemnestra themselves. But *ἀθῷος* must represent *ἀποίνητος*, and that in turn may have been a gloss on *ἀνάποινος*, a word which occurs Il. i. 99.

1066. *ὦ χθονία κ.τ.λ.* 'Thou Voice divine, that reachest for mortals below the earth, make thyself heard down there in tones of woe to the Atridae in the grave, and tell them of a sad reproach, that now the affairs of their family are all in disorder, and as regards their children, that a feud between two of them is no longer like the dwelling together of friends.' By *ὀνείδη* is meant the scandal of Chrysothemis opposing the just views of her sister. A syllable is wanting after *νοσεῖ*, for which *νοσεῖ δὴ, νοσεῖται, νοσεύει* have been proposed. Perhaps, *νῦν δὲ τὰ πρὸς τέκνων*, in which case we should read *ὅτι σφίσιν δὴ* with Erfurdt. The MSS. reading is *ὅτι σφίσιν ἤδη*, and it is very likely that *νῦν* was struck out on account of the false reading *ἤδη*.

1071. For *τὰ πρὸς τέκνων* see sup. 92. As *ἐξισοῖ* appears to be transitive inf. 1194, *ἐξισοῦται* seems here little likely to govern *τὰ πρὸς τέκνων*, 'makes the children's conduct like to living as friends.' Prof. Jebb translates, "discordant strife suffers them no more to blend in loving intercourse." Prof. Campbell, "the combined onset is no longer equally maintained in loving intercourse."

1074. *σαλεύει.* See Oed. R. 22, *πόλις ἄγαν ἤδη σαλεύει*. In the Schol. *αὐτὴ ἐφ' ἑαυτῆς χωρὶς ἀγκύρας*, perhaps we should read *ἐπ' ἀγκύρας*. The metaphor is from a ship left riding at anchor without assistance at hand. 'Electra, abandoned by her sister, is left to weather the storm alone, lamenting, unhappy girl! the everlasting doom of her father, like that bird of woe, without any forethought about death, and ready to resign the light of life if she once succeeds in slaying the twin furies of her home.' For *πατρὸς* I have given *πότμον*, which the sense clearly requires. The MS. reading *τὸν ἀεὶ πατρὸς* is an

Ἠλέκτρα, τὸν ἀεὶ πότμον
δειλαία στενάχουσ' ὅπως
ἁ πάνδυρτος ἀηδὼν,
οὔτε τι τοῦ θανεῖν προμηθὴς τό τε μὴ βλέπειν ἑτοίμα,
διδύμαν ἑλοῦσ' Ἐρινύν. τίς ἂν εὔπατρις ὧδε
βλάστοι;
οὐδεὶς τῶν ἀγαθῶν γὰρ στρ. β'.
ζῶν κακῶς εὔκλειαν αἰσχῦναι θέλει
νώνυμος, ὦ παῖ παῖ,
ὡς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἵλου,
τὸ μὴ καλὸν † καθοπλίσασα δύο φέρειν ἐν ἑνὶ λόγῳ,
σοφά τ' ἀρίστα τε παῖς κεκλῆσθαι.
ζώης μοι καθύπερθεν ἀντ. β'.
χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν ὅσον
νῦν ὑπόχειρ ναίεις·
ἐπεί σ' ἐφηύρηκα μοίρᾳ μὲν οὐκ ἐν ἐσθλᾷ

example of a marginal gloss superseding the original word. For the Schol. has ἀεὶ τὸν τοῦ πατρὸς μόρον στονάχουσα. It is impossible to supply χρόνον with τὸν ἀεί, and it is unnecessary to compare τὸν ἀεὶ βίοτον in Oed. Col. 1584, τῶν ἀεὶ λόγων Phil. 131. The fate of death, ὁ ἀεὶ ἂν, irrevocable and without hope, may well be meant. Mr. Blaydes reads πότμον οὗ πατρὸς, Dindorf τὸν ἐὸν πότμον.

1077. πάνδυρτος Porson, Advers. p. 211, for πανόδυρτος.

1080. εὔπατρις. This ought to mean εὐπατέρεια or εὐγενὴς, yet the context points to the sense 'who can be so good a daughter?' i. e. τίς, or ποῦ ἂν εἴη, ἥτις ἔβλαστε κ.τ.λ. Prof. Campbell, "Could ever daughter be so worthy of a noble sire?" The γὰρ following was restored by Hermann from Stobaeus, Flor. 37, 4, who has τῶν γὰρ ἀγαθῶν. The position of γὰρ after the third word may have caused its omission. Mr. Blaydes reads ἂν—θέλοι. 'None of the well-born would care by living badly (i. e. without affection to parents) to disgrace their fair fame, and so lose their name. (They would do as you have done, who) have chosen an age of grief which you share with your dead father, by showing your loathing for what is not right, so as to win two praises in one brief sentence, and to be called both wise (in your choice) and the best of children.' There is some difficulty in αἰῶνα κοινὸν, which the Schol. explains by διηνεκῆ καὶ ἐπὶ παντὸς αἰῶνος ἑαυτῆς. Prof. Jebb rightly, I think, says "the word expresses that the daughter has cast in her lot with her father, whose spirit mourns the delayed retribution." Wunder takes a different view of the sense: "no one among great men desires to suffer an unhappy state of life, and thereby sully his greatness, to the extinction of his name." He compares Aj. 479, ἀλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι τὸν εὐγενῆ χρή. Madvig, Adv. Crit. i. p. 219, would read αἰῶνα κλεινὸν, remarking that κοινὸς and κλεινὸς are sometimes confused.

1086. The MSS. give καθοπλίσασα, which the Schol. renders καταπολεμήσασα τὸ αἰσχρὸν καὶ νικήσασα. The context, as it seems to me, clearly requires καταπτύσασα, a very slight change in the letters. Mr. Blaydes also reads τὸ μὴ καλόν τ' ἀποπτύσασα.

1089. σοφά τ' ἀρίστα τε. So Phil. 119, σοφός τ' ἂν αὐτὸς κἀγαθὸς κεκλῆ' ἅμα.

1091. τεῶν for τῶν is Hermann's, and ὑπόχειρ for ὑπὸ χεῖρα Musgrave's correction.

βεβῶσαν· ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε φερομέναν
ἄριστα τᾷ Ζηνὸς εὐσεβείᾳ.
ΟΡ. ἆρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν
ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῄζομεν ;
ΧΟ. τί δ' ἐξερευνᾷς καὶ τί βουληθεὶς πάρει ;
ΟΡ. Αἴγισθον ἔνθ' ᾤκηκεν ἱστορῶ πάλαι.
ΧΟ. ἀλλ' εὖ θ' ἱκάνεις χὠ φράσας ἀζήμιος.
ΟΡ. τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν ;
ΧΟ. ἥδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν χρεών.
ΟΡ. ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦσ' ὅτι
Φωκῆς ματεύουσ' ἄνδρες Αἴγισθόν τινες.

1095. ἃ δὲ κ.τ.λ. 'But for the practice of those laws that are the greatest ever brought into being (viz. duty to parents), you carry off the highest praise by your respect for the ordinances of Zeus.' So Wunder, whom Linwood follows. There seems an allusion to those ἄγραπτα νόμιμα or natural laws, one of which was respect to parents. Aesch. Suppl. 707, τὸ γὰρ τεκόντων σέβας τρίτον τόδ' ἐν θεσμίοις Δίκας γέγραπται μεγιστοτίμου (perhaps μεγιστότιμον, 'of special honour among the laws of Right'). By ἄριστα φέρεσθαι the notion of winning the first prize seems meant, though the phrase is somewhat harsh. Prof. Jebb's version appears to me untenable, "in regard to these (τῶνδε) prospering excellently well." The 'genitive of relation' (a somewhat doubtful idiom in itself) would hardly be intelligible in such a context. Mr. Blaydes says, "the words may well mean, behaving most properly as regards them." For τᾷ Ζηνὸς εὐσ. he reads, with Nauck, τὰν σὰν δι' εὐσέβειαν. No transcriber who found these words was likely to alter them.

1098. In this act (ἐπεισόδιον) Orestes enters with Pylades, bearing the urn supposed to contain the ashes (sup. 55). From προσφέροντες in v. 1123 it appears that some attendants were also present. This, in fact, was a common stage practice, *spectaculi gratia*, even where the action of the principal persons was in no respect interfered with by them.

1100. τί δ' κ.τ.λ. 'When you say, *where we wish*, I ask what it is that you are seeking,' &c. And ἱστορῶ πάλαι, in the reply, refers to ὀρθὰ εἰσηκούσαμεν. They had made many inquiries, and want to know if the directions given were correct. So Aesch. Cho. 678, ἐξιστορήσας καὶ σαφηνίσας ὁδόν. A variant in MS. Laur. gives μαστεύω πάλαι.

1103. τοῖς ἔσω. More correctly, τοῖς ἔνδον, but the notion of 'carrying in' perhaps attaches to φράσειεν. Compare ἔσω φρενῶν λέγουσα, Ag. 1052. There are other passages however where ἔσω is a mere synonym of ἔνδον, e. g. Ant. 491. —ποθεινὴν, 'welcome,' is said from Orestes' own consciousness of the effects of the news. Cf. 667. But the chorus would understand that they were glad to have arrived at their destination. With κοινόπουν Neue compares Aj. 872, κοινόπλουν παρουσίαν.

1105. ἥδε. 'This lady (will tell them), if, as we suppose, one who is nearest of kin should make such an announcement.' Thus the masculine τὸν τεκόντα is used in the general sense of 'a parent,' where τὴν τεκοῦσαν, 'the mother,' is really meant, Cho. 690. Cf. Ant. 174, γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων. Agam. 256, τόδ' ἄγχιστον Ἀπίας γαίας μονόφρουρον ἔρκος.

1106. ἴθ', ὦ γύναι. Prof. Jebb remarks that the pretended ξένος is a little bluff, and perhaps thought, from her humble attire, that she was not such a near relation as was represented. In Choeph. 657 it is to a domestic that Orestes says ἄγγελλε τοῖσι κυρίοισι δωμάτων κ.τ.λ.

ΗΛ. οἴμοι τάλαιν', οὐ δή ποθ' ἧς ἠκούσαμεν
φήμης φέροντες ἐμφανῆ τεκμήρια ;
ΟΡ. οὐκ οἶδα·τὴν σὴν κληδόν'· ἀλλά μοι γέρων
ἔφειτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.
ΗΛ. τί δ' ἔστιν, ὦ ξέν' ; ὡς μ' ὑπέρχεται φόβος.
ΟΡ. φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ
τεύχει θανόντος, ὡς ὁρᾷς, κομίζομεν.
ΗΛ. οἰ 'γὼ τάλαινα, τοῦτ' ἐκεῖν'· ἤδη σαφὲς
πρόχειρον ἄχθος, ὡς ἔοικε, δέρκομαι.
ΟΡ. εἴπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,
τόδ' ἄγγος ἴσθι σῶμα τοὐκείνου στέγον.
ΗΛ. ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἴπερ τόδε
κέκευθεν αὐτὸν τεῦχος, ἐς χεῖρας λαβεῖν,
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ
ξὺν τῇδε κλαύσω κἀποδύρωμαι σποδῷ.
ΟΡ. δόθ' ἥτις ἐστὶ προσφέροντες. οὐ γὰρ ὡς
ἐν δυσμενείᾳ γ' οὖσ' ἐπαιτεῖται τόδε,
ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν.
ΗΛ. ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ

1108. ἧς ἠκούσαμεν. Viz. from the παιδαγωγὸς, sup. 673. Orestes pretends to treat it as 'a rumour,' and calls it 'the gossip you may have heard.'

1115. τοῦτ' ἐκεῖν'. 'That is it! I now see plainly the sad burden ready to be placed in my hands.' The formula, more common in comedy, is best taken by itself, though most editors read τοῦτ' ἐκεῖν' ἤδη σαφές. Prof. Jebb cites Orest. 804, τοῦτ' ἐκεῖνο· κτᾶσθ' ἑταίρους, μὴ τὸ συγγενὲς μόνον. It is however doubtful if we should not put a stop also at σαφὲς, 'it is all plain now!' For σαφὲς δέρκομαι, in the sense of ἐναργὲς, is hardly usual. She may mean, 'I see *the meaning of* the urn' &c., ἤδη σαφές ἐστι ὃ νῦν δέρκομαι.

1120. κέκευθεν. This perfect is transitive also in Cho. 687 and other passages, intransitive Ant. 911. The epic aorist κυθεῖν or κεκυθεῖν is perhaps "pseudo-archaic," though Curtius allows it, Gr. Etym. 259. He identifies it with *custos*, and the Sanscrit *gudh*, *guh*, to veil or conceal.

1124. ἐν δυσμενείᾳ. By tragic irony he speaks of his own sister not being δυσμενής. Electra might have shown marked dislike to the supposed messengers, and regarded them as her enemies. —ἐπαιτεῖται τόδε, 'she begs this.' The middle is peculiar, *sibi rogat*; but ἐπαιτεῖν and προσαιτεῖν are the technical words applied to those 'professional' πτωχοί, who are by no means confined to modern cities. There is a variant ἀπαιτεῖται, which, like παραιτεῖσθαι πατρὸς Med. 1154, may mean 'asks from,' though usually it is 'to ask back.'

1125. πρὸς αἵματος φύσιν. 'Related by birth.' So Aj. 1305, τοὺς πρὸς αἵματος.

1126 seqq. The beautiful and pathetic ῥῆσις, breathing profound love and abject grief, turns, as Prof. Jebb says, first on the death of a brother in a foreign land (which for obvious reasons was distressing to a Greek, with whom 'foreigner' and 'enemy' were kindred terms), and secondly, the crushing disappointment of the hopes that so long sustained the sister in her distress. Wunder cites from Aulus Gellius the

ψυχῆς Ὀρέστου λοιπὸν, ὥς σ' ἀπ' ἐλπίδων
οὐχ ὧνπερ ἐξέπεμπον εἰσεδεξάμην.
νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.
ὡς ὤφελον πάροιθεν ἐκλιπεῖν βίον,
πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν
κλέψασα ταῖνδε κἀνασώσασθαι φόνου,
ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,
τύμβου πατρῴου κοινὸν εἰληχὼς μέρος.
νῦν δ' ἐκτὸς οἴκων κἀπὶ γῆς ἄλλης φυγὰς
κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·
κοὔτ' ἐν φίλαισι χερσὶν ἡ τάλαιν' ἐγὼ
λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς
ἀνειλόμην, ὡς εἰκὸς, ἄθλιον βάρος.
ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας
σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.
οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε

oft-quoted anecdote of Polus the actor reciting this speech shortly after the death of his favourite son.

1128. *οὐχ ὧνπερ* is an instance either of attraction (but of a peculiar kind, because 'attraction' properly affects only an accusative of the object), or of the preposition implied from the former clause, *οὐκ ἀφ' ὧνπερ*. Here we should expect *οὐχ αἷσπερ*. Prof. Jebb maintains, what Wunder denies, that *ἀπ' ἐλπίδων* means 'with hopes,' not 'contrary to hopes.' It is true that *ἀπὸ γνώμης* means both 'with' and 'without judgment;' and while *ἀπ' ἐμᾶς ἐλπίδος* in Agam. 1000 must mean 'against my hope,' in Trach. 667 *ἀπ' ἐλπίδος καλῆς* means 'with good hope.' Mr. Blaydes sides with Jebb, Linwood with Wunder; and it is clear that either sense is admissible. I prefer the sense 'contrary to hopes,' because the other interpretation, 'I receive you *with* hopes,' requires the negative with *εἰσεδεξάμην* rather than with *ἐξέπεμπον*.

1130. *δόμων δὲ κ.τ.λ.* 'But when I sent you forth from home you were in all the brightness of youth.' The *ἐγὼ* is hardly right where there is no emphasis (see Phil. 5); and the distich has been suspected. The occurrence of *ἐκπέμψαι* three times in five verses is inelegant.

1131. The Schol. records a variant *ὡς ὄφελες*, which is an equally good reading.

1134. *ὅπως — ἔκεισο*. 'That so you might have lain dead in the tomb of your fathers, sharing it in common with them.' Cf. Phil. 359, *κεῖνος μὲν οὖν ἔκειτ'*. See also Oed. R. 1389—91. This idiom is peculiarly used in wishes; cf. also Prom. 766.

1139. For *πυρὸς* after *ἀνειλόμην*, 'took up from the pyre,' Mr. Blaydes compares Oed. R. 1035.

1143. *τροφῆς*, 'trouble in nursing.'—*πάλαι*, sc. *τῆς πάλαι σοι δοθείσης*. Prof. Jebb, in contrasting this passage with Choeph. 734 seqq., by an oversight attributes to Electra the speech of the nurse, who rambles on in a very natural and professional way.

μητρὸς σύ γ' ἦσθα μᾶλλον ἢ κἀμοῦ φίλος
οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός·
ἐγὼ δ' ἀδελφὴ σοὶ προσηυδώμην ἀεί.
νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ
θανόντι σὺν σοί. πάντα γὰρ συναρπάσας
θύελλ' ὅπως βέβηκας. οἴχεται πατήρ·
τέθνηκ' ἐγώ σοι· φροῦδος αὐτὸς εἶ θανών·
γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἡδονῆς
μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις
φήμας λάθρα προὔπεμπες ὡς φανούμενος
τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχὴς
δαίμων ὁ σός τε κἀμὸς ἐξαφείλετο,
ὅς σ' ὧδέ μοι προὔπεμψεν ἀντὶ φιλτάτης
μορφῆς σποδόν τε καὶ σκιὰν ἀνωφελῆ.
οἴμοι μοι.
ὦ δέμας οἰκτρόν. φεῦ φεῦ.
ὦ δεινοτάτας, οἴμοι μοι,
πεμφθεὶς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας·
ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.
τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος,
τὴν μηδὲν ἐς τὸ μηδέν, ὡς σὺν σοὶ κάτω
ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,
ξὺν σοὶ μετεῖχον τῶν ἴσων· καὶ νῦν ποθῶ

1146. *μᾶλλον ἤ*, 'so much as,'—the usual meaning of this phrase.—*κἀμοῦ*, an example of the fondness of the poets to insert *καί* in *any* secondary or additional statement. See Phil. 79. inf. 1301. Mr. Blaydes says, "*φίλος* cannot be right. For Orestes was too young to be the friend *of*, and as dear *to* his sister the dative would be required." But why should not a poet speak in his own way? Surely that way is much better, e. g. than Meineke's conjecture, which he cites, *ἢ κἀμοῦ ϝφελος* (!), i. e. *ὄφελος*, derived perhaps from the scholium *τὸ δὲ φίλος ἀντὶ τοῦ ὄφελος*.

1148. *προσηυδώμην*. Nothing more seems meant than that the little Orestes always called Electra by the endearing name of 'sister.' And this is not the usual practice of young persons in familiar talk.

1152. *τέθνηκ' ἐγώ σοι*. She means that both parties no longer live for each other; she, though living, is as dead to Orestes as Orestes is really dead to her. Linwood, comparing 1163, explains *σοι* by *ὑπὸ σοῦ*.

1154. *ἧς*, 'about whom.' So frequently *λόγος, βάξις, φήμη τινὸς* &c. Linwood says, "*ἧς* pendet a *τιμωρός*. Alii cum *λάθρα* conjungunt." Hesych. *ἀμήτωρ· κακομήτωρ. Σοφοκλῆς Ἠλέκτρᾳ.*

1158. *ἀντὶ κ.τ.λ.* 'Instead of that most dear (living) form mere dust and a shadow powerless to aid.' Prof. Jebb's rendering is somewhat quaint, "the idle vestige of a life."

1164. *δῆτα*. See Phil. 761.

1168. *τῶν ἴσων*, i. e. we shared alike in all things. And now, she adds, I wish

του σοῦ θανοῦσα μἀπολείπεσθαι τάφου.
τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμένους. 1170
ΧΟ. θνητοῦ πέφυκας πατρὸς, Ἠλέκτρα, φρόνει· ‹
θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.
[πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.]
ΟΡ. φεῦ φεῦ· τί λέξω; ποῖ λόγων ἀμηχανῶν
ἔλθω; κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω. 1175
ΗΛ. τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;
ΟΡ. ἦ σὸν τὸ κλεινὸν εἶδος Ἠλέκτρας τόδε;
ΗΛ. τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.
ΟΡ. οἴμοι ταλαίνης ἆρα τῆσδε συμφορᾶς.
ΗΛ. τί δή ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180
ΟΡ. ὦ σῶμ' ἀτίμως κἀθέως ἐφθαρμένον.
ΗΛ. οὗτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξένε.
ΟΡ. φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.
ΗΛ. τί μοί ποτ', ὦ ξέν', ὧδ' ἐπισκοπῶν στένεις;
ΟΡ. ὡς οὐκ ἄρ' ἦδη τῶν ἐμῶν οὐδὲν κακῶν. 1185
ΗΛ. ἐν τῷ διέγνως τοῦτο τῶν εἰρημένων;
ΟΡ. ὁρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.
ΗΛ. καὶ μὴν ὁρᾷς γε παῦρα τῶν ἐμῶν κακῶν.
ΟΡ. καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίω βλέπειν;

to share in (not to be left without) your tomb. The reason she gives however is hardly logical; but she speaks under emotion. Perhaps therefore the genuineness of the last verse is without much reason suspected (see Blaydes). Neue compares Trach. 1173.

1172. A verse added in the MSS. after this, *πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν*, is omitted by most critics, as a common-place found elsewhere in the same or similar form.

1174. *ἀμηχανῶν*. 'At a loss for words, to what can I have recourse? For *say something* I must.' "Whither shall I go when all words fail?" Prof. Campbell. The *λόγοι* seem here contrasted with mere incoherent expressions.

1176. *πρὸς τί;* 'In reference to what do you say this now?' See on 1055. Dindorf, who has a theory that *τί* can stand for *ὅ τι*, removes the stop at *ἄλγος*.

1179—82. These lines could well be spared, since *φεῦ τῆς ἀνύμφου κ.τ.λ.* properly follows *καὶ μάλ' ἀθλίως ἔχον*. The intervening verses, in themselves weak, may have belonged to some other edition. For the transitive use of *δυσφημεῖν*, i. e. 'what you say of me is no compliment,' see Eur. Hec. 178. Heracl. 600, *δυσφημεῖν γὰρ ἄζομαι θεάν*. The Schol. wrongly thinks v. 1178 should be assigned to the chorus.

1184. *ὧδ' ἐπισκοπῶν*, 'eyeing me thus.' Or perhaps for *τί βλέπων;* 'with what object in view do you grieve thus?'

1186—7. This distich also, though Sophoclean in character, seems wrongly to separate verses which should come together; 'How little I knew anything of my own misfortunes!'—'Well, you perceive but few of *mine*.' The interposed verses seem to mean, 'What has been said to make you know this?'—'I know it, not from anything *said*, but from what I *see*.' Construe, *ἐν τῷ (τίνι) τῶν εἰρημένων*.

ΗΛ. ὀθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.
ΟΡ. τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμηνας κακόν;
ΗΛ. τοῖς πατρός. εἶτα τοῖσδε δουλεύω βίᾳ.
ΟΡ. τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν;
ΗΛ. μήτηρ καλεῖται· μητρὶ δ' οὐδὲν ἐξισοῖ.
ΟΡ. τί δρῶσα; πότερα χερσὶν, ἢ λύμῃ βίου;
ΗΛ. καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.
ΟΡ. οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα;
ΗΛ. οὐ δῆθ'. ὃς ἦν γάρ μοι σὺ προὔθηκας σποδόν.
ΟΡ. ὦ δύσποτ' ἐμοὶ, ὡς ὁρῶν σ' ἐποικτείρω πάλαι.
ΗΛ. μόνος βροτῶν νυν ἴσθ' ἐποικτείρας ποτέ.
ΟΡ. μόνος γὰρ ἥκω τοῖσι σοῖς ἀλγῶν κακοῖς.
ΗΛ. οὐ δή ποθ' ἡμῖν ξυγγενὴς ἥκεις ποθέν;
ΟΡ. ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὔνουν πάρα.
ΗΛ. ἀλλ' ἐστὶν εὔνουν, ὥστε πρὸς πιστὰς ἐρεῖς.
ΟΡ. μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς.
ΗΛ. μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.
ΟΡ. πιθοῦ λέγοντι κοὐχ ἁμαρτήσει ποτέ.

1190 1195 1200 1205

1191. *πόθεν — κακόν;* 'From what source proceeds the evil you now indicate?' That is (says Wunder), 'by whom was the murder committed?' But the sense is rather this: 'how comes it that living with them is such an evil?' The reply is, 'because I am in the position of a slave against my will.'

1193. *προτρέπει*, 'puts you to,' 'casts you into this bondage' (Wunder). Prof. Jebb translates, after Hermann, 'impels you *with* this necessity.' In Ant. 270. Oed. R. 358, the verb means rather 'to induce.' Hesych. *προτρέπειν· τὸ προάγεσθαι. ἐνίοτε καὶ τὸ προβιβάζειν.* The word occurs in Eur. Hipp. 715, where *προστρέπουσ'* is a variant, but equally difficult to explain. Perhaps we should here read *ἀνάγκην τήνδε προστρέπει*, 'turns you to.' It is best, perhaps, here to regard *ἀνάγκη* as representing *δουλεύειν*, 'who *makes* you their slave?'—'One who is my mother in name, though none of her actions are like a mother's,' or, 'but who does nothing by the standard of a mother's feelings.' In Thuc. vi. 87 fin. *ἐξισώσαντες τοῖς ἄλλοις* is explained by the Schol. *ἐξισωθέντες καὶ ὁμοιοθέντες.*

1195. *τί δρῶσα;* i. e. *προτρέπει σε δουλεύειν.*

1198. *προὔθηκας.* 'You set before me (present to me) in ashes.' In Phil. 268. 274, *προθέντες* has a nearly similar sense.

1200. *ποτέ.* 'Know you are the only mortal who ever expressed pity for me.'

1201. The reading of Brunck, Dindorf, and others, *τοῖς ἴσοις*, has equal authority; but it gives a less simple meaning. Orestes ought surely to say, 'I alone pity you, because I alone feel for your woes.' And the natural inference, though not the necessary one, was, that he must be some relation. For the Greek tendency to caste and family exclusiveness tended to limit sympathy to family troubles. But *τοῖς ἴσοις* would mean that he pitied his sister because he had not less troubles to bear himself; and this equality or community would be a feeble argument for relationship. Prof. Jebb observes, "Orestes leads up to the disclosure by intimating more and more clearly the identity of *her* interests with *his*."

ΗΛ. μὴ πρὸς γενείου μὴ 'ξέλῃ τὰ φίλτατα.
ΟΡ. οὔ φημ' ἐάσειν. ΗΛ. ὦ τάλαιν' ἐγὼ σέθεν,
'Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.
ΟΡ. εὔφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.
ΗΛ. πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκῃ στένω;
ΟΡ. οὔ σοι προσήκει τήνδε προσφωνεῖν φάτιν.
ΗΛ. οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος;
ΟΡ. ἄτιμος οὐδενὸς σύ· τοῦτο δ' οὐχὶ σόν.
ΗΛ. εἴπερ γ' 'Ορέστου σῶμα βαστάζω τόδε.
ΟΡ. ἀλλ' οὐκ 'Ορέστου, πλὴν λόγῳ γ' ἠσκημένον.
ΗΛ. ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;
ΟΡ. οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.
ΗΛ. πῶς εἶπας, ὦ παῖ; ΟΡ. ψευδὴς οὐδὲν ὢν λέγω.
ΗΛ. ἦ ζῇ γὰρ ἀνήρ; ΟΡ. εἴπερ ἔμψυχός γ' ἐγώ.
ΗΛ. ἦ γὰρ σὺ κεῖνος; ΟΡ. τήνδε προσβλέψασά μου
σφραγῖδα πατρὸς ἔκμαθ' εἰ σαφῆ λέγω.
ΗΛ. ὦ φίλτατον φῶς. ΟΡ. φίλτατον, συμμαρτυρῶ.
ΗΛ. ὦ φθέγμ', ἀφίκου; ΟΡ. μηκέτ' ἄλλοθεν πύθῃ.

1208. μ' ἐξέλῃ Elmsley, and so Mr. Blaydes, who remarks that ἐξαιρεῖσθαι (with a double accusative) is usually said of persons, ἀφαιρεῖσθαι of things. Aesch. Suppl. 924, ἄγοιμ' ἄν, εἴ τις τάσδε μὴ 'ξαιρήσεται.

1210. τῆς σῆς ταφῆς. 'If I shall be prevented from burying your bones,' i.e. in the family tomb (Wunder). This verse may, perhaps, be interpolated. Orestes objects to her holding the urn, and to the address τὸν θανόντ' ἀδελφὸν, in both instances, perhaps, *ominis gratia*. Prof. Campbell says (on 1213) "Orestes speaks with reference to the word θανόντα, but Electra replies with reference to ἀδελφόν."

1214. ἄτιμος. Prof. Jebb explains, 'Am I so slighted by the dead?' i.e. will the dead reject my tribute of grief? So also Wunder, "Electra, feeling sure that she is holding the bones of Orestes, thinks he means that the dead man despises her, and is angry at her calling him brother." Mr. Blaydes, "held unworthy by the deceased." Linwood, "expers, nullam in eo partem habens," comparing Oed. R. 788, καί μ' ὁ Φοῖβος ὧν μὲν ἱκόμην ἄτιμον ἐξέπεμψεν. This sense is confirmed by the next line; 'You are *deprived* of nothing; (it is true, I object to your retaining the urn;) but this is not yours (and therefore you cannot say it is any loss of property).'

1218. ποῦ δ' ἔστ' κ.τ.λ. She is yet incredulous: if the urn and the ashes are a pretence, where is he really buried?

1222. Aeschylus makes the colour of the hair and the size of the footstep, with some fragments of embroidery, the grounds of the recognition. Euripides (El. 520 seqq.) ridicules these tokens, and makes the old man identify him by a scar (573). Sophocles makes a gem or cameo the proof; a similar use of a ring occurs in Trach. 615.

1224. ὦ φίλτατον φῶς. 'O happy day!' Neue compares inf. 1354. Phil. 530.

1225. ὦ φθέγμα. The present and living Orestes,—not the exiled brother nor the dead Orestes who seems to have come back to me in the cinerary urn (Jebb). The Schol. says, λείπει φίλτατον, but such an ellipse seems impossible. Cf. Aj. 14, ὦ φθέγμ' Ἀθάνας.

ΗΛ. ἔχω σε χερσίν ; ΟΡ. ὡς τὰ λοίπ' ἔχοις ἀεί.
ΗΛ. ὦ φίλταται γυναῖκες, ὦ πολίτιδες,
ὁρᾶτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν
θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.
ΧΟ. ὁρῶμεν, ὦ παῖ, κἀπὶ συμφοραῖσί μοι 1230
γεγηθὸς ἕρπει δάκρυον ὀμμάτων ἄπο.
ΗΛ. ἰὼ γοναί, στρ.
γοναὶ σωμάτων ἐμοὶ φιλτάτων
ἐμόλετ' ἀρτίως,
ἐφηύρετ', ἤλθετ', εἴδεθ' οὓς ἐχρῄζετε. 1235
ΟΡ. πάρεσμεν· ἀλλὰ σῖγ' ἔχουσα πρόσμενε.
ΗΛ. τί δ' ἔστιν ;
ΟΡ. σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλύῃ.
ΗΛ. ἀλλ' οὐ τὰν Ἄρτεμιν
τὰν αἰὲν ἀδμήταν,
τόδε μὲν οὔ ποτ' ἀξιώσω τρέσαι 1240
περισσὸν ἄχθος ἔνδον γυναικῶν ὂν ἀεί.
ΟΡ. ὅρα γε μὲν δὴ κἀν γυναιξὶν ὡς Ἄρης

1226. *ὡς τὰ λοίπ' ἔχοις.* 'As I hope (our idiom is, '*so* I hope') that you may hereafter ever hold me.' Compare *ὡς λέγοις πάλιν*, Agam. 295, 'as I hope to learn from a further account.'

1229. *σεσωσμένον.* "Because by the very fraud he was enabled to return to his father's house safe and sound." Wunder.

1231. *γεγηθὸς δάκρυον*, 'a rejoicing tear,'—a tear of joy,—is compared with *χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένη*, Agam. 270.

1233. *γοναὶ σωμάτων.* 'Offspring of persons very dear to me.' She addresses, not Orestes alone, as the Schol. supposes and the commentators teach, but Orestes and Pylades, who was doubtless standing by as a mute. See 1373. 1297. 1401. Thus in Choeph. 938 the friends are mentioned together, *ἔμολε δ' ἐς δόμον τὸν Ἀγαμέμνονος διπλοῦς λέων, διπλοῦς Ἄρης.* Accordingly Orestes replies in the plural, *πάρεσμεν.—οὓς ἐχρῄζετε*, viz. *ἰδεῖν*, Schol. *ἀντὶ τοῦ ἐμέ.*

1238—9. *ἀλλ' οὐ.* For *μὰ* omitted see on 1063. The metre of 1260—1 does not precisely correspond. Wunder says, "it is certain that both have suffered some corruption." Mr. Blaydes, "both lines appear corrupt." Neue also places an obelus at *ἀδμήταν*. The difficulty of correction is against this view; and the sense seems simple and complete. 'No, by the goddess ever virgin! *this* I will never deign to fear, a useless burden (to the palace) of women who keep always at home.' She alludes to her mother and perhaps sister with their handmaids, possibly including Aegisthus (sup. 301). —*ἀδμήταν*, the usual attribute of Artemis. Aesch. Suppl. 149, *Διὸς κόρα—ἀδμῆτος ἀδμήτα ῥύσιος γενέσθω.* For *ἔνδον ὂν ἀεὶ* cf. Choeph. 921, *τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω.* Neue compares *τἄνδον οἰκουρήματα* in Orest. 916.

1243. From Aesch. Suppl. 748, *γυνὴ μονωθεῖσ' οὐδέν, οὐκ ἔνεστ' Ἄρης*, it might be inferred that this was a kind of proverb. Orestes tells his sister that she has had experience of what women can do in daring, viz. of her own mother. To which she replies, 'You cast on me (the burden and weight, i. e. the memory of) a woe not to be veiled from sight, never to be undone, never to be forgotten,—the true nature and extent of our woe.' "In memoriam mihi revocasti malum

ἔνεστιν· εὖ δ' ἔξοισθα πειραθεῖσά που.
ΗΛ. ὀτοτοτοῖ τοτοῖ, 1245
ἀνέφελον ἐπέβαλες οὔ ποτε καταλύσιμον,
οὐδέ ποτε λησόμενον ἀμέτερον
οἷον ἔφυ κακόν. 1250
ΟΡ. ἔξοιδα, παῖ, ταῦτ'· ἀλλ' ὅταν παρουσία
φράζῃ, τότ' ἔργων τῶνδε μεμνῆσθαι χρεών.
ΗΛ. ὁ πᾶς ἐμοὶ ἀντ.
ὁ πᾶς ἂν πρέποι παρὼν ἐννέπειν
τάδε δίκᾳ χρόνος. 1255
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.
ΟΡ. ξύμφημι κἀγώ. τοιγαροῦν σώζου τόδε.
ΗΛ. τί δρῶσα;
ΟΡ. οὗ μή 'στι καιρὸς μὴ μακρὰν βούλου λέγειν.
ΗΛ. τίς οὖν ἂν ἀξίαν 1260
γε σοῦ πεφηνότος
μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων;
ἐπεί σε νῦν ἀφράστως ἀελπτως τ' ἐσεῖδον.
ΟΡ. τότ' εἶδες, ὅτε θεοί μ' ἐπώτρυναν μολεῖν
* * * *

nec celandum, nec abolendum, neque unquam obliviscendum," Linwood. Mr. Blaydes suggests *ὑπέβαλες*, but compares Trach. 128, *ἀνάλγητα γὰρ οὐδ' ὁ πάνσ- κραίνων βασιλεὺς ἐπέβαλε θνατοῖς Κρονίδας*.—The passive use of *λησόμενον* is remarkable.

1251. *παρουσία*. Schol. *ὅταν ἐπιτρέπῃ ὁ καιρὸς καὶ καλῇ*. Prof. Jebb well compares v. 39, *ὅταν σε καιρὸς εἰσάγῃ*.—*ἔργων*, i. e. not *λόγων*, the relation of our woes. Electra however cannot restrain her words, now that she has the liberty to express them. 'All time,' she says, 'were it present to me now, would be suitable (i. e. not too much) for recounting these deeds as they deserve.' The more natural expression would be, 'the recounting these is a task suited to all time.' Wunder understands, "there is no time when she ought not to speak of it;" but *παρὼν* thus has no significance. The sense 'any time would suit' (Herm.) is also against the article, *ὁ πᾶς χρόνος*, which can only mean 'all time.' Prof. Campbell, "all time would rightly be as present time for me to tell of this."

1257. *σώζου τόδε*. Wunder and Mr. Blaydes explain, 'therefore preserve the liberty you have so lately gained,' viz. by repressing your utterances. But it may mean, 'remember this advice.' Schol. *τόδε, τὸ ἐλευθεροστομεῖν*.

1260. *ἀξίαν*, 'as a fit equivalent.' Who, she asks, now that *you* have appeared, would accept silence, as you bid me (*ὧδε*), as the right course to take, instead of talking?—*μεταβάλλεσθαί τί τινος* follows the usual construction of *ἀλλάξασθαι* and *μεταμείβεσθαι*, to *take* one thing in exchange for another, the active meaning to *give*. Neue cites Eur. Hipp. 1111, *ῥᾴδια δ' ἤθεα τὸν αὔριον μεταβαλλομένα χρόνον ἀεὶ βίον συνευτυχοίην*. For *πεφηνότος* compare Ion 1188, *παιδὶ τῷ πεφηνότι*.

1264. *τότ' εἶδες*. "Orestes feels the reproach unconsciously conveyed in *ἀέλπτως*. He hastens to assure his sister that his return had been delayed only until Apollo should give the word." Prof. Jebb. A verse seems to have

ΗΛ. ἔφρασας ὑπερτέραν
τᾶς πάρος ἔτι χάριτος· εἴ σε θεὸς ἐπόρισεν
ἀμέτερα πρὸς μέλαθρα, δαιμόνιον
αὐτὸ τίθημ' ἐγώ.
ΟΡ. τὰ μέν σ' ὀκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ
δέδοικα λίαν ἡδονῇ νικωμένην.
ΗΛ. ἰὼ χρόνῳ μακρῷ φιλτάταν
ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι,
μή τί με, πολύπονον ὧδ' ἰδὼν
ΟΡ. τί μὴ ποιήσω ;
ΗΛ. μή μ' ἀποστερήσῃς
τῶν σῶν προσώπων ἁδονὰν μεθέσθαι.
ΟΡ. ἦ κάρτα κἂν ἄλλοισι θυμοίμην ἰδών.
ΗΛ. ξυναινεῖς ; ΟΡ. τί μὴν οὔ ;
ΗΛ. ὦ φίλαι,
ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἤλπισ' αὐδάν.
* * ἔσχον ὀργὰν
ἄναυδον οὐδὲ σὺν βοᾷ κλύουσα
τάλαινα. νῦν δ' ἔχω σε· προὐφάνης δὲ

dropped out, e. g. *πρὸς οἶκον, ἔργων τῶνδε πορσῦναι χάριν*. Neue doubts the antistrophic correspondence of trimeter iambics.

1265. *ὑπερτέραν*, sc. *χάριν*. The sense is, 'Your coming (from abroad) straight to our house is a piece of luck greater than your mere return, and was the result of supernatural guidance.'—*ἐπόρισεν*, for *ἐπῶρσεν*, is necessary to the metre, though Mr. Blaydes suggests *ἐπέλασεν* or *ἐκόμισεν*, Herm. *ἐβίβασεν*. But this word seems to have some affinity to *πορεύειν*. Thus Oed. Col. 1458, *πῶς ἂν—δεῦρο Θησέα πόροι ;* Hesych. *ἐπόρησεν· διεπέρασεν.—τίθημι*, 'I reckon,' more usually *τίθεμαι*.

1273. Perhaps *ἰὼ ἰώ*, to complete the dochmiac verse. The sense is briefly expressed: 'you have appeared most dear to me, though you thought proper to come after so long a time.' Cf. 1264.

1277. *μεθέσθαι*, i. e. *ὥστε ἐμὲ μεθέσθαι αὐτῆς*, 'do not deprive me of the pleasure of seeing your face, so that I have to resign it.' Porson proposed *ἁδονᾶν*, depending on *μεθέσθαι*.

1279. *τοῖς ἄλλοισι*. Supply *ἀποστεροῦσί σε* (Blaydes). Perhaps *ἦ κάρτα τἂν κ.τ.λ.*

1280. *ξυναινεῖς ;* 'Do you promise?' —'Of course I do.' Cf. Agam. 1208, *ξυναινέσασα Λοξίαν ἐψευσάμην*. Rhes. 706, *δοκεῖς γάρ ;—τί μὴν οὔ ;* Hence Seidler corrected *τὶ μὴ οὔ* in the present passage.

1281. *αὐδάν*. Either, with the Schol., 'the tidings of his death,' or simply, 'a voice which I never thought to hear.' Something seems to have been lost in the next verse. The Schol. has *ἐφ' ᾗ οὔτε σιωπῆσαι ἂν ἠδυνάμην οὔτε ἀκούσασα βοῆσαι*. Prof. Jebb supplies on conjecture *κακᾶς δ' ἐν ὕβρει ματρός*. To this, he observes, v. 1289 would naturally refer. The sense is, 'but I kept my feelings silent and without utterance when I heard it.' Wunder says, "both the sense and the metre show that this passage is very corrupt." Perhaps, *ἐγὼ δ' ἐπέσχον ὀργὰν κ.τ.λ.*, omitting *ἐγὼ* in the preceding verse. From Hesych. *οὐ συνέσχεν ὀργήν· οὐ κατεκράτησεν ὀργήν*, Bergk supposed some other reading of this passage is referred to.

φιλτάταν ἔχων πρόσοψιν,
ἃς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.
ΟΡ. τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
καὶ μήτε μήτηρ ὡς κακὴ δίδασκέ με
μήθ' ὡς πατρῴαν κτῆσιν Αἴγισθος δόμων
ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.
λόγου γὰρ ἄν σοι καιρὸν ἐξείργοι χρόνος.
ἃ δ' ἁρμόσει μοι τῷ παρόντι νῦν χρόνῳ
σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ.
οὕτως δ' ὅπως μήτηρ σε μὴ 'πιγνώσεται
φαιδρῷ προσώπῳ νῷν ἐπελθόντοιν δόμους·
ἀλλ' ὡς ἐπ' ἄτῃ τῇ μάτην λελεγμένῃ
στέναζ'· ὅταν γὰρ εὐτυχήσωμεν, τότε
χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως.
ΗΛ. ἀλλ', ὦ κασίγνητ', ὧδ' ὅπως καὶ σοὶ φίλον
καὶ τοὐμὸν ἔσται τῇδ'· ἐπεὶ τὰς ἡδονὰς
πρὸς σοῦ λαβοῦσα κοὐκ ἐμὰς ἐκτησάμην.
κοὐδ' ἄν σε λυπήσασα δεξαίμην βραχὺ
αὐτὴ μέγ' εὑρεῖν κέρδος. οὐ γὰρ ἂν καλῶς
ὑπηρετοίην τῷ παρόντι δαίμονι.

1287. The metre would be improved by reading ἃς οὐδ' ἂν ἐν κακοῖς ἐγὼ λαθοίμαν.

1292. For χρόνου—λόγος I have ventured to read, what common sense seems to suggest, λόγου—χρόνος. 'For time would preclude the propriety of such a narrative' (make it now unfitting). Prof. Jebb translates, "for the story might debar you from observing due limit in its duration." Linwood assents to Hermann's view, that χρόνου καιρὸν = τὸ καίριον τοῦ χρόνου.

1296. οὕτως δ'. 'But (so act) that the mother shall not find out by the glee on your face, when we two (myself and Pylades) have got into the house. But as if for the calamity that has been falsely reported, continue your sighs and groans.' By νῷν perhaps Orestes and Electra are primarily meant, Pylades making a third. Mr. Blaydes says μάτην λελεγμένῃ is "unintelligible," and would read μὴ μάτην with Reiske. But Prof. Jebb well refers to Phil. 315, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην.

1303. λαβοῦσα. We may supply ἔχω, —'I hold them from you, and did not acquire them for my own.' In the next verse Dindorf, Linwood, and Neue adopt a variant βουλοίμην for δεξαίμην (λεξαίμην Laur.), "quod restituendum videtur," Linwood adds. 'I would not consent, (take as an offer) at the cost of even a trifling annoyance to you, myself to get a great gain.' The negative is separated from the verb in order to emphasize the condition. Cf. Eur. Hipp. 654, πῶς ἂν οὖν εἴην κακὸς, ὃς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ;

1306. The MSS. have ὑπηρετοίμην, which is thought to be a post-Attic form of the verb. There seems a probability that Musgrave's correction is right, though Neue retains the vulgate. Prof. Jebb well points out that Electra regards herself as now acting under a religious obligation.

ἀλλ' οἶσθα μὲν τἀνθένδε, πῶς γὰρ οὔ; κλύων
ὀθούνεκ' Αἴγισθος μὲν οὐ κατὰ στέγας,
μήτηρ δ' ἐν οἴκοις· ἣν σὺ μὴ δείσῃς ποθ' ὡς
γέλωτι τοὐμὸν φαιδρὸν ὄψεται κάρα.
μισός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
κἀπεί σ' ἐσεῖδον, οὔ ποτ' ἐκλήξω χαρᾶς
δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ', ἐγώ,
ἥτις μιᾷ σε τῇδ' ὁδῷ θανόντα τε
καὶ ζῶντ' ἐσεῖδον; εἴργασαι δέ μ' ἄσκοπα·
ὥστ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν
τέρας νομίζειν αὐτό, πιστεύειν δ' ὁρᾶν.
ὅτ' οὖν τοιαύτην ἡμὶν ἐξήκεις ὁδὸν,
ἄρχ' αὐτὸς ὡς σοι θυμός. ὡς ἐγὼ μόνη
οὐκ ἂν δυοῖν ἥμαρτον· ἢ γὰρ ἂν καλῶς
ἔσωσ' ἐμαυτὴν, ἢ καλῶς ἀπωλόμην.

ΧΟ. σιγᾶν ἐπῄνεσ'· ὡς ἐπ' ἐξόδῳ κλύω
τῶν ἔνδοθεν χοροῦντος.

ΗΛ. εἶσιτ', ὦ ξένοι,
ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις
δόμων ἀπώσαιτ' οὔτ' ἂν ἡσθείη λαβών.

1307. κλύων. Schol. εἰκὸς γὰρ καὶ ἔξωθεν ταῦτα πεπύσθαι τὸν Ὀρέστην. 'You are aware of what is to be done next, as you hear Aegisthus is not at home.' Cf. 1339. Mr. Blaydes explains 'the state of affairs here in the palace.' Prof. Jebb, *quae hic sunt*. In Oed. R. 1267, δεινὰ δ' ἦν τἀνθένδ' ὁρᾶν, Oed. Col. 476, τὸ δ' ἔνθεν ποῖ τελευτῆσαί με χρὴ, the former is clearly the sense. When Electra says, that Aegisthus is away, and the mother alone at home, the course to be pursued is clear, to kill Clytemnestra first.

1312. χαρᾶς. Cf. 1231. χαρᾷ is a probable, but not certain correction of Schaefer's. Both the hatred of the mother and the tearful eye would conceal any indication of secret joy at the prospect of revenge.—ἐντέτηκε, 'has become part of my nature,' a metaphor from wax or melted metal. Prof. Jebb compares Plat. Menex. p. 245, D, ὅθεν καθαρὸν τὸ μῖσος ἐντέτηκε τῇ πόλει. See Trach. 463, where ἐντακῆναι τῷ φιλεῖν is to be wholly absorbed in affection. Hesych. ἐντέτηκεν· ἐνκεκόλληται.

1319. ὡς ἐγὼ μόνη κ.τ.λ. 'Command me,' she says, 'for I am ready for action. Even without you I would have dared the deed, though I had died in the attempt.' Prof. Jebb has a good note on οὐκ ἂν δυοῖν ἥμαρτον. 'Not to fail in both of two things' is the Greek way of saying 'to succeed in one or the other.' He cites, with other passages, after Hermann, Thuc. i. 33, μηδὲ δυοῖν φθάσαι ἁμάρτωσιν,—ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοὺς βεβαιώσασθαι.

1322. Construe ὡς ἐπ' ἐξόδῳ, 'on the point of coming out.' It seems better to assign these words to the chorus than to Orestes. For, as Prof. Jebb observes, the rebuke of the paedagogus in 1326 would be inappropriate, if Orestes here evinced such caution. For κλύω Mr. Blaydes edits τινὸς with Nauck,—a good reading, but a rash alteration.

1325. Electra, herself not sure who the person coming out of the palace may

ΠΑ. ὦ πλεῖστα μῶροι καὶ φρενῶν τητώμενοι,
πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,
ἢ νοῦς ἔνεστιν οὔτις ὑμῖν ἐγγενὴς,
ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
τοῖσιν μεγίστοις ὄντες οὐ γιγώσκετε;
ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ
πάλαι φυλάσσων, ἦν ἂν ὑμῖν ἐν δόμοις
τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·
νῦν δ' εὐλάβειαν τῶνδε προὐθέμην ἐγώ.
καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων
καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς
εἴσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.
ΟΡ. πῶς οὖν ἔχει τἀντεῦθεν εἰσιόντι μοι;
ΠΑ. καλῶς. ὑπάρχει γάρ σε μὴ γνῶναί τινα.
ΟΡ. ἤγγειλας, ὡς ἔοικεν, ὡς τεθνηκότα.
ΠΑ. εἷς τῶν ἐν Ἅιδου μάνθαν' ἐνθάδ' ὢν ἀνήρ.
ΟΡ. χαίρουσιν οὖν τούτοισιν; ἢ τίνες λόγοι;
ΠΑ. τελουμένων εἴποιμ' ἄν· ὡς δὲ νῦν ἔχει,

be, uses words sufficiently ambiguous for either a friend or an enemy to hear. 'Enter,' she says to Orestes, Pylades, and the attendants. 'You bring (a vengeance that no one can avert, and) a mournful relic of the dead which must be received by the family.'

1326. *τητώμενοι, carentes.* Only the present tense of this verb is in use. See v. 265.—*παρ' οὐδὲν*, supply *ποιούμενοι*, 'reckoning at nought;' cf. *παρ' οὐδὲν ἔθεντο*, Agam. 221. Ant. 34, *καὶ τὸ πρᾶγμ' ἄγειν οὐχ ὡς παρ' οὐδέν.*

1329. *παρ' αὐτοῖς.* It is difficult to see why Mr. Blaydes objects to this. None of the alterations he proposes have the slightest probability in themselves. A sophistical distinction is made between being 'close to the very evils' and 'actually in them.'

1332. *ἦν ἂν ὑμῖν.* 'You would have had (your) doings in the house before you were there in your persons.' Properly, *ὑμῶν* belongs only to *σώματα*. See sup. 40, *ἴσθι πᾶν τὸ δρώμενον.* "Your plans would have been overheard and reported in the house long before you made your appearance," Jebb. Perhaps *τὰ δρώμενα* merely means the action or contest against the royal pair. The words, of course, are an hyperbole, and the phrase has the character of a maxim.

1336. This line might well be omitted. A conjecture approved by Dindorf (Praef. ed. 1866, p. xix) is *σὺν βοῇ χαρᾶς.*—*παρέλθετε* is, 'enter,' a common meaning, in reference to passing the doorkeeper, who is said *παριέναι*, 'to admit.'

1338. *ἀπηλλάχθαι.* 'To have done with it.' The verse quoted from Agam. 1353, *τὸ μὴ μέλλειν δ' ἀκμὴ*, suggests that *ἀπηλλάχθαι* depends rather on the notion of *δεῖ*, or *κράτιστον ἐστί*. Yet we say, familiarly, 'it is time to have done.'

1340. *ὑπάρχει.* 'To begin with, nobody knows you.' See Prof. Jebb's note. Mr. Blaydes adds examples of the use from Ar. Thesm. 851. 1012.

1342. *ἐνθάδ' ὢν* is ambiguous: 'while here present in life,' and 'in the belief of those in the house.'

1344. *τελουμένων.* 'When the deed is being accomplished.' So Choeph. 872, *ἀποσταθῶμεν πράγματος τελουμένου. ib.*

καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.
ΗΛ. τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον.
ΟΡ. οὐχὶ ξυνίης; ΗΛ. οὐδέ γ' ἐς θυμὸν φέρω.
ΟΡ. οὐκ οἶσθ' ὅτῳ μ' ἔδωκας ἐς χέρας ποτέ;
ΗΛ. ποίῳ; τί φωνεῖς;
ΟΡ. οὗ τὸ Φωκέων πέδον
ὑπεξεπέμφθην σῇ προμηθίᾳ χεροῖν.
ΗΛ. ἦ κεῖνος οὗτος ὅν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσηῦρον πιστὸν ἐν πατρὸς φόνῳ;
ΟΡ. ὅδ' ἐστί· μή μ' ἔλεγχε πλείοσιν λόγοις.
ΗΛ. ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων
Ἀγαμέμνονος, πῶς ἦλθες; ἦ σὺ κεῖνος εἶ,
ὃς τόνδε κἄμ' ἔσωσας ἐκ πολλῶν πόνων;
ὦ φίλταταί μὲν χεῖρες, ἥδιστον δ' ἔχων
ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι
ξυνών μ' ἔληθες οὐδ' ἔφαινες, ἀλλά με
λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί;
χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ·
χαῖρ'· ἴσθι δ' ὡς μάλιστά σ' ἀνθρώπων ἐγὼ
ἤχθηρα κἀφίλησ' ἐν ἡμέρᾳ μιᾷ.
ΠΑ. ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους,

875, *οἴμοι, πανοίμοι δεσπότου τελουμένου*. Eur. Andr. 997, *πάρος μὲν οὐκ ἐρῶ, τελουμένων δὲ Δελφὶς εἴσεται πέτρα*. It seems needless to render 'when the deed is done,' or 'when the end is come.' The taunt was appropriate to the time of the deed; so in Cho. 895 Orestes upbraids his mother for her love of Aegisthus.

1345. *καὶ τὰ μὴ καλῶς*. Even her unnatural joy at the news is in our favour: it will furnish you with a new motive of justice, and add to your resentment.

1347. *ξυνίης*. See sup. 697.—*ἐς θυμὸν*, sc. *δέχομαι καὶ ἐν νῷ φέρω*. We say 'to bring to mind' an event; but the idiom is somewhat peculiar in Greek.

1350. Construe *οὗ χεροῖν*. Cf. sup. 1132. The apparent bewilderment of Electra, and her forgetfulness for the moment of so important an event, is natural under the present excitement. Pindar, Pyth. xi. 17, alludes to the incident, which had been treated of in the older epics.

1355. *πῶς*. Not so much the *mode* of coming as the *cause* is asked. 'How was it that you came?' So Med. 52, *πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει;* Ar. Pac. 200, *πῶς οὖν σὺ δῆτ' ἐνταῦθα κατελείφθης μόνος; ib.* 193, *ὦ δειλακρίων, πῶς ἦλθες;*

1359. The sense seems to be, *πῶς ἔκρυπτες οὐδ' ἔφαινες σὴν παρουσίαν;* 'why did you conceal from me that you were present, and not show it?' Linwood compares Ant. 20, *δηλοῖς γάρ τι καλχαίνουσ' ἔπος*.—*ἔργα*, rather a forced antithesis,—'when you had a *reality* (or, acts to be done) most welcome to me.'

1364. *τοὺς—λόγους*. The accusative seems used as sup. 92, *τὰ δὲ παννυχίδων, κ.τ.λ.* For *ταῦτα* is added, and it forms a more fitting object, to *δείξουσιν*. 'Events that have occurred between my departure and return,' i. e. the history of Orestes in Phocis, 'there will be plenty of time hereafter to relate.' Compare Ant. 1065.

πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι,
αἳ ταῦτά σοι δείξουσιν, Ηλέκτρα, σαφῆ.
σφῷν δ' ἐννέπω γε τοῖν παρεστώτοιν ὅτι
νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,
φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέροις
ἄλλοισι τούτων πλείοσιν μαχούμενοι.

OP. οὐκ ἂν μακρῶν ἔθ' ἡμὶν οὐδὲν ἂν λόγων,
Πυλάδη, τόδ' εἴη τοὔργον, ἀλλ' ὅσον τάχος
χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἕδη
θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε.

ΗΛ. ἄναξ Ἄπολλον, ἵλεως αὐτοῖν κλύε,
ἐμοῦ τε πρὸς τούτοισιν, ἥ σε πολλὰ δὴ
ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί.
*νῦν δ', ὦ Λύκει' Ἄπολλον, ἐξ οἵων ἔχω
αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων
ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,

1365. Between κυκλοῦνται and κυκλοῦσι (Trach. 130) it is difficult to choose, the MS. authority being about equal. Cf. Thuc. ii. 97, (ὁδὸς) τεσσάρων ἡμερῶν καὶ ἴσων νυκτῶν.

1367. Most of the editors adopt ἐννέπω 'γὼ from Hermann. But there is no particular emphasis in ἐγώ. On the other hand, 'I warn you *at least*,' (whether you choose to take my advice or not,) as Prof. Jebb explains it, seems a use of γε not easily defensible. We may retain the γε, without defending it. See on 411.

1369. εἰ δ' ἐφέξετον. If you shall put any check or delay on your action.

1370. σοφωτέροις. Mr. Blaydes thinks the body-guard of Aegisthus is meant. The attribute of 'cleverness' applied to them seems somewhat out of place. Perhaps no particular persons are meant, but a fear is expressed that others, e. g. the citizens, may take up the cause of Aegisthus.

1375. τάδε. This word shows that a statue, doubtless of Apollo, stood in front of the palace, as that of Hermes is appealed to in the opening lines of the Choephoroe.

1378. ἀφ' ὧν ἔχοιμι. The indefinite past narrative, the *frequency* of the acts being expressed by πολλά. The σε is governed by the idea in λιπαρεῖ προὔστην, i. e. ἱκέτευσά σε. Mr. Blaydes' λιπαρεῖ 'πέστην χερὶ is ugly and improbable.—ἀφ' ὧν, like ἐξ οἵων below, i. e. μέρος διδοὺς ὧν εἶχον. Cf. Choeph. 486, κἀγὼ χοάς σοι τῆς ἐμῆς παγκληρίας οἴσω.

1379—83. This passage seems to have been tampered with. It was enough to have added a fourth verse, to make this numerically equal to the preceding speech, γενοῦ δ' ἀρωγὸς τῶνδε τῶν βουλευμάτων. There is something very awkward in νῦν δὲ ἐξ οἵων ἔχω, for ἐξ ὧν δὲ νῦν ἔχω, 'mere promises instead of actual offerings as before.' Schol. ὡς δυνάμεως ἔχω, λόγοις ἀξιοῦν (i. e. *verbis te honorare*), οὐ θύειν. And προπίτνω is objectionable with the long ῐ. Moreover, ὦ Λύκει' Ἄπολλον should not be repeated so closely after ἄναξ Ἄπολλον.—Electra, with the rest, here enters the palace. The expectation of the audience as to what will follow is raised to the highest pitch. Electra has entered the palace, to return at v. 1398. The chorus, in somewhat obscure and even turgid dochmiac and iambic verses, predict the vengeance which is now imminent.

καὶ δεῖξον ἀνθρώποισι τἀπιτίμια
τῆς δυσσεβείας οἷα δωροῦνται θεοί.
ΧΟ. ἴδεθ' ὅπῃ προνέμεται στρ.
τὸ δυσέριστον αἷμα φυσῶν Ἄρης. 1385
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
μεταδρομοι κακῶν πανουργημάτων
ἄφυκτοι κύνες·
ὥστ' οὐ μακρὰν ἔτ' ἀμμένει
τοὐμὸν φρενῶν ὄνειρον αἰωρούμενον. 1390
παράγεται γὰρ ἐνέρων ἀντ.
δολιόπους ἀρωγὸς εἴσω στέγας,
ἀρχαιόπλουτα πατρὸς εἰς ἑδώλια,
νεακόνητον αἷμα χειροῖν ἔχων·
ὁ Μαίας δὲ παῖς 1395
Ἑρμῆς σφ' ἄγει δόλον σκότῳ
κρύψας πρὸς αὐτὸ τέρμα, κοὐκ ἔτ' ἀμμένει.
ΗΛ. ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα

1384. *προνέμεται.* A metaphor, says Prof. Jebb, from cattle moving forward as they graze. Compare Aesch. Suppl. 691, *πρόνομα δὲ βοτὰ τῶς πολύγονα τελέθοι.* The leader of the chorus addresses the rest: 'Look now by what path proceeds nearer and nearer the Man of Vengeance breathing slaughter in this unhappy strife.' Schol. *δυσέριστον· τὸν (τὸ ?) δι' ἔριν γινόμενον κακόν.* Wunder rather feebly renders 'destructive,' 'unfriendly;' Prof. Jebb *δύσμαχον.* Neue says, "possis interpretari *mala contentione profusum.*"—*φυσῶν,* i. e. *πνέων φόνον.*

1387. *κύνες.* Either the Erinyes themselves, often called 'hounds,' or Orestes and Pylades as their agents.

1390. *ὄνειρον.* The boding, the fond dream of my heart, will not now remain long in suspense.

1391. *παράγεται γάρ.* 'For now the champion of the dead hero is being led with stealthy foot into the house, his father's seat of ancestral wealth, bearing slaughter in his newly-whetted hands.' Schol. on *δολιόπους, ἡ Ἐρινὺς ἀφόβως* (l. *ἀψόφως*) *χωροῦσα.* Mr. Blaydes says, "there is evidently something faulty in this passage." His own alteration, *αἰχμὰν* for *αἷμα,* is against the metre; but he rightly defends the short *ἄ* in *νεακόνητον,* as from *ἀκονή,* 'a whetstone.' The form *νεηκονὴς* in Aj. 820 is due rather to metrical convenience than to strict analogy; compare *ἀσπιδηφόρος.* I agree with Wunder that the verse is not corrupt; the difficulty of suggesting any probable change is in favour of its integrity. But the inversion, 'newly-whetted blood' for 'hands lately incited to a deed of blood,' cannot escape the charge of affectation and lyrical pedantry. Hesychius seems to have read *αἷμα,* for he adds (sub. v.), *ὁ δὲ Σοφοκλῆς ἐν Ἠλέκτρᾳ τὴν μάχαιραν ἔφη,* unless a corrupt gloss on *αἰχμὰν* has crept into a wrong place.

1395. *ὁ Μαίας παῖς.* Cf. Choeph. 812, *ξυλλάβοι δ' ἐνδίκως παῖς ὁ Μαίας ἐπιφορώτατος.* Phil. 133, *Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιτο νῷν.*

1398. Electra comes out of the palace to report progress, and to look out for Aegisthus' return (1402). The Queen, she says, suspecting no ill, is engaged in preparing a caldron, and the two avengers are close at her side. In a moment more the blow will fall.—From this verse to 1421 most of the editors

τελοῦσι τοὔργον· ἀλλὰ σῖγα πρόσμενε.
ΧΟ. πῶς δή ; τί νὺν πράσσουσιν ;
ΗΛ. ἡ μὲν ἐς τάφον
λέβητα κοσμεῖ, τὼ δ' ἐφέστατον πέλας.
ΧΟ. σὺ δ' ἐκτὸς ἦξας πρὸς τί ;
ΗΛ. φρουρήσουσ' ὅπως
Αἴγισθος ἡμᾶς μὴ λάθῃ μολὼν ἔσω.
ΚΛ. αἰαῖ. ἰὼ στέγαι
φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι.
ΗΛ. βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλαι ;
ΧΟ. ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρῖξαι.
ΚΛ. οἴμοι τάλαιν'· Αἴγισθε, ποῦ ποτ' ὢν κυρεῖς ;
ΗΛ. ἰδοὺ μάλ' αὖ θροεῖ τις.
ΚΛ. ὦ τέκνον τέκνον,
οἴκτειρε τὴν τεκοῦσαν.
ΗΛ. ἀλλ' οὐκ ἐκ σέθεν
ᾠκτείρεθ' οὗτος οὐδ' ὁ γεννήσας πατήρ.
ΧΟ. ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε
μοῖρα καθαμερία φθίνει φθίνει.
ΚΛ. ὤμοι πέπληγμαι.
ΗΛ. παῖσον, εἰ σθένεις, διπλῆν.
ΚΛ. ὤμοι μάλ' αὖθις. ΗΛ. εἰ γὰρ Αἰγίσθῳ γ' ὁμοῦ.
ΧΟ. τελοῦσ' ἀραί· ζῶσιν οἱ γᾶς ὑπαὶ κείμενοι.

mark a new *στροφή*. But the antistrophic verses (1422—1441) imply considerable *lacunae* where nothing seems wanting in the continuity. Wunder discusses the question at considerable length in his critical note on 1405 (1427 Dind.), citing Hermann's somewhat sophistical arguments to show that something ought to have been said which, in our MSS., is not said.

1401. λέβητα. Schol. εἰς τὸ περίδειπνον τὸ ἐπὶ τῷ Ὀρέστῃ δοκοῦντι ἀπολωλέναι. She is getting ready a caldron for warming water, or a cooking-pot for a funeral banquet. Had the cinerary urn been meant, the article could hardly have been omitted. But this is the meaning of λέβης in Cho. 686.

1407. ἀνήκουστα. *Quae non debebant audiri.*

1414. φθίνει φθίνει the MSS., φθίνειν φθίνειν Hermann (Wunder and Jebb), φθίνειν ἔχει Dind., φθίνειν φθίσει Blaydes. The present is always intransitive, the future is long in Il. vi. 407 and xxii. 61. The Schol. perhaps read φθίνειν ἄγει (κατὰ ταύτην σε τὴν ἡμέραν ἡ Μοῖρα εἰς φθορὰν καὶ ἐλάττωσιν τοῦ γένους ἄγει). Hesych. has φθίῃ (φθιεῖ Schmidt)· φθίσει, perhaps alluding to this passage.—καθημερία is here *hodierna*.

1416. The γε (MSS. θ') may here be defended, but only in this sense : 'Yes ! cry οἴμοι, but I wish you uttered the cry along with Aegisthus,' i. e. that he was struck at the same moment.

1419. τελοῦσι. 'Are coming to an end.' Literally, perhaps, 'are bringing (matters) to an end ;' but as the sense is virtually the same, τελεῖν is sometimes

παλίρρυτον γὰρ αἷμ' ὑπεξαιροῦσι τῶν
κτανόντων οἱ πάλαι θανόντες.
ΗΛ. καὶ μὴν πάρεισιν οἵδε· φοινία δὲ χεὶρ
στάζει θυηλῆς Ἄρεος, οὐδ' ἔχω λέγειν.
Ὀρέστα, πῶς κυρεῖτε; ΟΡ. τἀν δόμοισι μὲν
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.
ΗΛ. τέθνηκεν ἡ τάλαινα;
ΟΡ. μηκέτ' ἐκφοβοῦ
μητρῷον ὥς σε λῆμ' ἀτιμάσει ποτέ.
ΧΟ. παύσασθε, λεύσσω γὰρ Αἴγισθον ἐκ προδήλου.
ΗΛ. ὦ παῖδες, οὐκ ἄψορρον;
ΟΡ. εἰσορᾶτέ που
τὸν ἄνδρ';
ΗΛ. ἐφ' ἡμῖν οὗτος ἐκ προαστίου
χωρεῖ γεγηθὼς * * * *
ΧΟ. βᾶτε †κατ' ἀντιθύρων ὅσον τάχιστα,

used thus without an expressed object. Wunder compares Theb. 659. Cho. 1021. Prof. Jebb translates, 'are at work.'—*γᾶς ὑπαὶ* Brunck and Hermann for *γᾶς ὑποκείμενοι*.

1420. *παλίρρυτον*. 'Draw blood in a retributive stream.' Cf. Choeph. 886, *τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω*. Bothe corrected the vulg. *πολύρρυτον*.

1422. *καὶ μὴν* seems to indicate a new speaker, and this accords with the division into strophe and antistrophe (sup. 1398). Some editors continue the speech of the chorus, but against the MSS.

1423. *θυηλῆς*. The genitive, if the reading is right, takes the construction of *ὄζειν τινός*, or perhaps, results from the notion of fulness and running over, *μεστή ἐστι*. Mr. Blaydes reads *θυηλαῖς*, comparing *στάζων ἱδρῶτι* in Aj. 10.—Ἄρεος, 'to the War-god;' cf. Agam. 792, *ἄτης θυηλαὶ ζῶσι*.—For λέγειν Linwood, Dind., Blaydes, read *ψέγειν* with Erfurdt. This gives a poor sense, 'nor can I blame them,' or, 'nor am I dissatisfied,' and seems to me improbable in itself, though Mr. Blaydes pronounces it "undoubtedly right." Perhaps *οὐκ ἔχω λέγειν*, 'but (that) their hands have blood upon them, I cannot (yet) say.' Electra may merely mean that she has not words to express her feelings.

1424. *πῶς κυρεῖτε*, sc. *πράσσοντες*. So Elmsley for *πῶς κυρεῖ*. Cf. Agam. 1371, *τρανῶς Ἀτρείδην εἰδέναι κυροῦνθ' ὅπως*, i. e. *κυρεῖ*.—*καλῶς*, supply *κυροῦμεν*.

1428. *ἐκ προδήλου*. Lit. 'from a position where he is visible before his arrival.' Electra, alarmed, exclaims, 'Go back!' Orestes coolly inquires, 'Do you see *that man* anywhere?' the question in fact surmising the reason of the order just given. Wunder says, "Orestes asks this that he may know where to retire out of sight," reading *ποῦ* interrogatively with most of the editors after Hermann. Mr. Blaydes adds *ἐφ' ἡμῖν* to this question, i.e. 'close upon us.' Certainly, *ἐφ' ἡμᾶς* rather than *ἐφ' ἡμῖν* would be expected with *χωρεῖ*. 'Here at our mercy,' Prof. Campbell.—*γεγηθὼς*, 'with glee,' as having heard of the reported death, we must suppose; cf. 1443.

1433. Linwood briefly says, "*κατ' ἀντιθύρων* dictum sicut *κατὰ νώτου*." Prof. Jebb translates, "make for the vestibule," remarking that in Il. xiii. 504 *κατὰ χθονὸς* means 'down upon.' But the only correct use of *κατὰ* with a genitive in the sense of motion is 'down *from*,' e.g. *ὕδωρ κατ' ὀρέων*, though

νῦν, τὰ πρὶν εὖ θέμενοι, τάδ' ὡς πάλιν —
ΟΡ. θάρσει· τελοῦμεν· ἦ νοεῖς; ΗΛ. ἔπειγέ νυν.
ΟΡ. καὶ δὴ βέβηκα. ΗΛ. τἀνθάδ' ἂν μέλοιτ' ἐμοί.
ΧΟ. δι' ὠτὸς ἂν παῦρά γ' ὡς ἠπίως ἐννέπειν
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὡς
ὀρούσῃ πρὸς δίκας ἀγῶνα.

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,
οὓς φασ' Ὀρέστην ἡμὶν ἀγγεῖλαι βίον
λελοιπόθ' ἱππικοῖσιν ἐν ναναγίοις;
σέ τοι, σὲ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος
χρόνῳ θρασεῖαν· ὡς μάλιστα σοὶ μέλειν
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.
ΗΛ. ἔξοιδα. πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἂν
ἔξωθεν εἴην τῶν ἐμῶν τῆς φιλτάτης.
ΑΙ. ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; δίδασκέ με.
ΗΛ. ἔνδον. φίλης γὰρ προξένου καθήνυσαν.

later writers somewhat extend the use, as *κατὰ κρατὸς δονέοντο αἴγειροι*, 'waved overhead,' Theocr. vii. 135. In Il. iii. 217 we have *κατὰ χθονὸς ὄμματα πήξας*. Yet it is hard to defend *κατ' ἀντιθύρων*, nor does there seem authority for the plural. Perhaps, *βᾶτε κατ' ἀντίθυρον δ'*, 'but go in by the passage opposite to the door,' i. e. do not let yourselves be seen when he enters the hall. Mr. Blaydes reads *κατ' ἀντίθυρ'*, *ὡς ὅσον τάχιστα νῦν*, with a mark of *aposiopesis* at *πάλιν*, giving *αὖ* for *ὡς*. Linwood supplies *τελῆτε* from *τελοῦμεν*.—*πάλιν*, viz. by a second attack.

1435. Wunder gives to Orestes the words *τελοῦμεν ἦ νοεῖς*, with the older editors. Erfurdt saw that the 'intention' was rather that of the actor, Orestes, than the adviser, Electra. But Mr. Blaydes objects to *ἔπειγέ νυν* preceded by another clause. It seems to me we should read *ἦ νοεῖς;* 'do you understand my meaning?' in saying *τελοῦμεν*. Hesych. *ἔπειγε· πορεύου, σπεῦδε*.—Orestes here steps aside, to be out of sight for the moment.

1440. *ὡς ὀρούσῃ*. 'That he may rush upon the struggle that justice has brought.' The chorus recommend Electra to say a few civil words, *ὡς ἠπίως* (*λεγόμενα*), as if disposed to forgive, in order to entice Aegisthus to his doom. Accordingly, though he speaks to her somewhat fiercely in 1445, her replies are at least civil and moderate, to 1457. An old reading was *νηπίως*, 'in the language of young children.'

1445. *σέ τοι κ.τ.λ.* See Aj. 1228. Ant. 441.—*κρίνω*, sc. *ἀνακρίνω*, cf. Aj. 586. Trach. 195.

1449. *τῆς φιλτάτης* is ambiguous, and means that she is glad at what has happened. But *τῶν ἐμοί γε φιλτάτων* (Blaydes) is plausible, some copies giving *φιλτάτων* and *τῶν φιλτάτων*.

1451. *καθήνυσαν*. 'They have come to,'—a singular ellipse of *τὴν ὁδὸν εἰς οἰκίαν* (as in Aj. 607), though Linwood doubts the correctness of this view, and thinks *φίλης προξένου* is the genitive absolute. But he does not say how he would thus interpret the verb by itself. The aspirated form (*κατήνυσαν* MSS.) was preferred by Porson, who cites Hesych. *καθανύσαι· συντελέσαι*.—In *φίλης*, of course, as the Schol. remarks, there is irony.—*προξένου*, for 'hostess,' may partake of the same tone. Wunder has *πρὸς ξένου*, but the sense he elicits is

ΑΙ. ἦ καὶ θανόντ' ἤγγειλαν ὡς ἐτητύμως ;
ΗΛ. οὐκ, ἀλλὰ κἀπέδειξαν, οὐ λόγῳ μόνον.
ΑΙ. πάρεστ' ἄρ' ἡμῖν ὥστε καμφανῆ μαθεῖν.
ΗΛ. πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα. 1455
ΑΙ. ἦ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.
ΗΛ. χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνει τάδε.
ΑΙ. * οἴγειν ἄνωγα κἀναδεικνύναι πύλας
πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὁρᾶν,
ὡς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος 1460
ἐξῆρετ' ἀνδρὸς τοῦδε, νῦν ὁρῶν νεκρὸν
στόμια δέχηται τἀμὰ, μηδὲ πρὸς βίαν
ἐμοῦ κολαστοῦ προστυχὼν φύσῃ φρένας.
ΗΛ. καὶ δὴ τελεῖται τἀπ' ἐμοῦ. τῷ γὰρ χρόνῳ

hardly good Greek, "they are joined in the bonds *of* friendship with her to whom they have come."

1452. *ὡς ἐτητύμως.* 'And did they *really* report that he was dead?' The question is eagerly put. The reply is, that ocular proof, not mere report, was brought. It seems that they wish him to suppose *the body* has been brought to the house; hence *νεκρὸν* in v. 1461. 'Thank you for that,' rejoins Aegisthus (1456). 'Perhaps your joy may turn to your grief,' says Electra; and these are her last words to her persecutor. I agree with Prof. Jebb that *τυγχάνει* is better than *τυγχάνοι* in that verse. The optative would mean 'if it were,' whereas the sense is, 'if it really is' &c.

1453. *οὐ λόγῳ μόνον.* Supply from the context *ἤγγειλαν.*

1454. *πάρεστι.* Some word like *τεκμήρια* may be supplied: 'are there any means of my being assured of the truth by my own eyes?' The answer is ambiguous between the corpse of Orestes and that of Clytemnestra. 'There *are* proofs, and a very sad sight it is.'

1456. *εἶπας.* In the formula *λέγω σε, ἐφίεμαι σε, εἶπόν σε χαίρειν* (Aj. 112), the verb represents *κελεύω*, and takes an accusative of the object accordingly.

1458. I have given *οἴγειν*, which the sense requires, for *σιγᾶν.* Cf. 1322. Oed. R. 1287, *βοᾷ διοίγειν κλῆθρα καὶ δηλοῦν τινὰ τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον.*

1461. Schol. *κελεύει ὁ Αἴγισθος ἐμφανῶς δείκνυσθαι τὸ σῶμα τοῦ Ὀρέστου· οἱ δὲ ἐπιδεικνύουσι τὸ τῆς Κλυταιμνήστρας.* "Aegisthus orders the body, as he supposes, of Orestes to be unveiled for exhibition; but to his dismay it turns out to be that of Clytemnestra;" Mr. Blaydes, who reads *δέμας* for *πύλας*, a correction he thinks, and with some reason, is justified by *δείκνυσθαι τὸ σῶμα* in the scholium. But the sense seems shortly expressed, *οἴγειν πύλας καὶ ἀναδεικνύναι δόμον.* Wunder, who happily compares Ar. Nub. 304, *ἵνα μυστοδόκους δόμους ἐν τελεταῖς ἁγίαις ἀναδείκνυται*, observes that this verb properly means 'to show by removing or opening anything.'—Here, as in the Choephoroe, the interior of the palace is shown by the *eccyclema.*

1463. Hesych. *προστυχών· ἀπαντήσας.* —*φύσῃ φρένας.* In Oed. Col. 805, and Ant. 683, this phrase means 'to grow wisdom,' as a tree *φύει φύλλα* &c. Here *φρόνημα*, 'high thoughts,' may be meant. Aegisthus plays the tyrant and the bully as in Agam. 1638, *ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα ζεύξω βαρείαις κ.τ.λ.*

1464. *τελεῖται τἀπ'* (*τὰ ἀπ'*) *ἐμοῦ.* 'My *part* is having its accomplishment.' She means, of course, that her plans are on the point of being completed; but Aegisthus supposes that compliance with his order is meant, 'now there is an end of opposition from me.' So too *τοῖς κρείσσοσιν* is ambiguous, meaning either Orestes or Aegisthus. For *συμφέρειν*, 'to pull with,' a metaphor from oxen under the same yoke, cf. Med. 13, *αὐτή τε πάντα συμφέρουσ' Ἰάσονι.*

νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν.
AI. ὦ Ζεῦ, δέδορκα φάσμ' ἄνευ φθόνου μὲν οὐ
πεπτωκός,—εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.
χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως
τὸ συγγενές τοι κἀπ' ἐμοῦ θρήνων τύχῃ.
OP. αὐτὸς σὺ βάσταζ'. οὐκ ἐμὸν τόδ', ἀλλὰ σόν,
τὸ ταῦθ' ὁρᾶν τε καὶ προσηγορεῖν φίλως.
AI. ἀλλ' εὖ παραινεῖς, κἀπιπείσομαι· σὺ δὲ,
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.
OP. αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.
AI. οἴμοι, τί λεύσσω; *OP.* τίνα φοβεῖ; τίν' ἀγνοεῖς;
AI. τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις
πέπτωχ' ὁ τλήμων;
OP. οὐ γὰρ αἰσθάνει πάλαι

1466. The body of Clytemnestra, covered with a cloth, is partly shown, but Aegisthus supposes the body of Orestes is underneath. He says, 'Undo entirely the covering (that conceals) from my eyes a sight that has befallen me to see, not indeed without invidiousness to myself, (yet welcome to me.)' —*ἀπ' ὀφθαλμῶν, τῶν ἐμῶν*, not *τῶν τοῦ νεκροῦ*, whose eyes at least would be closed according to the Greek custom. The word *χαλᾶν* properly refers to untying a veil fastened over the face. The last clause he does not like to add, and so it is suppressed under the formula, 'however, if there is objection to the word, I do not utter it.' This seems to me the true sense of a passage on which many long notes have been written. Precisely similar instances of *aposiopesis* occur in Agam. 499, Cho. 194 (Dind.).—*πεπτωκὸς*, i. e. *συμβὰν*, 'that has occurred.' Schol. *οἷον ἐφθονήθη καὶ ἔπεσεν ὁ Ὀρέστης*. He took the sense to be, that Orestes has fallen by the jealousy of the gods at his luck in the games. Linwood thinks the general meaning is, "cecidit ille ira et invidia deorum, si fas est hoc dicere." But it is a strange sentiment, "he fell by *φθόνος*, if I may say so without *φθόνος*." And to render *οὐ λέγω* 'I retract my words,' is also somewhat forced. Wunder and Mr. Blaydes adopt the emendation of Tyrwhitt, *εὖ πεπτωκός*. Neue also marks *οὐ* with an obelus. And there is no doubt that *εὖ* gives a very good sense; yet it is clear that the Schol. read *οὐ* and not *εὖ*. While Mr. Blaydes thinks Tyrwhitt's correction "undoubtedly right," Prof. Jebb holds that "the *sense* is a fatal drawback." He does not believe a Greek would have used such a *δυσφημία* on the death of a relation, as to call it 'a happy event.' According to my view, *φθόνος* is the odium which Aegisthus himself is conscious that he may incur at having so long usurped the house and the goods of Orestes, and also for his long banishment from his home. It seems to me that this is a perfectly natural sentiment.

1470. *βάσταζε*. Apparently *κάλυμμα* is meant, not *νεκρόν*. "Handle the drapery yourself," *Wunder*. Perhaps he means, 'hold, or support it in your hands while you lift it.'

1477. *πάλαι*. 'For some time past you have not been aware that you are addressing the living as if they were dead.' As *ἀνταυδᾶν τινα*, for *προσφωνεῖν*, is irregular, we may perhaps put the stop at *ζῶντας*, 'have you not long been aware concerning living persons, that you have been addressing them as dead?' He means, 'that those whom you call dead are alive.' Mr. Blaydes construes *πάλαι ἀνταυδᾷς*, but such an interpretation is unnatural and unnecessary. Prof. Jebb (on 1148) seems to regard *ἀνταυδᾶν* here as a synonym of *προσαυδᾶν*.—*ζῶντας* is the correction of Tyrwhitt for *ζῶν τοῖς*.

ζῶντας θανοῦσιν οὕνεκ' ἀνταυδᾷς ἴσα ;
AI. οἴμοι, ξυνῆκα τοὔπος. οὐ γὰρ ἔσθ' ὅπως
ὅδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ.
OP. καὶ μάντις ὢν ἄριστος ἐσφάλλου πάλαι.
AI. ὅλωλα δὴ δείλαιος. ἀλλά μοι πάρες
κἂν σμικρὸν εἰπεῖν.
ΗΛ. μὴ πέρα λέγειν ἔα
πρὸς θεῶν, ἀδελφὲ, μηδὲ μηκύνειν λόγους.
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι ;
ἀλλ' ὡς τάχιστα κτεῖνε καὶ κτανὼν πρόθες
ταφεῦσιν, ὧν τόνδ' εἰκός ἐστι τυγχάνειν,
ἄποπτον ἡμῶν. ὡς ἐμοὶ τόδ' ἂν κακῶν
μόνον γένοιτο τῶν πάλαι λυτήριον.
OP. χωροῖς ἂν εἴσω σὺν τάχει. λόγων γὰρ οὐ
νῦν ἐστὶν ἀγὼν, ἀλλὰ σῆς ψυχῆς πέρι.
AI. τί δ' ἐς δόμους ἄγεις με ; πῶς, τόδ' εἰ καλὸν
τοὔργον, σκότου δεῖ, κοὐ πρόχειρος εἶ κτανεῖν ;
OP. μὴ τάσσε· χώρει δ' ἔνθαπερ κατέκτανες

Mr. Blaydes quotes with approbation Hermann's suggestion, *ζῶν τοῖς θανοῦσιν οὕνεκ' ἀνταυδᾷ σ' ἴσα.*

1479. Aesch. Cho. 887, *οἵ 'γώ· ξυνῆκα τοὔπος ἐξ αἰνιγμάτων.*

1481. Neue remarks, "*καὶ* est objurgantis in interrogatione, Ant. 554," *οἴμοι τάλαινα, κἀμπλάκω τοῦ σοῦ μόρου ;* 'And were you such an excellent seer, and yet all this time have been deceived?' Prof. Jebb says, "so gifted a diviner *also*, beside your other perfections." See on 1146.

1483. *κἂν σμικρόν.* An instance of what Buttmann calls *ἂν consopitum*, or without force. It is common enough in and after the Platonic age, and Mr. Blaydes cites three instances from Aristophanes. The same meaning might be expressed by *καὶ ἐὰν σμικρὸν ᾖ.* MS. Laur. has *κἂν ἐπιμικρόν.*—Electra, fearing perhaps the force of eloquence, will not allow Aegisthus to show cause why he should not be slain at once.

1485—6. This distich is omitted by most editors, and it is added in MS. Laur. in the margin. Dindorf and others include it within brackets. Nevertheless, the lines are good, and in the style of Sophocles. The sentiment too, that a little delay in dying may be a gain, is tragic, e. g. Agam. 1300, *ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.*

1488. *ταφεῦσιν*, viz. *τοῖς οἰωνοῖς.* Cf. Aesch. Theb. 1020. Aj. 830. Ant. 1081.

1489. *ἄποπτον*, 'removed from sight.' See Aj. 15. Phil. 1412. This ferocious speech of Electra is at least consistent with her deep hatred, and perhaps the poet has rightly appreciated a woman's nature. There seems to have been a tradition that Aegisthus was so dishonoured in death. Wunder refers to Eur. El. 894, and Od. iii. 256 seqq.

1492. *ἀγὼν περὶ ψυχῆς*, a struggle between life and death, is a common phrase. Cf. Eum. 114, *ἀκούσαθ' ὡς ἕλεξα τῆς ἐμῆς περὶ ψυχῆς.*

1495. *μὴ τάσσε.* 'None of your commands to me!' Cf. *ταχθεὶς* in Phil. 6. Oed. Col. 851.

πατέρα τὸν ἀμὸν, ὡς ἂν ἐν ταὐτῷ θάνῃς.
AI. ἦ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;
OP. τὰ γοῦν σ'· ἐγώ σοι μάντις εἰμὶ τῶνδ' ἄκρος.
AI. ἀλλ' οὐ πατρῴαν τὴν τέχνην ἐκόμπασας.
OP. πόλλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδύνεται.
ἀλλ' ἕρφ'.
AI. ὑφηγοῦ. *OP.* σοὶ βαδιστέον πάρος.
AI. ἦ μὴ φύγω σε;
OP. μὴ μὲν οὖν καθ' ἡδονὴν
θάνῃς· φυλάξαι δεῖ με τοῦτό σοι πικρόν.
χρὴν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην,
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολύ.
XO. ὦ σπέρμ' Ἀτρέως, ὡς πολλὰ παθὸν
δι' ἐλευθερίας μόλις ἐξῆλθες
τῇ νῦν ὁρμῇ τελεωθέν.

1496. *ἐν ταὐτῷ*. The preposition was added by Hermann.

1498. *μέλλοντα*, for *τὰ μ.*, as sup. 991. "Aegisthus seems indirectly to intimate that his murder will be avenged some day on Orestes himself." *Blaydes.* Prof. Jebb observes that Aegisthus speaks of his own death here not as a nemesis on his own conduct, but as due to the hereditary curse in the family, and as merely a link in a long chain of inevitable horrors.

1499. *ἄκρος*, 'consummate,' 'first-rate.' So *τοξότης ἄκρος*, 'a tip-top archer,' Agam. 628.

1500. *πατρῴαν*. 'The art (of a seer) you boast of was not one that your father possessed,' since Agamemnon did not foresee *his* fate. Prof. Jebb compares Aj. 1121, *οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην*.

1503. *καθ' ἡδονὴν*, i. e. in the place where you prefer to die; cf. 1493. 'It is for me,' says Orestes, 'to take care that death is as bitter to you as possible.' —*μὴ*, i. e. *ἵνα μή*. In such cases *εὐλαβούμενος μὴ* may be mentally supplied.

1505—7. Dindorf regards these three verses as interpolated by some late hand. They may have superseded some lost lines, for the ending with *σοι πικρὸν* seems too abrupt. To read *πράσσειν τι* for *πράσσειν γε* is some improvement; but *θέλει*, which Mr. Blaydes pronounces "decidedly wrong," is much more Attic than *θέλοι*. The sentiment is commonplace and rather feebly expressed, 'one ought to put transgressors to death at once, and then villainy would not abound.'

1508. 'O race of Atreus, you have suffered much, but you have pursued the path of freedom, and come at last safely out of it; and this undertaking has made you great.' Lit. 'grown great by this effort' to deliver yourself from thraldom. Cf. Choeph. 863, *πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίων*. There seems a mixture of two expressions, *ἦλθες δι' ἐλευθερίας*, and *ἐξῆλθες ἐκ κακῶν*, or *ἐκ δουλείας*. Throughout the play Electra has spoken of the *δουλεία* in which she is unjustly held.—*ἐξῆλθες*, cf. Oed. R. 88.

ΣΟΦΟΚΛΕΟΥΣ ΤΡΑΧΙΝΙΑΙ.

INTRODUCTION.

THE "Capture of Oechalia," Οἰχαλίας ἅλωσις, was one of the ancient epic poems,—no doubt, like all the rest, in the time of Sophocles attributed to *Homer*,[1]—that were embodied in the Epic Cyclus at a somewhat later but uncertain period. The few and brief notices of it that have been preserved are collected by Welcker. In the Iliad (ii. 596 and 730, and Od. viii. 224) mention is made of the Εὔρυτος Οἰχαλιεὺς who is described in the present play as the father of Iole. The *Trachiniae* holds a high place among the tragedies of Sophocles,—of which it is also one of the most difficult,[2]—not only for its very artistic composition, but from the admirable and truthful sketch which it presents to us, from the hand of the greatest master of antiquity, of a loving wife who, injured though forgiving, unwittingly and from the most innocent and even laudable motives, causes the agonizing death of a beloved husband, and herself dies by suicide from remorse and despair. Not Clytemnestra nor Medea, not Antigone nor Electra, is more powerfully drawn than the patient, submissive, loving, and much-enduring Deianira. And Professor

[1] Welcker, Ep. Cycl. ii. p. 557, cites a grammarian in Cramer's Anecdota, i. p. 327, ἐν τῇ Οἰχαλίας ἁλώσει, ἣ εἰς Ὅμηρον ἀναφέρεται, ἐστὶ δὲ Κρεώφυλος ὁ ποιήσας. I have elsewhere maintained, that when the Iliad and the Odyssey had obtained their literary supremacy in post-tragic times, the names of other authors began to be attached to the other poems of the Cyclus. As both the Iliad and the Odyssey contain many allusions to the *Thebais*, so in Od. xxi. 22—27, the murder of Iphitus by Hercules is briefly mentioned from the old epic story which Sophocles here follows as his "Homer."

[2] Mr. Blaydes (Pref. p. iv) says it is "beset with difficulties in almost every line." And in p. xii he calls it "this very corrupt and difficult play." In my opinion, he greatly exaggerates the supposed corruptions of the text. Out of the many hundreds of conjectures proposed by himself or others, very few seem to me to have any probability. Sophocles purposely adopted constructions out of the common way, and to reduce all his vagaries of language to fixed standards is one of the most hopeless of attempts.

Campbell is perfectly right in saying[3] that "the management of the fable is, on the whole, extremely subtle." It is replete with "Tragic irony," and, like all really great works of art, it contains much more that demands explanation than appears to the superficial observer.

The history, or rather the mythology, on which the play is constructed has been so fully set forth in Wunder's long and learned Introduction, that it is unnecessary here to repeat it.

The relations of Eurytus to Hercules are not very clearly brought out in the narrative of Lichas. He had quarrelled with Hercules, and Hercules had killed his son Iphitus by treachery (v. 260—73), for which misdeed Zeus had imposed a period of servitude (v. 276). It is probable that the poet followed the tradition that Hercules had been taught the use of the bow by Eurytus,[4] since the quarrel turned on a taunt that Hercules could not shoot as well as Eurytus' sons. The relation of ξένοι, guest-friends, had subsisted between them of old (v. 263), so that Eurytus may have been to Hercules what Phoenix or Chiron was to Achilles. The pretext that Hercules, or his herald Lichas, had first alleged for the capture of Oechalia (v. 257), viz. from spite against the indirect author of his servitude, was declared by another informant to be false; it was love for Iole, the daughter of Eurytus, which would brook no refusal, that incited Hercules to carry her off as a captive and a concubine (v. 360. 477). On the arrival of Iole the difficulty begins. Deianira treats the girl with the greatest kindness merely as a captive; but when she is informed of the real cause of her arrival, she demurs to living with her in the same house as the rival to herself (v. 545), and conceives the idea of applying a charm, the possession of which suddenly comes into her memory, to revive her lord's languishing affection for herself. With this object in view, she takes the chorus into her confidence, and encouraged by their approval and assent (v. 589), prepares, as a present to be conveyed by the herald, the drug-smeared robe which is destined to be his death. All seems well till the messenger has departed with the gift; when a suspicion of the most horrible kind enters her mind, that she has been using *phosphorus*[5]

[3] Introduct. Analysis, p. 41 (ed. 1877, 12mo.). [4] Theocr. xxiv. 107.

[5] I use the term, of course, as the nearest approximation to a consuming venom which can only be really explained on the theory of the 'Solar Myth.'

(v. 718). Then she gives way to a despair which is justified by the speedy arrival of her son Hyllus, who has been a witness of the dreadful tortures produced by the fatal gift. Unable to withstand his reproaches (for he thinks, as does Hercules himself, the deed was premeditated, and curses his mother, v. 809), she commits suicide by stabbing herself (v. 930). Hercules soon after arrives, screaming with pain, and is placed on the stage in a litter by Hyllus and a troop of bearers from Euboea. He recognizes the true meaning of an old prophecy, that he would be killed by one dead (v. 1160), and that by death alone his labours were destined to come to an end (v. 1172. 1255). He then gives a formal injunction to his son to obey, on pain of a paternal curse, his dying behest. He is to heap up a pile of unctuous wood on Mount Oeta, to set his yet living father upon it, and to finish his agony by burning him to death; and this done, he is to take to wife Iole, the young and handsome concubine of his father (v. 1222).

The poet has managed with very great art the gradual opening of the hopes and fears of Deianira. First (v. 46. 157) there was an old written record that Hercules had left, which named a fifteen-month's absence as a climacteric or critical period in his life; next (v. 70), a report brought by Hyllus that Hercules had been in captivity, and was now engaged in the siege of Oechalia; then, Hyllus' assurance that there is no good ground for fear (v. 88); lastly, the confidence of the chorus (v. 140) that Zeus will not desert his own son. For all this, Deianira is anxious and wakeful (v. 175), and it is only on the arrival of a messenger, who reports at second hand the news he has just heard, that Hercules is alive and victorious (v. 182) and preparing to return, that she gives way to exultation and delight (v. 202). With not less skill has the poet unfolded the course of events which brings on in the end the double catastrophe, the death of both. In these alternations we have precisely the same kind of emotion which by turns sustains and depresses Philoctetes, and Jocasta in the *Oedipus Rex*.

Again, the character of Lichas is very artistically drawn. Attached to his mistress, and unwilling to hurt her by telling the whole truth, he conceals the true relations between his master and the captive girl; and it is only when the first messenger, who has heard the unvarnished tale, is confronted with him, that he confesses

he has deceived her. This is very like the refuting the ἄγγελος by the θεράπων in Oed. R. 1120 seqq.

It is further a clever expedient to make Deianira's kind and sympathetic solicitude for the poor captive ladies centre on the very one (Iole) who has come to the house to do her a wrong. The generous condoning of Hercules' frailties (v. 460) combines with her natural kindness to make us like her the more, and therefore the more deeply to pity her fate. The terrible pang, when she knows all about Iole, "shatters the fabric of happiness in a moment."[6] And the ingenious arguments by which she draws from Lichas the avowal (v. 436 seqq.), and her comments upon it, complete the sketch of her sensible and moderate views on the delicate subject of love.[7]

There are six grand speeches (ῥήσεις) in the play, all highly elaborated and deserving of much careful study; (1) Lichas' story at v. 248, (2) Deianira's account of the death of Nessus, v. 531, (3) her description of the firing of the fatal drug, v. 672, (4) the narrative of Hyllus at v. 749, (5) the account of Deianira's suicide, v. 900, (6) the speech of Hercules in his agony at v. 1046. No other of the extant tragedies contains the same number of descriptive narratives of the like primary importance.

Of the conclusion of the play, which Hermann unjustly (as I think) regards as tame and inferior, Prof. Campbell writes thus:— "Hercules is, notwithstanding (the alleged failure of interest), magnificently grand. Already reduced to a wreck of his former self, and driven wild with pain, he is now possessed by one master passion, by rage against Deianira. He appeals to Hyllus to bring her into his presence to be destroyed. The moderation with which the delirium of Hercules is treated is remarkable. The all-enduring hero, that once followed evil fortune silently, is now distraught with pain and rage, but that is all. His mind is not gone. In the midst of suffering and feebleness he calls to mind the grandeur of his former life, and the contrast is deeply felt by the spectator. He cries as loudly as Philoctetes, but only at last is like Philoctetes in self-

[6] Prof. Campbell.

[7] Prof. Campbell calls this speech "dissembling" (p. 45). There is, however, no concealment, for the messenger tells him plainly in Deianira's presence (v. 420) that she knows who Iole really is; cf. v. 428.

mastery. He desires the sympathy, not only of his son, but of all present, to whom he shows his affliction, and of the Hellenes everywhere, of whom he claims that, in return for all that he had done for them, they should at least give him what he longs for, death (v. 974—1111)."

Nothing is gained by a comparison of the *Trachiniae* with the *Hercules Furens* of Euripides. The treatment of the two plays has nothing whatever in common.[8]

Prof. Campbell calls the character of Hyllus "ardent, impulsive, affectionate, and generous," and "very noble and attractive."[9] He does not notice, what is well worthy of remark, that to a considerable degree he represents the teaching of "young Athens," in the rhetorical and sophistical style of his speeches. The date of the play is quite uncertain: the fame of Pericles as an orator seems to have greatly raised the art in public estimation, and Sophocles, Euripides, and Thucydides formed their style largely on the fashionable and almost the sole literary accomplishment of the age.

Sophocles, without doubt, treats of Hercules and Hyllus as historical characters. Between history and mythology there was no real distinction in his time; Pherecydes and Acusilaus were in no sense historians, but mere recorders and collectors of traditions. Modern science has analyzed the tale of Hercules, and conclusively proved that his life and labours are a "solar myth."[1] The δωδέκατο ἄροτος of the oracle (v. 825) and the twelve successive "labours" are but the number of months; Eurystheus and Eurytus, his taskmaster and his teacher, are names containing that notion of width and extent found in Eurydice, Euryphassa, Eurynome, Europe, Euryanassa.[2] The scorching robe sent by Deianira is the same as that sent by Medea, herself a granddaughter of the Sun, to Jason's bride Glauce.[3] It is the burning and glowing cloud that enwraps

[8] Mr. Pretor (Introd. p. ix) says that "the *Trachiniae* has everything to gain by a comparison with the corresponding play of Euripides." Dr. Donaldson's critique, that the Trachiniae "is far inferior to the rest," and possibly the work of Iophon, is quoted by Mr. Blaydes, p. 4.

[9] P. 51.

[1] Like the similar legends about Theseus, with whom Hercules is associated in the play of Euripides.

[2] Cox, Aryan Mythology, i. p. 417.

[3] Eur. Med. 955.

the form of the Dawn-goddess Athena, and that of Apollo the Sun-god, as their aegis.[4] The burning of Hercules on Mount Oeta is the Sun as he sinks in fiery glory behind a hill. The bride Iole is the violet cloud,[5] a name akin to Iamus, Iolaus, perhaps even to Ἴωνες. As Odysseus is to be reunited to the ever-youthful Penelope, so the young sun (Hyllus) is to marry the dawn when the old sun has passed away.[6] It is significant, as an indication of the unconscious treatment of a solar myth, that the poet himself calls the fatal robe the φονία νεφέλα Κενταύρου, the gory red cloud coming forth from the monster-shape in the sky (v. 831). Yet in the parode (v. 96) he shows himself so little aware of the identity of his hero with the sun-god, that he makes the chorus appeal to the all-seeing sun to say where Hercules is residing. Even here, the Scholiast took the words δισσαῖσιν ἀπείροις κλιθεὶς to refer to the sun in the east and the west. The year's service of Hercules to the Lydian Omphale, for killing Iphitus (v. 275), is the same as the service of Apollo in the house of Admetus for killing the Cyclopes (Eur. Alc. 6). The apparent descent of the sun from the zenith to the horizon suggested the notion of his visiting the earth, dimmed and shorn of his mid-day glory. The idea was obvious, just as the killing of serpents, the clearing and opening out of forests, the draining of rivers and marshes, and the descent into Hades, are solar effects, and not the result of any human prowess, though in some cases both may be combined.

The moral or burden of the *Trachiniae* is (says Professor Campbell on v. 303) "that life is labour, cheered by transient gleams of prosperity." He thinks there are indications that the play is one of the later compositions; they are however but slight and somewhat conjectural, e. g. the use of δοῦλος as an adjective, vv.

[4] See Aryan Mythology, ii. p. 54, and i. p. 435, and Max Müller, "Chips from a German Workshop," ii. p. 89, who says the name *Deianira* is Sanscrit, dâsya-narî = dâsa-patnî; but it is easily explained from Greek roots.

[5] The word has the written digamma on a very ancient vase in the Louvre.

[6] V. 1224. The explanation of this event on any other theory is comparatively feeble. Prof. Campbell says (p. 50), "The poet's motive in retaining the incident may have been to show the reality and depth of Heracles' affection for Iole." Expounders of the solar myth would say, "It could not have been otherwise." This is a sufficient answer to the criticism of Mr. Blaydes, which from any other point of view is true, that the request of Hercules "seems open to the charge of bad taste" (p. 5).

53. 283. 302. The loss of the Greek Argument (which in Dindorf's edition is supplied by a long extract from Apollodorus, Bibl. ii. 7, 5) has deprived us of all information on this head. The many obscurities in the play must be pleaded as an excuse for the considerable length to which the notes have unavoidably been extended. The copious and excellent Scholia are throughout a most important aid and guide to the readings and interpretation.

The scene is laid at Trachis in Thessaly, and the chorus consists of Virgins of the place.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ.

ΘΕΡΑΠΑΙΝΑ.

ΥΛΛΟΣ.

ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ ΤΡΑΧΙΝΙΩΝ.

ΑΓΓΕΛΟΣ.

ΛΙΧΑΣ.

ΤΡΟΦΟΣ.

ΠΡΕΣΒΥΣ.

ΗΡΑΚΛΗΣ.

ΣΟΦΟΚΛΕΟΥΣ ΤΡΑΧΙΝΙΑΙ.

ΔΗΙΑΝΕΙΡΑ.

Λόγος μέν ἐστ' ἀρχαῖος ἀνθρώπων φανεὶς
ὡς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν
θάνῃ τις, οὔτ' εἰ χρηστὸς οὔτ' εἰ τῷ κακός·
ἐγὼ δὲ τὸν ἐμὸν, καὶ πρὶν εἰς Ἅιδου μολεῖν,
ἔξοιδ' ἔχουσα δυστυχῆ τε καὶ βαρὺν,
ἥτις πατρὸς μὲν ἐν δόμοισιν Οἰνέως,
ναίουσα δ' ἐν Πλευρῶνι, νυμφείων ὄκνον

1. *φανείς.* This is added in the sense of *vulgatus*, as the poets say *φαίνειν λόγον, ἀοιδήν, φήμην*, &c. So *μῦθος πεφασμένος* in Il. xiv. 127. It is not therefore a merely superfluous addition. Neue compares *ὁ τῆσδ' ἔρως φανεὶς* inf. 433, Wunder, Ant. 620, *σοφία γὰρ ἔκ του κλεινὸν ἔπος πέφανται*, and Mr. Pretor, Oed. R. 848, *ἀλλ' ὡς φανέν γε τοὔπος ὧδ' ἐπίστασο.*

3. *θάνῃ.* I agree with Mr. Pretor in retaining this, the vulgate reading, against *θάνοι*, which Hermann prefers on the ground that the Attics are fond of optatives by attraction. As far as correct Greek goes, either *θάνῃ* or *θάνοι* is defensible. See inf. 164. It is true also that in MSS. the two moods are perpetually confused. — *χρηστὸς* and *κακὸς* relate, of course, merely to prosperity, not to moral conduct in the sense in which we speak of a 'good or bad life.' See inf. 452. Eur. Hec. 1226—7. Translate: 'There is an old saying of men that has passed into a proverb, that you cannot be quite sure about the life of any mortal, till he is dead, whether it has been prosperous to him or unhappy. But *I* know too well about my own life, even before going to the world below, that I have had one which has proved both unfortunate and burdensome to me.' The sentiment is a tragic common-place, and the Schol. needlessly refers it, by anachronism, to Solon.

4. *τὸν ἐμόν.* It is evident that this is emphatic, and not, as Neue says, 'redundant.'

6. *ἥτις κ.τ.λ.* 'Since in the first place, as a maid, I had a troublesome lover, and afterwards, as a married woman (v. 27), an anxious life on his account.'

7. *ναίουσ' ἐν* the best MS. (Laur.), but *ναίουσά γ'* and *ναίουσα δ'* are found in good copies. Wunder reads *ἔτι, ἐν*, Hermann and Dindorf *ἔτ' ἐν*, Linwood and others (from the Aldine) *ἐνί*. The epic form of the preposition, as well as the lengthening of the *ι*, are objections. The *μέν*, though it might be regarded as somewhat irregularly answered by *χρόνῳ δ' ἐν ὑστέρῳ* v. 18,—a sentence however with its own *μὲν* and *δὲ*,—seems to require *τε* or *δὲ* with *ναίουσα*. For with *πατρὸς ἐν δόμοις* it is obvious to supply *οἰκουροῦσα*. The sense is, 'while staying at home with my father, and living at Pleuron in Aetolia, and not at Trachis (39) or Tiryns' (1152). Compare inf. 263, *πολλὰ μὲν λόγοις ἐπερρόθησε, πολλὰ δ'*

ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.
μνηστὴρ γὰρ ἦν μοι ποταμὸς, Ἀχελῷον λέγω,
ὅς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατρὸς,
φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ' αἰόλος
δράκων ἑλικτὸς, ἄλλοτ' ἀνδρείῳ κύτει
βούπρῳρος· ἐκ δὲ δασκίου γενειάδος
κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.
τοιόνδ' ἐγὼ μνηστῆρα προσδεδεγμένη
δύστηνος ἀεὶ κατθανεῖν ἐπηυχόμην,
πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.
χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένῃ δέ μοι,
ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης
ἐκλύεταί με. καὶ τρόπον μὲν ἂν πόνων
οὐκ ἂν διείποιμ'· οὐ γὰρ οἶδ'· ἀλλ' ὅστις ἦν

ἀτηρᾷ φρενὶ, and 229, εὖ μὲν ἴγμεθ', εὖ δὲ προσφωνούμεθα. It is true, the Greeks rather prefer the dative of place, as ἡ Μαραθῶνι μάχη, without the preposition; cf. inf. 172; yet the ἐν is occasionally added. On the whole, as in a matter very uncertain, I have followed a Paris MS. (B.) in reading ναίουσα δ' ἐν Π. Otherwise, ναίουσα δὲ Π. may be justified.—ὄκνον, 'dislike,' 'hesitation,' 'reluctance.' This seems a much better reading than ὄτλον, a variant recorded by the Schol. and adopted by Hermann, Blaydes, and Dindorf. Hesych. ὄτλος· μόχθος,—a sense by no means suited to this passage. See Aesch. Theb. 18.

11. φοιτῶν κ.τ.λ. 'Paying his visits at one time in the natural form of a bull (i.e. as a river-god), at another, as a speckled writhing snake, or again with a man's body but the face of an ox.'—ἐναργὴς, as in Oed. R. 535, λῃστὴς ἐναργὴς, and ἐναργὲς ὄνειρον in Homer and Aeschylus, is applied to objects which are real and not pretended or deceptive.—αἰόλος, like ἑλικτὸς, is applied equally to the changing colour and aspects, and to the turnings and windings, of both serpents and rivers. So the Schol., ἑλικτὸς, διὰ τὸ σκολιὸν τῶν ῥευμάτων.—κύτει βούπρῳρος, for τύπῳ βούκρανος, has been adopted by most editors (Neue and Prof. Campbell excepted) from Strabo, and it seems the more poetical reading, though the Schol. goes with the MSS. This is one of the passages in this play which indicate two ancient recensions of the text.

14. διερραίνοντο, 'streams of spring-water were spurted about.' Antig. 1009, μετάρσιοι χολαὶ διεσπείροντο. Phil. 20, ἐξ ἀριστερᾶς τάχ' ἂν ἴδοις ποτὸν κρηναῖον, and so Aesch. Ag. 901, πηγαῖον ῥέος.—The *beard*, Prof. Campbell remarks, is that of the man rather than the bull. A human head with horns would satisfy the conditions of the picture.

15. προσδεδεγμένη, 'having accepted.' Either προσδεχομένη or προσδοκῶσα would express 'expecting.'

17. πρὶν τῆσδε κ.τ.λ. 'Ere ever I was brought to bed with such a monster as this.' For the genitive, depending on the notion of πέλας, cf. inf. 748. Phil. 1327, Χρύσης πελασθεὶς φύλακος, and Πανὸς προσπελασθεῖσα, Oed. R. 1101. Wunder's reading τοῦδε is quite needless, for τῆσδε expresses the same thing in a less prosaic way.

21. ἐκλύεται. 'Set at liberty for himself,' i.e. 'to be his bride,' Prof. Campbell. Schol. ἀντὶ τοῦ ἀπαλλάττει με καὶ ἐλευθεροῖ τοῦ φόνου, τοῦ Ἀχελῴου περιγενόμενος. So Aesch. Prom. 235, ἐξελυσάμην βροτούς. Antig. 1112. Aj. 531.

22. διείποιμι. Through alarm, she says, she cannot tell how the struggle was got through, or that one made a better fight of it than the other. So ὡς

θακῶν ἀταρβὴς τῆς θέας, ὁ δ' ἂν λέγοι.
ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ
μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ.
τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,
εἰ δὴ καλῶς. λέχος γὰρ Ἡρακλεῖ κριτὸν
ξυστᾶσ' ἀεί τιν' ἐκ φόβου φόβον τρέφω,
κείνου προκηραίνουσα· νὺξ γὰρ εἰσάγει
καὶ νὺξ ἀπωθεῖ διαδεδεγμένη πόνον.
κἀφύσαμεν δὴ παῖδας, οὓς κεῖνός ποτε,
γῆτης ὅπως ἄρουραν ἔκτοπον λαβὼν
σπείρων μόνον προσεῖδε κἀξαμῶν ἅπαξ.

τάχος διιστέον, 'we must at once distinguish,' Eur. Hipp. 491.

23. θακῶν, the participle, seems to have been taken by the Schol. for the genitive, 'whichever of the spectators' seats was free from fear.'—ὁ δ' ἂν Mr. Pretor, perhaps rightly; yet cf. El. 441. Here the indefiniteness of ὅστις favours the slight change. But Prof. Campbell cites ὅστις—ὅδε from Ant. 463—4.

26. τέλος, 'the issue of the contest.'

28. ξυστᾶσα. Schol. συνελθοῦσα, 'joined in marriage with Hercules as his chosen bride.' Some compare Aj. 490, ἐπεὶ τὸ σὸν λέχος ξυνῆλθον, but Linwood prefers, perhaps without much reason, to take λέχος here for the nominative.—κριτὸν, root κριν, implies separation and distinction. So κριτὸν γυναικῶν γένος in Pind. Pyth. iv. 50. See also inf. 245. 'Decided by the contest,' Prof. Campbell. But the Schol. has ἔκκριτον.

29. προκηραίνουσα. It is evident that κηραίνειν, to damage or destroy, which Curtius refers to the root of κείρω, is different from the same form of verb meaning 'to care for,' as in Eur. Hipp. 223, quoted by the Schol., τί ποτ', ὦ τέκνον, τάδε κηραίνεις; Perhaps *curare*, anciently *coerare*, is the same word. The Schol. refers it to κέαρ, as we say 'taking to heart.' See on Aesch. Suppl. 976. Eum. 124.

30. ἀπωθεῖ. 'Night gets rid of one care only by bringing in a new one in its place.' The *night* is specially mentioned (as inf. 149) as the time for brooding over cares. Thus εἰσάγειν καὶ ἀπωθεῖν ξένον might be said of a capricious host who turned off one to make room for another. The Schol. seems to have misunderstood the sense in supplying Ἡρακλέα as the object. Yet Wunder follows him, somewhat awkwardly translating, 'for night brings him and in turn sends him away, having accepted a task,' i.e. a new labour to perform. Similarly Prof. Campbell, 'for night brings him home, and the same (or 'the next') night thrusts him from me, bringing the succession of his toil.' The general sense is, according to this view, 'he no sooner returns at night than he goes off again at once to undertake some new labour.' It seems to me that ἀπωθεῖ could hardly mean ἀποπέμπει or ἀποστέλλει. The passage is called difficult by most of the commentators; but I think it is simple enough. One night, she says, brings some care or trouble (πόνος), and the next night discards it, and as it were, pushes it aside, to make room for some other to take its place.

31. κεῖνος, 'that absent lord of mine.' So inf. 38. 40.—γῆτης (so Herm. with MS. Laur. for γήτης), Hesych. γητῆτης· ὁ τὴν γῆν ἐργαζόμενος, γεωργός. Cf. Plat. Phaedr. p. 276, B, ὁ νοῦν ἔχων γεωργὸς, ὧν σπερμάτων κήδοιτο καὶ ἔγκαρπα βούλοιτο γενέσθαι,—σπείρας εἰς τὸ προσῆκον ἀγαπῴη ἂν ἐν ὀγδόῳ μηνὶ ὅσα ἔσπειρε τέλος λαβόντα;—ὅπως, cf. El. 98. 1151. She compares Hercules to a tenant-farmer who has taken a distant field, and only visits it once when he sows and once when he reaps. Thus, as Linwood observes, with κεῖνος we ought to supply ἅπαξ μόνον προσεῖδε, and the comma usually placed after λαβὼν should be omitted. But for ἅπαξ, 'only once,' the poet has substituted ποτὲ, 'occasionally.'

τοιοῦτος αἰὼν ἐς δόμους τε κἀκ δόμων
ἀεὶ τὸν ἄνδρ' ἔπεμπε λατρεύοντά τῳ.
νῦν δ' ἡνίκ' ἄθλων τῶνδ' ὑπερτελὴς ἔφυ,
ἐνταῦθα δὴ μάλιστα ταρβήσασ' ἔχω.
ἐξ οὗ γὰρ ἔκτα κεῖνος Ἰφίτου βίαν,
ἡμεῖς μὲν ἐν Τραχῖνι τῇδ' ἀνάστατοι
ξένῳ παρ' ἀνδρὶ ναίομεν· κεῖνος δ' ὅπου
βέβηκεν οὐδεὶς οἶδε· πλὴν ἐμοὶ πικρὰς
ὠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται·
σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν.
χρόνον γὰρ οὐχὶ βαιὸν, ἀλλ' ἤδη δέκα
μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει.
κἄστιν τι δεινὸν πῆμα· τοιαύτην ἐμοὶ
δέλτον λιπὼν ἔστειχε, τὴν ἐγὼ θαμὰ
θεοῖς ἀρῶμαι πημονῆς ἄτερ λαβεῖν.

ΘΕΡΑΠΑΙΝΑ.

δέσποινα Δηάνειρα, πολλὰ μέν σ' ἐγὼ

35. λατρεύοντά τῳ, 'in service to somebody,' refers to the labours imposed on Hercules by Eurystheus.

36. ὑπερτελής. 'Now at last, when he has surmounted, or risen superior to, these toils.' Mr. Pretor thinks ἔφυ means that he was *born* to surmount them; and this view may be right. That his labours are now over, she infers from the oracle, v. 155.

38. ἔκτα. "Notanda aoristi forma epica, hic solum in Sophocle obvia. Cf. κατέκτας Eur. Bacch. 1290. Med. 1398. ἔκτα Herc. Fur. 423." *Linwood*. The participle κατακτὰς occurs in Alcest. 3.

39. ἀνάστατοι, 'having had to leave our homes.' The usual consequence of a murder was a voluntary exile for a time; cf. Eur. Hipp. 37.

40. ξένῳ παρ' ἀνδρί. Schol. τῷ Κήϋκι, ὃς ἦν παῖς Ἀμφιτρυώνος ἀδελφοῦ.—ὅπου βέβηκε, 'where he now is.' Eur. El. 777, κυρεῖ δὲ κήποις ἐν καταρρύτοις βεβὼς, 'he was in his own park at the time.'

41. πλὴν ἐμοὶ κ.τ.λ. 'I only know that he is gone after imposing on me many a keen pang about him.' By ὠδῖνας, as Wunder remarks, the tablet is meant on which the oracle was written.—αὐτοῦ Blaydes and Campbell, with Hermann.

44—8. Wunder encloses these verses in brackets. They are not necessary to the context, and they may have come in from some early recension or edition, with other verses in this play. But they are good lines, and they contain nothing to which a critic can fairly object. The period of fifteen months is named also inf. 164.

45. Hesych. ἀκήρυκτος· ἀνεπικηρύκευτος. Schol. ὃν οὐδεὶς ἐλθὼν κηρύττει καὶ ἀπαγγέλλει, ποῦ ποτ' ἐστί.

46. τοιαύτην. This may refer back to πικρὰς ὠδῖνας, or it may mean that there *must* be something the matter, from the ominous import of the tablet which he left in her keeping when he went off.

47. τήν. There are sufficient instances of the article used for the relative, e. g. inf. 381. 728, to make Dindorf's alteration ἔστειχεν ἦν unnecessary. 'Often,' she says, 'do I pray to the gods that I may have received it without harm,' i. e. suffer no harm by receiving it. Cf. 157. The phrase here is peculiar, because ἀρῶμαι (εὔχομαι) λαβεῖν should rather mean 'I pray that I may receive.' It is a question of context; the past sense is sufficiently determined by λιπὼν ἔστειχεν.

κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα
τὴν Ἡράκλειον ἔξοδον γοωμένην·
νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν
γνώμαισι δούλαις, κἀμὲ χρὴ φράσαι τόσον,
πῶς παισὶ μὲν τοσοῖσδε πληθύεις, ἀτὰρ
ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά,
μάλιστα δ' ὅνπερ εἰκὸς Ὕλλον, εἰ πατρὸς
νέμοι τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν;
ἐγγὺς δ' ὅδ' αὐτὸς ἀρτίπους θρώσκει δόμους,
ὥστ' εἴ τί σοι πρὸς καιρὸν ἐννέπειν δοκῶ,
πάρεστι χρῆσθαι τἀνδρὶ τοῖς τ' ἐμοῖς λόγοις.
ΔΗ. ὦ τέκνον, ὦ παῖ, κἀξ ἀγεννήτων ἄρα
μῦθοι καλῶς πίπτουσιν· ἥδε γὰρ γυνὴ

50. ὀδύρματα, 'with lamentations,'—a cognate accusative forming one idea with the participle, and therefore governing a separate object, ἔξοδον. See Electr. 123—5. Eur. Med. 205, λυγρὰ δ' ἄχεα βοᾷ τὸν ἐν λέχει προδόταν.

52. φρενοῦν, Schol. and Hesych. νουθετεῖν. Aesch. Ag. 1183, φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.—δούλαις, here used as an adjective, as frequently τύραννος, e. g. Prom. V. 761, πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται; Prof. Campbell has δούλοις.—τόσον, al. τὸ σόν, 'that which is your own part,' viz. to suggest in the present need, or 'what is for your interest,' Schol. τὸ σοὶ συμφέρον. "The ancients did not like long speeches from their slaves. Eur. Iph. Aul. 313, μέθες· μακροὺς δὲ δοῦλος ὢν λέγεις λόγους." *Wunder.*—As far as τόσον is the *protasis* of the sentence, as I think. Mr. Pretor takes κἀμὲ to commence the *apodosis.*

55. κατὰ is here used as in πορεύεσθαι, ἕπεσθαι καθ' ὁδὸν &c., denoting the course and object of the pursuit.

56. ὅνπερ εἰκὸς, supply ἐλθεῖν ἄν implied in πέμπεσθαι ὑπὸ σοῦ. For the motive for going is assigned in what follows to Hyllus himself,—'who surely *would* go if he had any thought about his father (or cared) for his being supposed to fare well.'—νέμοι, as in μοῖραν νέμειν, Prom. V. 292, a phrase originally applied to the distribution of shares. Oed. Col. 385, ὡς ἐμοῦ θεοὺς ὥραν τιν' ἔξειν. Here there is some confusion between giving thought *to*, and having thought *of* a person.—τοῦ—δοκεῖν, a secondary genitive of apposition, in place of the simpler syntax τοῦ τὸν πατέρα δοκεῖν κ.τ.λ.—The Schol. seems to have read νέμει, which is found in two or three copies, and is quite defensible in the sense of εἴπερ νέμει, and so Mr. Blaydes edits, though he calls the passage corrupt.

58. ἀρτίπους. 'Just at the right moment he comes bounding to the house.' Schol. ἀρτίως καὶ ἡρμοσμένως τῷ καιρῷ πορεύεται. On this explanation Neue briefly comments, "minime." Linwood (who might have compared Theb. 374, σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα, and Hesych. ἀρτίπος· ἀρτίπους, ἄρτιος τοῖς ποσὶν, ὑγιόπους, and *ib.* ἀρτίπουν· ὑγιῆ (ὑγιεῖς) τοὺς πόδας ἔχοντα) prefers the sense 'with firm and equal step.' The context seems to show, that as Hyllus had just heard some news about his father, he was running in glee to tell his mother of it. Hence ἀρτίπους should qualify θρώσκει, 'nimbly runs;' and ἄρτι που, a conjecture of Mr. Shilleto's mentioned by Mr. Pretor with approval, is not only weak, but has the που added without any clear sense. Euripides has ἀρτίδακρυς in Med. 903.

60. Hermann reads τοῖς γ' ἐμοῖς λόγοις, 'the man (Hyllus) may make use of *my* suggestions,' which could only mean, 'if he has no other advice to follow.'

61. Hesych. ἀγεννήτων· δυσγενῶν, and so the Schol.

δούλη μὲν, εἴρηκεν δ' ἐλεύθερον λόγον.

ΥΛΛΟΣ.

ποῖον; δίδαξον, μῆτερ, εἰ διδακτά μοι.

ΔΗ. σὲ πατρὸς οὕτω δαρὸν ἐξενωμένου
τὸ μὴ πυθέσθαι ποῦ 'στιν αἰσχύνην φέρειν.

ΥΛ. ἀλλ' οἶδα, μύθοις εἴ τι πιστεύειν χρεών.

ΔΗ. καὶ ποῦ κλύεις νιν, τέκνον, ἱδρῦσθαι χθονός;

ΥΛ. τὸν μὲν παρελθόντ' ἄροτον ἐν μήκει χρόνου
Λυδῇ γυναικί φασί νιν λάτριν πονεῖν.

ΔΗ. πᾶν τοίνυν, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.

ΥΛ. ἀλλ' ἐξαφεῖται τοῦδέ γ', ὡς ἐγὼ κλύω.

ΔΗ. ποῦ δῆτα νῦν ζῶν ἢ θανὼν ἀγγέλλεται;

ΥΛ. Εὐβοΐδα χώραν φασὶν, Εὐρύτου πόλιν,
ἐπιστρατεύειν αὐτὸν, ἢ μέλλειν ἔτι.

ΔΗ. ἆρ' οἶσθα δῆτ', ὦ τέκνον, ὡς ἔλειπέ μοι

63. ἐλεύθερον. Schol. ἐλευθέρῳ πρέποντα. 'For here is a woman who is a slave, and yet she said just what the free-born would say.'

66. Neue retains the MS. reading φέρει, corrected by Valckenaer.—τὸ μὴ πυθέσθαι, 'the not having ascertained,' cf. inf. 91.—σὲ, emphatic at the beginning of the verse, 'you, his eldest son' &c.—ἐξενωμένου, Schol. ἐν ξένῃ διατρίβοντος. Cf. El. 777.

67. μύθοις γ' Neue, Blaydes, and Wunder; but γε is wanting in Laur. and other good copies.

68. καὶ ποῦ, as καὶ τοῦ inf. 187, and in many other places, implies a degree of incredulity. She does not believe her son has really heard of Hercules' residence in any particular spot.

69. Hesych. ἀροτούς· ἐνιαυτούς. Σοφοκλῆς Τραχινίαις. Cf. inf. 253, πραθεὶς Ὀμφάλῃ—ἐνιαυτὸν ἐξέπλησεν.—τὸν μὲν κ.τ.λ., 'during the past year, for all that length of time,' not less than the entire year.

70. Λυδῇ γυναικί. Schol. τῇ Ὀμφάλῃ. Cf. Agam. 609, σημαντήριον οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.—λάτριν, cf. Prom. V. 941, τὸν Διὸς τρόχιν.

71. εἰ καὶ τοῦτ'. 'If he submitted to *that* (slavery to a woman), one may expect to hear of anything about him.' The καὶ perhaps really belongs to πᾶν rather than to τοῦτο, 'if this, then anything besides.'

72. ἐξαφεῖται. Schol. ἀφείθη, ἀπηλλάγη τοῦ δουλεύειν.

73. ἢ θανὼν γ', 'or indeed dead,' Neue and Hermann with three MSS. Cf. Aesch. Ag. 630, πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο; Prof. Campbell remarks that Deianira hardly believes Hercules could survive such a degradation.

75. ἐπιστρατεύειν. 'That he is now marching against, or is on the point of doing so,' lit. 'is yet delaying it awhile.' "The words Εὐβ. χώραν are used in apposition, meaning that Hercules led his army against Oechalia, a city of Euboea." Wunder. It is more correct to say that πόλιν is an apposition with χώραν, the former word being taken, as Neue says, "de tota regione." He well compares Eur. Ion 294, Εὔβοι' Ἀθήναις ἔστι τις γείτων πόλις.

76. ἔλειπε. It is difficult to see any special force in the imperfect, and perhaps it was used for metrical convenience. Wunder, Introd. ch. iv. § 4 (p. 47, note) explains the passage thus: "When Deianira learned that at that very time when Hercules had been either promised a life of freedom and happiness or threatened with death, [when] he was making war against Oechalia, it was likely that she would suppose it his last labour. Although,

μαντεῖα πιστὰ τῆσδε τῆς χώρας πέρι ;
ΥΛ. τὰ ποῖα, μῆτερ ; τὸν λόγον γὰρ ἀγνοῶ.
ΔΗ. ὡς ἢ τελευτὴν τοῦ βίου μέλλει τελεῖν,
ἢ τοῦτον ἄρας ἆθλον †εἰς τὸν ὕστερον
τὸν λοιπὸν ἤδη βίοτον εὐαίων' ἔχειν.
ἐν οὖν ῥοπῇ τοιᾷδε κειμένῳ, τέκνον,
οὐκ εἶ ξυνέρξων, ἡνίκ' ἢ σεσώσμεθα
[ἢ πίπτομεν, σοῦ πατρὸς ἐξολωλότος ;]
κείνου βίον σώσαντος, ἢ οἰχόμεσθ' ἅμα ;
ΥΛ. ἀλλ' εἶμι, μῆτερ· εἰ δὲ θεσφάτων ἐγὼ
βάξιν κατῄδη τῶνδε, κἂν πάλαι παρῆ.
[νῦν δ' ὁ ξυνήθης πότμος οὐκ ἐᾷ πατρὸς

therefore, this expedition was not mentioned by the oracle, as is evident from the account of Deianira herself, v. 164—72, yet she might truly say that that was the last labour foretold by the oracle of Dodona." Prof. Campbell remarks that the silence for so long on the subject of the prophecy was not unnatural in the mother. She may have wished to spare her son a needless anxiety.

79. τελεῖν. Perhaps *φέρειν*, sc. *ἡ χώρα*. Linwood says, "τελευτὴν τελεῖν mira est, nec tamen fortasse corrupta lectio." Neue compares Oed. Col. 1720, *ἐπεὶ ὀλβίως γ' ἔλυσεν τὸ τέλος, ὦ φίλαι, βίου*. For *μέλλει* we might well read *μέλλοι*. To make *μαντεῖα* the subject is far-fetched and improbable. The Schol. may have read *φέρειν*, which well suits *ἐν Οἰχαλίᾳ τεθνήξομαι*.

80. ἄρας. Instead of *τελέσας*, a word appropriate to a *contest*, ἆθλος, the poet uses a verb properly applied to lifting and carrying off a *prize*, ἆθλον. So in Il. ix. 124, *οἳ ἀέθλια ποσσὶν ἄροντο*, and elsewhere *ἀνελεῖν* and *ἀνελέσθαι*, e. g. Il. xxiii. 614.—The words *εἰς τὸν ὕστερον* are difficult, and Dindorf omits them as the patchwork of some grammarian. To supply *χρόνον* seems almost impossible, and to understand *βίον* from the preceding verse would require *πότμον* rather than *βίοτον* in the next (cf. v. 88). The Schol. seems to ignore v. 80, and it might be omitted, if we read *ἢ λοιπὸν ἤδη κ.τ.λ.* His comment is, *ἔλεγεν, φησὶν, ὅτι ἐν Οἰχαλίᾳ τεθνήξομαι, ἢ σωθεὶς εὐδαιμονήσω τὸν ἐπίλοιπον χρόνον*. Here *σωθεὶς* does not represent *τοῦτον ἄρας ἆθλον*, but is added in opposition to *τεθνήξομαι*. And this, perhaps, is the right key to the difficulties of the passage. Otherwise, we might fairly read *ἢ τοῦτον ἄρας ἆθλον ὡς τὸν ὕστατον*, viz. *ὄντα*. Or we might read *ἔχει*, the *praesens propheticum*, by which the change of subject from *ἡ χώρα μέλλει φέρειν* to *ἢ Ἡρακλῆς ἔχει* = *ἕξει*, would be much less harsh. This use, in fact, is very common; e. g. Prom. V. 767, *ἢ πρὸς δάμαρτος ἐξανίσταται θρόνων ;—βίοτον*, 'a course of life,' is joined with *εὐαίων* in Aesch. Pers. 711. Hermann with one MS. reads *τὸ λοιπὸν*, comparing Oed. Col. 1619, *οὗ τητώμενοι τὸ λοιπὸν ἤδη τὸν βίον διάξετον*. Either *τοῦτό γ' ἄρας ἆθλον*, or *εἰς τό γ' ὕστερον*, is also not improbable.

82. κειμένῳ, viz. *σῷ πατρί*. Schol. *ἐν κινδύνῳ καὶ ἐπὶ ξυροῦ ἀκμῆς ἱσταμένῳ οὐ πορεύσῃ συλληψόμενος αὐτῷ καὶ συναγωνιούμενος ;—ἡνίκα* 'at this juncture when' &c. Two lines, belonging to different ancient recensions or editions, appear to have been combined in the existing MSS. Yet the conjecture of Bentley and Dobree, by transposing the verses, *ἢ οἰχόμεσθ' ἅμα καὶ πίπτομεν*, seems to have some probability.

86. ἐγώ. 'If *I* had known them (as you do)' &c.—*κατῄδη* and *παρῇ*, the true forms of the first person in the older Attic, are given in the best editions for *κατῄδειν* (—*ην*) and *παρῆν*.

88—9. This couplet, though Sophoclean in character, seems, as it were, "out of joint." It would do in place of

ἡμᾶς προταρβεῖν, οὐδὲ δειμαίνειν ἄγαν.]
νῦν δ' ὡς ξυνίημ', οὐδὲν ἐλλείψω τὸ μὴ
πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι.
ΔΗ. χώρει νυν, ὦ παῖ. καὶ γὰρ ὑστέρῳ τό γ' εὖ
πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ.

ΧΟΡΟΣ.

ὃν αἰόλα νὺξ ἐναριζομένα στρ. ά.
τίκτει κατευνάζει τε φλογιζόμενον,
Ἅλιον Ἅλιον αἰτῶ,
τοῦτο καρῦξαι τὸν Ἀλκμήνας, πόθι μοι πόθι παῖς

the next couplet, but not along with it. Wunder, with Hermann, transposing the two lines to follow 91, reads ἀλλ' ὁ *ξυνήθης πότμος κ.τ.λ.* This is not amiss, if we supply some ellipse; ('the position, indeed, is serious,) yet my father's usual luck gives us hope.' Schneidewin (ap. Neue) compares El. 783—6 for the repetition of *νῦν δὲ* in the same sentence. Prof. Campbell would read *πρὶν δ'—οὐκ εἶα*, 'hitherto our father's usual luck forbade us to anticipate any evil, or to fear very much about him.' Dindorf ejects 88—9 as spurious. Mr. Blaydes has *νῦν δ'—οὐκ εἶα*.

90. *τὸ μή*. Brunck, whom most of the editors follow, reads *τὸ μὴ οὐ*. But Neue compares Ant. 444, *κοὐκ ἀπαρνοῦμαι τὸ μή.—πυθέσθαι*, i. e. to ascertain if the oracles spoke truly about him, sup. 79.—*περὶ τῶνδε* is shortly put for *τῶν περὶ τῶνδε θεσφάτων*.

92. *καὶ—ὑστέρῳ*, 'even for one who is late (in acting).' The Schol. explains *τό γ' εὖ πράσσειν* by *τὰ δέοντα ποιεῖν*. Neue thinks there is a reference to *τοῦ καλῶς πράσσειν δοκεῖν*, v. 57. Linwood gives Erfurdt's version, "prospera fortuna enim ei, qui sero de ea resciscit, quando tamen resciscit, lucrum adfert." —*πύθοιτο*, sc. *τις*, the optative making the proposition more general, and nearly equivalent to *εἰ πύθοιτό τις*. We might however read *πύθοιο*, and understand *καὶ ὑστέρῳ σοι*. Wunder, "even if one come later, prosperity (success) is a gain to one when known."—*ἐμπολᾷ*, 'makes a trade-profit.' This is one of the constant metaphors from traffic that occur in the tragics. Cf. Ant. 1037. Phil. 303. Ag. 978. Hesych. *ἐμπολᾷ· περιέρχεται, πραγματεύεται*. He seems to refer to some passage where it meant 'to go about, to engage in, a matter.'

94—140. The Parode.—The Chorus, young Trachinian ladies (inf. 144) from whom the play takes its name, console and sympathize with Deianira. We may conjecture that sun-worship was a local religion, Hercules himself being a sun-god, and thus the appeal to the Sun as all-seeing and all-knowing becomes peculiarly appropriate. Compare, for the address, Aj. 845.

Ibid. Hesych. *αἰόλη νύξ· ἤτοι μέλαινα, ἢ ποικίλη διὰ τὰ ἄστρα. Σοφοκλῆς Τραχινίαις.* Cf. inf. 132. Prom. V. 24, *ἢ ποικιλείμων νύξ*. Translate, 'Of him whom the spangled night gives birth to by its own destruction, and (by returning) lulls to rest in the glory of his brightness, the Sun, the (mighty) Sun, I ask to tell me this about the son of Alcmena, where in the world he is now dwelling,—(tell me, I say,) O thou that dost blaze with a brightly flashing light! Is it by some strait of the sea, or is it that he is resting between two mainlands' (i. e. that strait which divides Europe and Asia)?—'say, O thou that surpassest all in thy power of sight!'

95. *τίκτει*. See Aesch. Ag. 264. 279. —Hesych. *κατευνάζει· κοιμίζει*. "Intellige *γεννωμένα* ex contrario, El. 72." Neue.—*ἐναριζομένα* is properly 'slain and despoiled of its honours,' viz. the stars.

96. *ἅλιον*. Either *σὲ τὸν ἅλιον* may be understood, or (as inf. 217) there is a change from the mention of the object to a direct address. Prof. Campbell compares Oed. R. 159—164.

97. Some construe *αἰτῶ τοῦτο*. But as *κηρῦξαί τινα* is properly 'to summon a person by herald' (Aesch. Cho. 4. 124.

ναίει ποτ', ὦ λαμπρᾷ στεροπᾷ φλεγέθων,
ἢ ποντίας αὐλῶνας, ἢ δισσαῖσιν ἀπείροις κλιθεὶς,
εἶπ', ὦ κρατιστεύων κατ' ὄμμα. 101
ποθουμένᾳ γὰρ φρενὶ πυνθάνομαι ἀντ. ά.
τὰν ἀμφινεικῆ Δηιάνειραν ἀεί,
οἷά τιν' ἄθλιον ὄρνιν, 105
οὔ ποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον, ἀλλ'
εὔμναστον ἀνδρὸς δεῖμα φέρουσαν ὁδοῦ
ἐνθυμίοις εὐναῖς ἀνανδρώτοισι τρύχεσθαι, κακὰν
δύστανον ἐλπίζουσαν αἶσαν. 111
πολλὰ γὰρ ὥστ' ἀκάμαντος στρ. β'.
ἢ Νότου ἢ Βορέα τις
κύματ' * ἂν εὑρεῖ πόντῳ
βάντ' ἐπιόντα τ' ἴδοι, 115

Eur. Hec. 148. Ar. Ach. 748), it may be questioned if τοῦτο καρῦξαι τὸν Ἀλκμήνας does not here follow the syntax of κακὸν λέγειν τινὰ, viz. 'to report for me this about Alcmena's son, where he is dwelling.'—πόθι μοι, πόθι μοι Wunder with Porson. MSS. πόθι μοι πόθι μοι παῖς, which Prof. Campbell retains by reading ἀλλὰ without elision in v. 107.

100. αὐλῶνας. The MS. Laur. has ποντίας, which Neue and others prefer, but ου is superscribed. Mr. Blaydes cites Athenaeus (v. p. 189, D), καλοῦσι δὲ ἀρσενικῶς τοὺς αὐλῶνας—οἱ δὲ ποιηταὶ θηλυκῶς. —καὶ Σοφοκλῆς Σκύθαις, Κρημνούς τε καὶ σήραγγας ἠδ' ἐπακτίας αὐλῶνας. In Aesch. Prom. 731 it is masculine, αὐλῶν' ἐκπερᾶν Μαιωτικόν. The notion seems to be, that Hercules may be in the narrow strait of the Hellespont, resting as it were on both shores, as a man is said to be τοίχῳ or ἀσπίδι κεκλιμένος, or he may be in the Euripus, near home. Cf. Il. iii. 135. v. 709. xv. 740. xxii. 3. The Schol. understood 'both in the east and the west,' as if he were conscious that Hercules was the Sun-god. He seems to refer κλιθεὶς and κρατιστεύων equally to the vocative ἄλιε. Linwood remarks, "δισσαῖς h. l. *alterum ex duobus* significat." "The chorus ask in substance whether Heracles is in Asia or Europe, or on the sea which separates the two." Prof. Campbell.

103. ποθουμένᾳ. 'With anxious (longing) mind.' For the middle Neue compares the transitive use of κρύπτεται Aj. 647, ὀνομάζετο Oed. R. 1021. Schol. ἀντὶ τοῦ ποθούσῃ. Wunder adopts the conjecture of Musgrave, πονουμένᾳ. Hesych. πυνθάνομαι· ἀκούω. The 'longing mind' seems that of the chorus, who is constantly told, on inquiry, that 'the lady with two suitors, like some love-lorn bird, never allows the desire of her eyes to rest so as to be without tears.' Otherwise Deianira would be said ποθουμένᾳ φρενὶ ἔχειν πόθον. Hesych. ἀμφίνηκες· περιμάχητοι (*sic*), ἐναντίους ἔχων λόγους. Σοφοκλῆς Τραχινίαις. Cf. 527, τὸ ἀμφινείκητον ὕμμα νύμφας. Aesch. Ag. 686, τὰν δορίγαμβρον ἀμφινεικῆ θ' Ἑλέναν. Schol. τὴν περιμάχητον.—ἀεὶ, as Mr. Blaydes observes, belongs to τρύχεσθαι.

107. τρέφουσαν, Casaubon's conjecture for φέρουσαν, has been adopted by Dindorf, Blaydes, and Wunder. The Schol., who explains it by μνημονεύουσαν, perhaps supplied ἐν θυμῷ. Here δεῖμα is regarded as ἄχθος, a burden to be borne.

109. ἐνθυμίοις, 'anxious,' Schol. ταῖς μεριμνητικαῖς. The causal dative means that she pines for her widowed estate, lit. her 'unhusbanded bed.'

111. δύστανον, 'poor lady!' is not an epithet to αἶσαν. Cf. 936.

115. It seems best in this obscure passage to insert ἂν after κύματα, with Porson and Linwood. Others read ἐν,

οὕτω δὲ τὸν Καδμογενῆ τρέφει, τὸ δ' αὔξει βιότου
πολύπονον, ὥσπερ πέλαγος Κρήσιον. ἀλλά τις θεῶν
αἰὲν ἀναμπλάκητον Ἅιδα σφε δόμων ἐρύκει.
ὧν ἐπιμεμφομένα σ' †ἀ- ἀντ. β'.
δεῖα μὲν, ἀντία δ' οἴσω.
φαμὶ γὰρ οὐκ ἀποτρύειν
ἐλπίδα τὰν ἀγαθὰν
χρῆναί σ'· ἀνάλγητα γὰρ οὐδ' ὁ πάντα κραίνων
βασιλεὺς
ἐπέβαλε θνατοῖς Κρονίδας· ἀλλ' ἐπὶ πῆμα καὶ χαρὰ
πᾶσι κυκλοῦσιν, οἷον ἄρκτου στροφάδες κέλευθοι.

and ἴδῃ for ἴδοι, but this is an epic, not an Attic use of the subjunctive. The Schol. supports Porson's view, *ὥσπερ γὰρ ἄν τις θεωροίη κυματουμένην τὴν θάλατταν, ἢ Νότου πνέοντος ἢ Βορέου, τῶν δὲ κυμάτων τὰ μὲν ἀπιόντα, τὰ δὲ ἐπερχόμενα, οὕτω καὶ τὸν Ἡρακλέα, καθάπερ τι πέλαγος κακῶν, τὸ μέν τι παρὸν λυπεῖ, τὸ δ' αὐξόμενον ἀπόκειται.* The last part of the comment is wrong, for he took *αὔξει* in the sense of *αὔξεται*, and understood 'a greater and growing evil is in reserve.' The safest way, as it seems to me, to explain a passage which does not appear corrupt, is to construe *οὕτω δὲ ὥσπερ πέλαγος (κακῶν) τρέφει τὸν Ἡρακλέα, αὔξει δὲ τὸ πολύπονον βιότου*, where *τρέφει* means 'attends.' So *κακῶν ὥσπερ θάλασσα*, Aesch. Theb. 755. And for the *hyperthesis* or disarrangement of the article, I must refer the student to my note on Aesch. Suppl. 1039. Linwood indeed says this "fieri nullo modo potest," and he construes *τὸ δὲ, πολύπονον ὥσπερ Κ. πέλαγος βιότου, αὔξει*, i. e. *augetur*. The subject to *τρέφει* he takes to be *πολλὰ κύματα*. I do not think he is right. Prof. Campbell thinks the order is, *βιότου πολύπονον πέλαγος ὥσπερ πέλαγος Κρήσιον (τὸ μὲν) τρέφει, τὸ δὲ αὔξει Ἡρακλέα*. "Toil" (he says) "is the ordinary life of Heracles, and at times this toil brings him to honour (*αὔξει*); hitherto it has not brought him into disaster." If however, as has been suggested, we read *βίοτον*, we may take *πολύπονον* (as sup. 106 *ἀδακρύτων*), in the *proleptic* sense, 'one care attends him, and another care makes his life more and more laborious.' Neue takes *πολύπονον* as the subject of *αὔξει*, and Hercules as the object; but that *τὸ δὲ* should stand "pro nudo δὲ" seems incredible. On the whole, I think Hermann's explanation certainly the best, *ita quasi Creticus quidam pontus Herculem habet, augetque eius labores.*

120. Schol. *ἀναμπλάκητον, ἄπταιστον.* Hesych. [*ἀν*]*απλάκητον· ἀναμάρτητον· Σοφοκλῆς Τραχινίαις.*

121. *ἀδεῖα μὲν, ἀντία δέ.* Here grammar and context seem singularly at variance. The sense should be, as the Schol. explains it, 'news pleasing indeed, but opposed to your (desponding) view.' But as *ἀδεῖα* for *ἀδέα* cannot be defended, it seems necessary to supply *ἀδεῖα μέν εἰμί σοι, ὅμως δὲ ἀντία οἴσω*. Linwood, "ἀδεῖα non *laeta*, sed *tibi grata, accepta*, vertendum erat. Cf. Oed. T. 82." [Ant. 436.] "In a pleasant mood," Prof. Campbell. But this is rather far-fetched, and Musgrave's correction *αἰδοῖα*, 'respectful,' adopted by Mr. Blaydes and Wunder, seems much more probable. So Aesch. Suppl. 190, *αἰδοῖα καὶ γοεδνὰ καὶ ζαχρεῖ' ἔπη ξένους ἀμείβεσθ'*. Wunder also reads, but with less reason, *ὧν ἐπὶ μεμφομένα σ'*. The Schol. seems to have read *ἐπιμεμφομένας*, as below he read *ἐπὶ πήματι καὶ χαρᾷ*.

124. *ἀποτρύειν.* Schol. *ἀποβάλλειν, ἀποδοκιμάζειν.*

128. *ἐπέβαλε*, 'imposes.' The meaning is, that not even Zeus, the ruler of all things, can prevent human sorrows which proceed from a superior power, *μοῖρα* or *ἀνάγκη*. After this clause we may supply, ('For life is not wholly a life of care), but' &c., *εἰ γὰρ ἄλγος ἐστὶ, ἔστι καὶ χαρά*.

130. *κυκλοῦσιν.* The active is used intransitively in El. 1365, if the reading be right. The *ἐπὶ* belongs to the verb

μένει γὰρ οὔτ' αἰόλα ἐπῳδ. 132
νὺξ βροτοῖσιν οὔτε Κῆρες οὔτε πλοῦτος,
ἀλλ' ἄφαρ βέβακε, τῷ δ' ἐπέρχεται χαίρειν τε καὶ
στέρεσθαι. 135
ἃ καὶ σὲ τὰν ἄνασσαν ἐλπίσιν λέγω
τάδ' αἰὲν ἴσχειν· ἐπεὶ τίς ὧδε
τέκνοισι Ζῆν' ἄβουλον εἶδεν; 140
ΔΗ. πεπυσμένη μὲν, ὡς ἀπεικάσαι, πάρει
πάθημα τοὐμόν· ὡς δ' ἐγὼ θυμοφθορῶ
μήτ' ἐκμάθοις παθοῦσα, νῦν δ' ἄπειρος εἶ.
τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται

by *tmesis*, the idea of 'rolling on in succession' being expressed. Joy and woe, says the poet, go on in an eternal cycle in the lot of man, and nothing stands still. —κῆρες, diseases, family losses, &c.

135. τῷ δέ. 'And to him' (τῷ πλοῦτον κεκτημένῳ, implied in πλοῦτος) 'it comes in succession first to rejoice and then to suffer privation.' The Schol. explains στέρεσθαι χαρᾶς. Neue compares El. 265, λαβεῖν καὶ τὸ τητᾶσθαι. It seems to me that we can easily supply πλούτου with στέρεσθαι, and this gives a very good sense, since to many persons the loss of wealth is the hardest of all losses to bear. Wunder and Mr. Blaydes render τῷ δὲ 'and to another.' Prof. Campbell, 'to him,' viz. 'to the mortal who is placed in the midst of this life of change.'

137. ἃ. This seems to depend on ἐν νῷ ἔχουσαν, a harsh ellipse. Others explain 'wherefore,' comparing τοῦτο for διὰ τοῦτο in Oed. R. 1005. Wunder says, "it is certain that ἃ must be joined with τάδε." This idiom however seems doubtful; see Eur. Andr. 1115, ὧν Κλυταιμνήστρας τόκος εἷς ἦν ἁπάντων τῶνδε μηχανορράφος. Prof. Campbell also regards the ἃ as resumed in τάδε, 'which truths—thus stated.'

140. ἄβουλον. Schol. δύσβουλον καὶ κακόβουλον, μὴ βουλευόμενον τοῖς ἰδίοις παισὶ τὸ συμφέρον. Better, perhaps, 'without forethought for his children;' and so Prof. Campbell.

141. πάρει, 'you have come to sympathize (105) and advise me (125), because you have heard of the feeling of despondency that has come over me.' The μὲν has no direct antithesis, beyond that of the first and the second persons. —For ἀπεικάσαι Wunder reads σάφ' εἰκάσαι, Hermann and Blaydes ἐπεικάσαι, comparing inf. 1220, ὥστ' ἐπεικάζειν ἐμε. Generally, ἀπεικάζειν is to infer a likeness, ἐπεικάζειν to make a conjecture on the strength of some incident. Here it may mean, 'to form a conjecture from the circumstances.'

143. μήτε—νῦν δέ. 'May you never know by suffering, as hitherto you have had no experience of it,' viz. of the special anxieties of married life. Cf. inf. 582. Ant. 500. 686. Here δὲ, not τε, is used, to contrast the present with the future. See inf. 285. 333.

144. τὸ νεάζον. The gaiety and lightheartedness of youth, like a young heifer in a field, feeds there in such pleasant places, viz. ἐν ἀπειρίᾳ κακῶν. Schol. ἡ γὰρ νέα ἡλικία ἐν τοῖς τόποις τῆς ἀμεριμνίας βόσκεται. τὸ δὲ αὐτοῦ τινὲς ψιλοῦσι, καὶ νοοῦσιν αὐτόθι· ἔνιοι δὲ δασύνουσιν, ἀντὶ τοῦ ἑαυτοῦ. The former explanation seems the better; compare ὑπ' Ἴλιον αὐτοῦ, αὐτοῦ ἐνὶ Τροίᾳ, &c. Aesch. Ag. 452, οἱ δ' αὐτοῦ περὶ τεῖχος θήκας —κατέχουσιν. *Ib.* 1589, τὸ μὴ θανὼν πατρῷον αἱμάξαι πέδον αὐτοῦ, and v. 1356, μεθῆκεν αὐτοῦ κῶλα.—νεάζον, cf. Oed. Col. 374, and for the general sentiment, Aj. 558. Eur. Med. 48. Linwood, while he pronounces the passage "sine dubio corruptus," and marks it with an obelus, reads αὑτοῦ, 'in such places of its own;' and similarly Prof. Campbell, 'places, which are its own.' Hermann gives χώροις, ἵν' αὐτοῦ, *ubi sui juris est;* Wunder, whom Mr. Pretor follows, has ἵν' αὐαίνοντος οὐ θάλπος θεοῦ,—a line that, to my ear, is unlike the manner of

χώροισιν αὐτοῦ, καί νιν οὐ θάλπος θεοῦ,
οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ,
ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον
ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνὴ
κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντίδων μέρος
ἤτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη.
τότ' ἄν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν
πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.
πάθη μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην·
ἓν δ', οἷον οὔπω πρόσθεν, αὐτίκ' ἐξερῶ.
ὁδὸν γὰρ ἧμος τὴν τελευταίαν ἄναξ
ὡρμᾶτ' ἀπ' οἴκων Ἡρακλῆς, τότ' ἐν δόμοις
λείπει παλαιὰν δέλτον ἐγγεγραμμένην
ξυνθήμαθ', ἁμοὶ πρόσθεν οὐκ ἔτλη ποτὲ,
πολλοὺς ἀγῶνας ἐξιὼν, οὔπω φράσαι,

Sophocles. Mr. Blaydes, *χώροις, ἵν' οὐ ψῦχός νιν, κ.τ.λ.*

146. *κλονεῖ.* A moderate wind was thought to favour the growth of a tree (Il. xvii. 55), while a violent one would shake and shatter it. The metaphor seems slightly changed from a young animal to that of a young plant. Either may be said *ἐξαίρειν, extollere*, to rear up its life to maturity; but an animal is more naturally said *βόσκεσθαι*. Cf. Aj. 1066, *πρὸς ταῦτα μηδὲν δεινὸν ἐξάρῃς μένος*, and *hortos extollere* in Tac. Ann. xi. 1.

149. *ἐν νυκτί.* In dreams, perhaps, or in the anxious hours of wakeful thought. Cf. v. 29.

150. *πρὸς* here has the sense of *πρό*, as in the formula *πρὸς θεῶν* (properly 'in the sight of the gods'). This use is well explained by Donaldson, *New Crat.* § 171, who compares *πάρος*. The Schol. rightly says *ἡ πρὸς ἀντὶ τῆς ὑπέρ*. To omit this verse with Dindorf and Wunder destroys the balance of the sentiment and the cadence of the passage. The general cares of a married woman are meant, such as the absence of a husband or the sickness of a child, *ἐν νυκτὶ* referring to no definite period, such as the marriage night.

151—2. This couplet also is condemned by Dindorf, without any sufficient reason.—*τις*, in the masculine, is used by a common idiom, when a general proposition is enunciated. Cf. El. 771. Schol. *τὸ αὐτοῦ ὡς πρὸς τὸν νέον ἀποδέδωκεν.* And *κακοῖσιν οἷς* is either a case of attraction, as inf. 283, or an inversion for *οἷς* (*οἵοις*) *κακοῖσιν κ.τ.λ.* Hermann adopts the former explanation.

158. *ξυνθήματα*, perhaps 'composition,' 'letters put together,' as *ξυντίθησι παιδὸς μόρον*, Aesch. Suppl. 65. *γραμμάτων συνθέσεις*, Prom. 460. Wunder explains, "the marks or signs used instead of complete words." Prof. Campbell thinks 'indications,' 'symbols,' rather than 'instructions' are meant; Mr. Blaydes, 'stipulations,' 'arrangements,' 'provisions.' The *δέλτος* here is not the will, but the predictions of some oracle that had long ago been received. See inf. 1167. The directions for the disposal of his property were only verbal (*εἶπε*, v. 161).

158—9. *οὐκ — οὔπω.* See Phil. 416. 'He never yet condescended, on going forth on any of his many expeditions, to explain them (the *ξυνθήματα*) to me.' The confusion of *οὔποτε ἔτλη* with *οὔπω ἔτλη* is, to say the least, extremely awkward. The proper phrase was *οὐπώποτε ἔτλη φράσαι*. For *ἀγῶνας ἐξιὼν* Linwood compares Thuc. i. 15, *ἐκδήμους στρατείας — οὐκ ἐξῆεσαν οἱ Ἕλληνες.*

ἀλλ' ὥς τι δράσων εἶρπε κοὐ θανούμενος.
νῦν δ' ὡς ἔτ' οὐκ ὢν εἶπε μὲν λέχους ὅτι
χρείη μ' ἑλέσθαι κτῆσιν, εἶπε δ' ἣν τέκνοις
μοῖραν πατρῴας γῆς διαιρετὸν νέμοι,
χρόνον προτάξας ὡς τρίμηνον ἡνίκ' ἂν
χώρας ἀπείη κἀνιαύσιος βεβώς,
τότ' ἢ θανεῖν χρείη σφε τῷδε τῷ χρόνῳ,
ἢ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος
τὸ λοιπὸν ἤδη ζῆν ἀλυπήτῳ βίῳ.
τοιαῦτ' ἔφραζε πρὸς θεῶν εἱμαρμένα
τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων,
ὡς τὴν παλαιὰν φηγὸν αὐδήσαί ποτε
Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.
καὶ τῶνδε ναμέρτεια συμβαίνει χρόνου

161. *νῦν δὲ κ.τ.λ.* 'But on this last occasion, as if conscious he might not return, he told me verbally what I was to receive in right of my marriage, and what portion of their father's estate he awarded to his several (lit. to be divided amongst) children.' — The MSS. give *χρεῖ' ἦ*, by a common error of transcribers, as in Oed. R. 555.—For *ἔτ' οὐκ ὤν* Wunder refers to Oed. R. 24, and Phil. 1217.

163. *διαιρετὴν* Dind., Wunder. *διαιρετὸν* Laur. *διαιρέτην* Linwood. *διαίρετον* Herm. and Prof. Campbell. Neither the accent nor the termination seems to me to require alteration. Verbals are accented on the last sometimes, as *ἐπι-σ-ρεπτὸς*, when compounded with a preposition.

164. *ἡνίκ' ἂν*, the MSS. reading, is followed by the optative in indirect past narrative, where the subjunctive would have been used if the primary verb had been in the present. See inf. 687. The words of Hercules were, *χρόνον προτάσσω, ἡνίκ' ἂν ἀπῶ*, &c. Many instances of this oblique use are given in the note on Aesch. Pers. 452, *ὅταν — φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίατο*. It is mere begging the question to say, as Mr. Blaydes does, "*ἡνίκ' ἂν ἀπείη* would be a solecism." Linwood and Wunder omit the *ἂν*, with Dindorf, who destroys the sense of the passage by including 166—8, the apodosis of the sentence, in brackets. He thus construes *ὡς τρίμηνον*, 'as of three months' duration.' The meaning however seems simple and easy, and for my own part, I have no doubt of the integrity of the passage. Translate, 'having fixed beforehand a certain time, (viz.) that when he should have been absent from the country three months, and a year gone besides, then it was destined for him to die at the expiration of that time, or, having safely got past the term of this allotted period, to live henceforth a life free from cares.'—*τρίμηνον*, of course, is attracted to *χρόνον*, and *ἐνιαύσιος* to *βεβώς*. Cf. inf. 247. Wunder, Blaydes, and Dindorf read *ἐνιαύσιον*, with Brunck.

167. *ὑπερδραμόντα* Mr. Blaydes, and so Prof. Campbell independently conjectures. But the notion of 'getting safely away from a critical time' may have been in the poet's mind.

170. Again Dindorf quite spoils the sense by condemning this verse as spurious. As *ἐκτελευτᾶν* is active in Prom. V. 1020, the passive infinitive here presents no difficulty. 'Such events he explained to me were ordained by the gods to be brought about as the end of all the labours of Hercules.' In saying this, he used the oracular language uttered by the doves at Dodona. The Schol. makes *ἡ δέλτος* the subject to *ἔφραζε*.

173. Hesych. *ναμέρτεια· ἀλήθεια*. Schol. *καὶ τῶν εἰρημένων ὑπὸ Ἡρακλέους ἀλήθεια νῦν ἀποβαίνει ἐν τῷ παρόντι*

τοῦ νῦν παρόντος, ὡς τελεσθῆναι χρεών.
ὥσθ' ἡδέως εὔδουσαν ἐκπηδᾶν ἐμὲ
φόβῳ, φίλαι, ταρβοῦσαν, εἴ με χρὴ μένειν
πάντων ἀρίστου φωτὸς ἐστερημένην.
ΧΟ. εὐφημίαν νῦν ἴσχ'· ἐπεὶ καταστεφῆ
στείχονθ' ὁρῶ τιν' ἄνδρα πρὸς χαρὰν λόγων.

ΑΓΓΕΛΟΣ.

δέσποινα Δηάνειρα, πρῶτος ἀγγέλων
ὄκνου σε λύσω. τὸν γὰρ Ἀλκμήνης τόκον
καὶ ζῶντ' ἐπίστω καὶ κρατοῦντα κἀκ μάχης
ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχωρίοις.
ΔΗ. τίν' εἶπας, ὦ γεραιέ, τόνδε μοι λόγον;
ΑΓ. τάχ' ἐς δόμους σοὺς τὸν πολύζηλον πόσιν
ἥξειν, φανέντα σὺν κράτει νικηφόρῳ.
ΔΗ. καὶ τοῦ τόδ' ἀστῶν ἢ ξένων μαθὼν λέγεις;
ΑΓ. ἐν βουθερεῖ λειμῶνι πρὸς πολλοὺς θροεῖ
Λίχας ὁ κῆρυξ ταῦτα· τοῦ δ' ἐγὼ κλύων

χρόνῳ, ὥστε ὁπότερον (*alterutrum*) πραχθῆναι. We might take συμβαίνει to mean, that the reality of the facts coincides with the prediction about them; or the poet may have meant, τὸ τέλος συμβαίνει τοῖς προειρημένοις. Or perhaps the clause ὡς τελεσθῆναι χρεὼν is added, as if she had said 'the truth of the prediction, that these things were to be accomplished, is now being verified' (Prof. Campbell, 'the certainty of these things, as it was appointed that they should be accomplished'). The primary idea being the *time now present*, the crisis or climacteric of his fortunes, some irregularity is introduced into the construction of the sentence.

176. The natural order of the words suggests φόβῳ ταρβοῦσαν rather than (with Blaydes and Hermann) ἐκπηδᾶν φόβῳ. Cf. Aesch. Theb. 240, ταρβοσύνῳ φόβῳ—ἰκόμαν.

178. εὐφημίαν ἴσχε. 'Say no more now about your griefs, for here comes a messenger to bring joy; and joy and grief do not suit each other.' See Aesch. Ag. 325. 493. 636. According to this interpretation, πρὸς χαρὰν, which some would alter to πρὸς χάριν, is the true reading. Lit. 'as suits a joyful report,' the πρὸς referring to one who στείχει καταστεφής. Cf. Oed. R. 82. Others understand πρὸς τὸ φέρειν, 'for the purpose of bringing good news.'

183. ἄγοντα. We have here a climax; he is alive, victorious, and on his way home with victims for the national temples. The same statement is repeated, when she asks 'What is this that you say?' Cf. Agam. 267—9. And for πολύζηλον, a word referring to the glory of victory, see *ibid.* 912, ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.—φανέντα κ.τ.λ., 'presenting himself to you as a victor,'—a mere periphrasis for σὺν νίκῃ.

187. καὶ τοῦ κ.τ.λ. See sup. 68.

188. Like Νειλοθερὴς in Aesch. Suppl. 70 (where Dind. reads εἰλοθερῆ), the compound here seems to describe warm pastures where cattle graze during the summer months. Hesych. βουθερεῖ· ἐν ᾧ βόες θέρους ὥρᾳ νέμονται. καὶ βουθόρῳ (Suppl. 301) τὸ αὐτό. (The latter, however, is quite a different word.)—πρὸς πολλοὺς Hermann for πρόσπολος, which Neue retains, with the improbable suggestion that it may here mean *compellatus*.

ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τάδε
πρὸς σοῦ τι κερδάναιμι καὶ κτᾠμην χάριν.
ΔΗ. αὐτὸς δὲ πῶς ἄπεστιν, εἴπερ εὐτυχεῖ;
ΑΓ. οὐκ εὐμαρείᾳ χρώμενος πολλῇ, γύναι.
κύκλῳ γὰρ αὐτὸν Μηλιεὺς ἅπας λεὼς
κρίνει παραστὰς, οὐδ' ἔχει βῆναι πρόσω.
τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων
οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν.
οὕτως ἐκεῖνος οὐχ ἑκὼν, ἑκοῦσι δὲ
ξύνεστιν· ὄψει δ' αὐτὸν αὐτίκ' ἐμφανῆ.
ΔΗ. ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὃς λειμῶν' ἔχεις,
ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαράν.
φωνήσατ', ὦ γυναῖκες, αἵ τ' εἴσω στέγης
αἵ τ' ἐκτὸς αὐλῆς, ὡς ἄελπτον ὄμμ' ἐμοὶ

190. *ὅπως τοι κ.τ.λ.* 'I rushed off with the object, of course, that' &c. Mr. Blaydes remarks on the unusual combination *ὅπως τοι*.

192. *αὐτός.* Schol. *εἰ εὐτυχεῖ ὁ Ἡρακλῆς, πῶς ἄπεστιν ὁ Λίχας;* By *εὐτυχεῖ* however most of the editors think Lichas is meant. There are difficulties in either supposition: *εἴπερ εὐτυχεῖ* naturally means 'if, as you say, he is victorious.' So Eur. Hec. 18, *Ἕκτωρ τ' ἀδελφὸς οὑμὸς εὐτύχει δορί.* El. 1077, *εἰ μὲν τὰ Τρώων εὐτυχοῖ.* Troad. 1007, *εἰ δ' εὐτυχοῖεν Τρῶες.* It seems clear too that Deianira would first ask why her husband, who has just been described as *τάχα ἥξων*, does not return at once. The messenger however takes *αὐτὸς* to mean the herald, and says he is detained by the crowd of people who flock round him to answer questions; and the same word should be the subject of *εὐτυχεῖ*. Wunder's idea that *εἴπερ εὐτυχεῖ*, which obviously does not suit Lichas, is impersonal, *siquidem res bene se habet*, seems untenable. Linwood says, "minister cuius dominus bona fortuna utitur, et ipse *εὐτυχεῖν* recte dici potest." And so Prof. Campbell, 'if all is well with him.'

193. *εὐμαρείᾳ*, 'liberty to act as he pleases.' Schol. *οὐ ῥᾳστώνῃ, οὐ καταφρονήσει σοῦ ἄπεστιν, ἀλλὰ κρινόμενος ὑπὸ τῶν πολιτῶν.* For *κρίνει* in the sense of *ἐλέγχει, sciscitatur*, see inf. 388. Aj. 586. El. 1115. Ant. 399, *καὶ κρῖνε κἀξέλεγχε.*—For *παραστὰς* perhaps *περιστὰς* should be read, and *κύκλῳ περισταδὸν* for *παρασταδὸν* in Aesch. Cho. 983.

196. *τὸ ποθοῦν.* If we take this as a convenient metrical form for *τὸν πόθον*, and not, with the Schol., for *τὸ ποθούμενον*, which seems impossible, we shall have no difficulty in translating, 'for each one, desirous to be fully informed about the desire of his heart ('his yearning,' Prof. Campbell), is hardly likely (unwilling) to let him go till he has heard the whole story to his satisfaction.' Linwood construes *τὸ ποθοῦν οὐκ ἂν μεθεῖτο αὐτοῦ, ἕκαστος*—*θέλων* standing in apposition.

200. *ἄτομον*, untouched by the reaper, sacred. Eur. Hipp. 75, *ἔνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ, οὔτ' ἦλθέ πω σίδηρος.*

201. *ἀλλὰ σὺν χρόνῳ.* Mr. Blaydes cites Phil. 1041. El. 1013, and Prof. Campbell *συγγένεσθέ γ' ἀλλὰ νῦν*, El. 411.

202. *εἴσω*, here for *ἔνδον*, without the idea of motion. The women both within and without the palace (the chorus and the handmaids, whose voices perhaps are now heard within) are invited to join in a joyful *ὁλολυγμὸς* for the good tidings.—*ὄμμα*, 'the light of this report which has suddenly risen into sight.' Cf. Agam. 93, *οὐρανομήκης λαμπὰς ἀνίσχει.* The metaphor is from a star or beacon-fire, or rising moon, &c.

φήμης ἀνασχὸν τῆσδε νῦν καρπούμεθα.
ΧΟ. ἀνολολυξάτω δόμος ἐφεστίοις ἀλαλαγαῖς
ὁ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων
ἴτω κλαγγὰ τὸν εὐφαρέτραν
Ἀπόλλω προστάταν·
ὁμοῦ δὲ παιᾶνα παιᾶν'
ἀνάγετ', ὦ παρθένοι,
βοᾶτε τὰν ὁμόσπορον Ἄρτεμιν Ὀρτυγίαν
θεὰν ἐλαφαβόλον, ἀμφίπυρον,
γείτονάς τε Νύμφας.
ἀείρομ' οὐδ' ἀπώσομαι

205. The chorus, in a brief ode which the Schol. calls not a stasimon, but a μελιδάριον (on v. 216), take up their mistress' request, and call upon all, male and female alike, to celebrate the patron-gods of the house (προστατήριοι), Apollo and Artemis. We must look for the antithesis of males, who praise the god, with the maidens who invoke the goddess. And the sense is certainly confused, since the 'paean' of the women (210) is rather the song of the males to Apollo; and ἐν δὲ κοινὸς ἀρσένων κ.τ.λ. seems to indicate that δόμος ὁ μελλόνυμφος relates only to young unmarried women. Yet the masculine is somewhat strangely used where the female is directly contrasted with the male. Prof. Campbell supplies χορὸς, which is certainly a harsh ellipse. Mr. Blaydes reads ἁ μελλόνυμφος with Erfurdt. As the ὀλολυγμὸς was properly a sacrificial cry of women, as the paean of the men, the males are invited to share in the one, and the women in the other. Cf. Ar. Equit. 616, νῦν ἄρ' ἄξιόν γε πᾶσίν ἐστιν ἐπολολύξαι. The difficulties of the passage are increased by the uncertainty of the reading between (1) ἀνολολύξετε δόμοις, the MSS.; (2) ἀνολολυξάτω δόμος Dindorf; (3) ἀνολολύξεται δόμος Wunder. There is little critical help to be got from the scholium, εἴ τις μελλόνυμφός ἐστιν, εἴτε γεγαμηκὼς, ἡκέτω. All things considered, it seems safest to regard the passage as conveying a command; and as Deianira is called 'widowed,' v. 110, so here the house just about to celebrate her husband's return is called μελλόνυμφος, ὁ τὸν νύμφιον δεξόμενος. We thus obtain the following sense: 'Let this house, which is about to receive a bridegroom, raise a joyful cry of the women with shouts of triumph at the very hearth, and with it let the loud-ringing tones of the males together proceed (in praise of) the quiver-bearing god, Apollo the defender of the palace; and at the same time raise up, ye maidens, the (male) paean and call on his sister Artemis the Delian (or Sicilian) huntress of the stag, who bears a torch in each hand, and on the Nymphs of the neighbouring heights.'

209. Ἀπόλλω. The accusative seems to depend on ἴτω κλαγγὰ = κλαζέτω, rather than on ἀνολολυξάτω, though Wunder prefers the latter construction.

214. ἀμφίπυρον. Cf. Oed. R. 206, τὰς πυρφόρους Ἀρτέμιδος αὐγὰς. This was an attribute of the moon-goddess who gave light by night, another name for whom, in her infernal relations, was Hecate. She seems to have been worshipped as a Chthonian power along the coasts of the Euripus, as at Aulis.

216. Hesych. ἀείρομαι· ἄνω αἴρομαι. Σοφοκλῆς Τραχινίαις. Both the resolved or Ionic form, (like ἀείδειν, ἀΐσσειν sometimes used by the tragics for ᾄδειν and ἄσσειν,) and also the elision of the final vowel, are remarkable. Cf. Ant. 418, τυφὼς ἀείρας σκηπτὸν, and ἀέρδην = ἄρδην in Agam. 234.—This passage is uttered with great excitement, and probably with a rapid and violent dancing-step. The αὐλὸς was the instrument of religious enthusiasm, whence it is here said to 'lord it over the mind.' Schol. ἀντὶ τοῦ, ὦ κρατῶν τῆς ἐμῆς φρενός. Ἐν δὲ τῷ ταῦτα λέγειν, ὀρχοῦνται ὑπὸ

τὸν αὐλὸν, ὦ τύραννε τᾶς ἐμᾶς φρενός.
ἰδοὺ ἰδού μ' ἀναταράσσει,
εὐοῖ, ὁ κισσὸς ἄρτι βακχίαν
ὑποστρέφων ἄμιλλαν.
ἰὼ ἰὼ Παιὰν Παιάν·
ἴδ', ὦ φίλα γυναικῶν,
τάδ' ἀντίπρῳρα δή σοι
βλέπειν πάρεστ' ἐναργῆ.

ΔΗ. ὁρῶ, φίλαι γυναῖκες, οὐδέ μ' ὄμματος
φρουρὰν παρῆλθε, τόνδε μὴ λεύσσειν στόλον·
χαίρειν δὲ τὸν κήρυκα προὐννέπω χρόνῳ
πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

ΛΙΧΑΣ.

ἀλλ' εὖ μὲν ἴγμεθ', εὖ δὲ προσφωνούμεθα,
γύναι, κατ' ἔργου κτῆσιν· ἄνδρα γὰρ καλῶς
πράσσοντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.

ΔΗ. ὦ φίλτατ' ἀνδρῶν, πρῶθ' ἃ πρῶτα βούλομαι

χαρᾶς. Eur. Bacch. 380, *μετά τ' αὐλοῦ γελάσαι ἀποπαῦσαί τε μερίμνας.* Plat. Menex. p. 235, C, *οὕτως ἔνανλος ὁ λόγος καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται ἐς τὰ ὦτα.* Here the chorus desire the accompaniment of the flute for their shouts of joy, and probably the sounds of it are now heard in the theatre. Linwood and others think *ὦ τύραννε* is addressed to Apollo.

219. *εὐοῖ.* This is uttered with a loud shriek, the precise sound of which we cannot tell. Their excited minds cause them to fancy they are crowned with ivy, and actually engaged in the bacchic dance. They seem to mistake the approach of Lichas with his chaplet of leaves for that of the god himself, and *τάδε* includes his presence with that of the bacchic dress and gestures which their heated imagination presents to them in vivid reality, *ἐναργῆ*. Cf. v. 11.

220. *ὑποστρέφων.* Schol. *ἀντὶ τοῦ, ἀπὸ λύπης εἰς ἡδονὴν μετάγων ἢ ὑποβάλλων.* Others explain, 'turning me to and fro with the speed of a bacchante.' The *με* will depend equally on the verb and its participle, and *ἄμιλλαν* seems a cognate accusative. Compare *ἐλαύνειν τινὰ δρόμους* in Ar. Nub. 29.—Wunder reads *ἀνταράσσει*, "recte fortasse," says Linwood.

222. The MSS. have *ἴδε ἴδ', ὦ φίλα γύναι.* Mr. Blaydes, *ἴδ', ὦ φίλα γύναι.* Dind. *ἴδ', ὦ φίλα γυναικῶν.* Perhaps, *ἴδε, φίλα γύναι*, a dochmiac verse, or *ἴδ' ὦ φίλα γύναι μοι.*—*ἀντίπρῳρα*, 'face to face,' *coram.*

226. *φρουρὰν* Musgrave for *φρουρά.* 'It (viz. the troop now approaching) does not escape my watchful eye, so that I should fail to behold it.'—*μὴ οὐ λεύσσειν* Mr. Blaydes, with Nauck.

229. *ἴγμεθα.* See Phil. 494. 'As our return has been favourable, so now your greeting, lady, is a favourable one, and according to the success we have obtained; for a man who has fared well is bound to get good words as his reward.' The *γὰρ*, which Wunder refers to *κατ' ἔργου κτῆσιν*, 'this safety or prosperity,' explains *εὖ προσφωνούμεθα.* The 'success' is the capture of Oechalia. So Aesch. Ag. 354, *χάρις γὰρ οὐκ ἄτιμος εἴργασται πόνων*, and ib. 551, where the herald says *εὖ γὰρ πέπρακται.*

231. *ἀνάγκη*, 'he cannot fail to get some reward, in good words at least, if not in more substantial profit.' A hint, perhaps, of an expected *douceur.*

δίδαξον, εἰ ζῶνθ' Ἡρακλῆ προσδέξομαι.
ΛΙ. ἔγωγέ τοι σφ' ἔλειπον ἰσχύοντά τε
καὶ ζῶντα καὶ θάλλοντα κοὐ νόσῳ βαρύν.
ΔΗ. ποῦ γῆς; πατρῴας, εἴτε βαρβάρου; λέγε.
ΛΙ. ἀκτή τις ἔστ' Εὐβοιὶς, ἔνθ' ὁρίζεται
βωμοὺς τέλη τ' ἔγκαρπα Κηναίῳ Διί.
ΔΗ. εὐκταῖα φαίνων, ἢ 'πὸ μαντείας τινός;
ΛΙ. εὐχαῖς, ὅθ' ἥρει τῶνδ' ἀνάστατον δόρει
χώραν γυναικῶν ὧν ὁρᾷς ἐν ὄμμασιν.
ΔΗ. αὗται δὲ, πρὸς θεῶν, τοῦ ποτ' εἰσὶ καὶ τίνες;
οἰκτραὶ γὰρ, εἰ μὴ ξυμφοραὶ κλέπτουσί με.
ΛΙ. ταύτας ἐκεῖνος Εὐρύτου πέρσας πόλιν
ἐξείλεθ' αὑτῷ κτῆμα καὶ θεοῖς κριτόν.
ΔΗ. ἦ κἀπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον

235. "All the epithets here applied to Hercules obtain additional force by contrast with his condition towards the end of the drama." Prof. Campbell.

236. *βαρβάρου*, i.e. Asiatic. She has in mind the statements of Hyllus sup. 70. 75. Cf. 252. Prof. Campbell thinks that *πατρῴας*, from the antithesis, means the Hellenic land of which Zeus was the lord. The use of *εἴτε* for *ἤ* is remarkable.

237. *ὁρίζεται*. He is having the ground measured and enclosed for a temple and a sacred grove, with an altar on which a tithe (*τέλη*) of fruit-offerings shall be offered in perpetuity to Zeus in commemoration of the victory. Cf. inf. 754. Very similar is the Roman legend of consecrating the Ara Maxima to Hercules by the sacrifice of one of the oxen recovered from Cacus. Linwood and Wunder show that the grove (*τέμενος*) was intended to be let, and the proceeds (like the Roman *lucar*) were to be devoted to the cost of the sacrifices.—For *τέλη* cf. Pers. 204, *θῦσαι θέλουσα πέλανον, ὧν τέλη τάδε*. Schol. *ἔγκαρπα, τὰ θυμιάματα ἀπὸ ἀνθῶν ἢ καρπῶν*. Cf. Pers. 616. Soph. El. 895—6. In *ὁρίζεται* some word seems implied more directly suited to govern *τέλη*, though it may signify 'is fixing the amount' of the tribute or tax.

239. *φαίνων*. 'Carrying into effect a vow (vowed *τέλη*), or in consequence of some oracle?'—'A vow (made) when he was engaged in the capture by the spear and the sacking of the native land of these ladies (captives) whom you see before you.' It was the custom, as we often find in Homer, to make some vow or offering in a time of danger. So Aesch. Ag. 933, *ηὔξω θεοῖς δείσας ἂν ὧδ' ἔρδειν τάδε;* — For *φαίνειν*, 'to realize,' see Oed. Col. 721.

240. *εὐχαῖς*, the causal dative, 'in consequence of vows.' Schol. *κατευχαῖς*. Many editors repeat *εὐκταῖ'*, for which there is some MS. authority.

242. *τοῦ;* Schol. *ἀντὶ τοῦ, τίνος εἰσὶ δεσπότου;* The next line shows that she thought they were captives, i.e. slaves, and she first asks, To whom do they belong? Little does she think that one of them is her husband's concubine. Lichas, of course, evades the direct question as far as he can.

245. *ἐξελέσθαι* and *ἐξαίρετος* (Ag. 954) are the terms used for the chosen spoils allotted to the generals.—*κριτὸν*, "sibi delegit, quas diis consecraret," Neue. The sense is, *ἐξαίρετον αὑτῷ κτῆμα καὶ θεοῖς ἔκκριτον δῶρον*. See sup. 27, and Eur. Phoen. 215, where the custom of consecrating female captives to the service of a temple is mentioned.

246. *ἄσκοπον*, unlooked for, unexpected; so El. 864, *ἄσκοπος ἁ λώβα*. Aj. 21, *πρᾶγος ἄσκοπον.—βεβὼς*, 'gone,' cf. 165.—*ἀνήριθμος*, see El. 232. Aj. 602. Oed. R. 179, in all which passages the word governs a genitive.

χρόνον βεβὼς ἦν ἡμερῶν ἀνήριθμον;
ΑΓ. οὔκ, ἀλλὰ τὸν μὲν πλεῖστον ἐν Λυδοῖς χρόνον
κατείχεθ', ὥς φησ' αὐτὸς, οὐκ ἐλεύθερος,
ἀλλ' ἐμπολητεύς. τοῦ λόγου δ' οὐ χρὴ φθόνον,
γύναι, προσεῖναι, Ζεὺς ὅτου πράκτωρ φανῇ.
κεῖνος δὲ πραθεὶς Ὀμφάλῃ τῇ βαρβάρῳ
ἐνιαυτὸν ἐξέπλησεν, ὡς αὐτὸς λέγει.
χοὔτως ἐδήχθη τοῦτο τοὔνειδος λαβὼν
ὥσθ' ὅρκον αὐτῷ προσβαλὼν διώμοσεν,
ἢ μὴν τὸν ἀγχιστῆρα τοῦδε τοῦ πάθους
ξὺν παιδὶ καὶ γυναικὶ δουλώσειν ἔτι.
κοὐχ ἡλίωσε τοὔπος. ἀλλ' ὅθ' ἁγνὸς ἦν,
στρατὸν λαβὼν ἐπακτὸν ἔρχεται πόλιν
τὴν Εὐρυτείαν. τόνδε γὰρ μεταίτιον
μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους·

248. *τὸν πλεῖστον*. Viz. a year out of the fifteen months, sup. 164—5.

250. *φθόνον*. 'You ought not to feel vexed or hurt at the relation of anything of which Zeus may prove to have been the author.' This is said by way of introducing the statement already made by Hyllus on report, sup. 70, where the term of a year was also mentioned, and also of excusing the invidiousness of Hercules being '*sold* as a slave.' This is repeated with some emphasis by *πραθεὶς*, and *πρατὸν* in v. 276.

253. The repetition of *ὡς αὐτὸς λέγει* after *ὥς φησ' αὐτὸς* (249) shows the anxiety of the herald to state nothing on his own sole authority. Other accounts, as the Schol. says, made the term of slavery longer (Apollod. ii. 8, 2). The reason assigned was untrue, as will afterwards appear, the alleged quarrel with Eurytus being a mere excuse for getting possession of his daughter. Wunder omits 252—3, as containing a mere repetition, and because the mention of Omphale would have needlessly hurt Deianira. But Deianira had already been told as much by her son, sup. v. 70. This distich, after the short intervening apology, gives a more full account of what was meant by *οὐκ ἐλεύθερος ἀλλ' ἐμπολητεύς*.

255. *ὅρκον*. See El. 47.

256. *τὸν ἀγχιστῆρα*. 'The direct (immediate) author.' Schol. *τὸν αἴτιον καὶ σχεδὸν αὐτὸν ποιήσαντα τοῦ πάθους· λέγει δὲ τὸν Εὔρυτον*. Properly, 'him who stood in the closest relationship to it.' The order of events in the story is this: (1) Hercules quarrels with Eurytus, and is insulted by him. (2) Hercules kills his son Iphitus by way of reprisal (cf. 38). (3) As a punishment for the crime he is condemned by Zeus to a year of servitude. (4) In revenge Hercules destroys the city of Eurytus and takes captive the inhabitants. This story, it will be observed, is so ingeniously framed to deceive Deianira, and to account for the presence of the captives, that she at once accepts the assurance about Zeus *πράκτωρ* in v. 251.

258. *ἡλίωσε*. He did not let his words fall vain. Il. xvi. 737, *οὐδ' ἁλίωσε βέλος, βάλε δ' Ἕκτορος ἡνιοχῆα*. The adjective, *ἅλιον*, is frequent in Homer. Similar verbs are *ἠλιθιῶσαι*, 'to stupify,' Prom. V. 1082. *ἀμενηνῶσαι*, 'to weaken,' Il. xiii. 562.—*ἁγνὸς*, 'when he had expiated the murder of Iphitus by his year of servitude.'—*ἔρχεται*, for *ἐπέρχεται*,—he took with him a mercenary force and invaded the city of the man who had provoked him to the deed. Linwood refers to Apollodor. ii. 7, 7.

261. *μόνον βροτῶν*. "Zeus was the divine author of the calamity, but Eurytus was the only mortal who shared

ὃς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,
ξένον παλαιὸν ὄντα, πολλὰ μὲν λόγοις
ἐπερρόθησε, πολλὰ δ' ἀτηρᾷ φρενὶ,
λέγων χεροῖν μὲν ὡς ἄφυκτ' ἔχων βέλη
τῶν ὧν τέκνων λείποιτο πρὸς τόξου κρίσιν·
†φωνεῖ δὲ δοῦλος ἀνδρὸς ὡς ἐλευθέρου
ῥαίοιτο· δείπνοις δ' ἡνίκ' ἦν ᾠνωμένος,
ἔρριψεν ἐκτὸς αὐτόν. ὧν ἔχων χόλον,
ὡς ἵκετ' αὖθις Ἴφιτος Τιρυνθίαν
πρὸς κλιτὺν ἵππους νομάδας ἐξιχνοσκοπῶν,
τότ' ἄλλοσ' αὐτὸν ὄμμα, θἀτέρᾳ δὲ νοῦν

in the blame." Prof. Campbell. Hence *βροτῶν* is here emphatic.—*πάθους*, viz. *δουλείας*. Cf. 256, and inf. 447. 1234.

262. *ὃς*, Eurytus; *αὐτὸν*, Hercules.—*λόγοις*, statements or assertions about him; Schol. *ἢ εἰς τὴν παιδοκτονίαν τῶν ἀπὸ Μεγάρας τέκνων, ἢ ὅτι πολλαῖς πρόφην ὠμίλησε γυναιξίν*. Contrasted with this is what he added *ἀτηρᾷ φρενὶ*, sc. *ὕβρισε*, with deluded or mistaken mind, that his own sons could use the bow better than Hercules. He "not only spoke badly, but meant badly," as Prof. Campbell says. In Theocritus xxiv. 107, Eurytus is said to have taught Hercules the use of the bow. The arrows of Hercules (as a sun-god) were *ἄφυκτα*, and yet with this advantage on his side he was taunted with being inferior in the use of them. These same arrows reappear in the possession of Philoctetes, Phil. 105, *ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον*.

267. *φωνεῖ* Brunck for *φώνει*. The *praesens historicum* is rather out of place followed by the indirect optative; but the verb has an appropriate sense, 'he said aloud in the hearing of others that Hercules as the slave of a freeman (Eurystheus) had his spirit crushed' ('was knocked about,' Wakefield; 'he bore with many a blow,' Mr. Pretor, who compares Prom. V. 189, *ὅταν ταύτῃ ῥαισθῇ*). There can however be little doubt that this passage is corrupt. The *μὲν* in v. 265 should be answered by a *δὲ* with the other part of the taunt, and not with a verb continuing the narrative. The sense and context would be well restored by reading *αὐτὸς δ'* (or *λώβαις δ'*) *ὑπ' ἀνδρὸς, δοῦλος ὢν, ἐλευθέρου ῥαίοιτο*. Wunder reads *ὡσεὶ δὲ δοῦλος ἀνδρὸς ἀντ' ἐλευθέρου*, comparing Aj. 1020, Phil. 995. Dindorf and Mr. Blaydes have *φανεὶς δὲ δοῦλος ἀνδρὸς ἀντ' ἐλευθέρου*, after Hermann. Both seem ingenious rather than really good corrections. Prof. Campbell proposes in his margin *φύσει δὲ δοῦλος*.

268. *ἡνίκ' ἦν κ.τ.λ.* This may, of course, mean that when Eurytus was heated with wine at a banquet, he turned Hercules out of doors. Hermann, whom Linwood here follows, thinks it was Hercules who was turned out of doors when he was too drunk to help himself. And this view agrees well with the traditional gluttony of Hercules; cf. Eur. Alc. 758, where it is said that he drank till he was heated with wine. The other view offers some apology for the *ὕβρις* of which Eurytus was guilty. The question is, which party is described as *ᾠνωμένος*.

269. *ὧν*. For which repeated and accumulated insults Hercules cherished (*εἶχε*) resentment, and killed Eurytus' son Iphitus when off his guard by hurling him from a towering rock, or table-land, where he was engaged in looking up some mares that had strayed. The story is alluded to in Od. xxi. 22, *Ἴφιτος αὖθ' Ἵππους διζήμενος, αἵ οἱ ὄλοντο Δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί*. This Iphitus was the son of Eurytus and the brother of Iole. The death of Iphitus was real, for Hercules was punished for it; yet the motive here given is part of a fictitious story. Probably therefore (as Prof. Campbell suggests in p. 42) Iphitus had opposed the marriage of his sister to Hercules.

272. *ἄλλοσε*, viz. engaged in looking for the stray mares.

ἔχοντ', ἀπ' ἄκρας ἦκε πυργώδους πλακός.
ἔργου δ' ἕκατι τοὐδε μηνίσας ἄναξ,
ὁ τῶν ἁπάντων Ζεὺς πατὴρ Ὀλύμπιος,
πρατόν νιν ἐξέπεμψεν, οὐδ' ἠνέσχετο,
ὁθούνεκ' αὐτὸν μοῦνον ἀνθρώπων δόλῳ
ἔκτεινεν. εἰ γὰρ ἐμφανῶς ἠμύνατο,
Ζεύς τἂν συνέγνω ξὺν δίκῃ χειρουμένῳ.
ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες.
κεῖνοι δ' ὑπερχλιδῶντες ἐκ γλώσσης κακῆς,
αὐτοὶ μὲν Ἅιδου πάντες εἶσ' οἰκήτορες,
πόλις δὲ δούλη· τάσδε δ' ἅσπερ εἰσορᾷς
ἐξ ὀλβίων ἄζηλον εὑροῦσαι βίον
χωροῦσι πρὸς σέ. ταῦτα γὰρ πόσις τε σὸς
ἐφεῖτ', ἐγὼ δὲ, πιστὸς ὢν κείνῳ, τελῶ.
αὐτὸν δ' ἐκεῖνον, εὖτ' ἂν ἁγνὰ θύματα
ῥέξῃ πατρῴῳ Ζηνὶ τῆς ἁλώσεως,
φρόνει νιν ὡς ἥξοντα. τοῦτο γὰρ λόγου

276. ἠνέσχετο. The sense is, that Zeus could not bear the disgrace which his son Hercules had incurred by slaying this one enemy by craft, whereas in all his other contests he had shown courage and prowess. Schol. οὐχ ὑπήνεγκεν αὐτοῦ τὴν μιαιφονίαν, ὅτι τὰς ἄλλας αὐτοῦ σεμνὰς πράξεις διὰ ταύτης κατήσχυνεν. This is clearly the sense, and Linwood wrongly renders μοῦνον ἀνθρώπων *solum, auxilio carentem.*

279. χειρουμένῳ. The proper sense of this word is 'to take captive,' as Aesch. Theb. 326, τὰς δὲ κεχειρωμένας ἄγεσθαι. Here the sense is, 'Zeus would have pardoned him (or made due allowance for him) if, with justice on his side, he had made him, Eurytus, a captive,' i. e. instead of treacherously slaying his son Iphitus; 'for even the gods do not tolerate insolence,' viz. such as Eurytus showed towards Hercules.

281. κεῖνοι δέ. 'Thus then they (Eurytus and his family) in the excess of their pride, and in consequence of their abusive tongues (v. 264), are themselves all dwellers in the world unseen, and their city is enslaved.' For ὑπερχλιδῶντες the lemma of the Schol. gives ὑπερχλίοντες, and so L. by the first hand. Both χλίω and χλιδῶ are used by Aeschylus, Cho. 137. Prom. 971. — Prof. Campbell renders ἐκ γλ. κακ. 'with a boastful tongue.'

283. τάσδε. By attraction to ἅσπερ. See on Aesch. Theb. 395. Plautus, Captivi, 1, 'Hos quos videtis stare hic captivos duos, Vincti quia astant, hi stant ambo, non sedent.' Terence, Heaut. iv. 4, 1, 'satis pol proterve me Syri promissa huc induxerunt, decem minas quas mihi dare pollicitust,' for 'decem minae.' Oed. Col. 1150, λόγος δ' ὃς ἐμπέπτωκεν —συμβαλοῦ γνώμην. Mr. Blaydes has collected a large number of examples in his note.

286. ἐφεῖτο, 'enjoined.' Cf. Prom. V. 4. El. 1111.

287. αὐτὸν δ' ἐκεῖνον. For the syntax see on El. 192.

288. τῆς ἁλώσεως. The genitive of price or equivalence; though it is easy to supply τιμὴν or χάριν.—νιν, repeated with the imperative; 'as for my lord himself,—regard him as now on his return.' Cf. Oed. R. 246—8.—πατρῴῳ, i. e. to Zeus as the author of his race.

πολλοῦ καλῶς λεχθέντος ἥδιστον κλύειν.
ΧΟ. ἄνασσα, νῦν σοι τέρψις ἐμφανὴς κυρεῖ,
τῶν μὲν παρόντων, τὰ δὲ πεπυσμένη λόγῳ.
ΔΗ. πῶς δ' οὐκ ἐγὼ χαίροιμ' ἄν, ἀνδρὸς εὐτυχῆ
κλύουσα πρᾶξιν τήνδε, πανδίκῳ φρενί;
πολλή 'στ' ἀνάγκη τῇδε τοῦτο συντρέχειν.
ὅμως δ' ἔνεστι τοῖσιν εὖ σκοπουμένοις
ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτε.
ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,
ταύτας ὁρώσῃ δυσπότμους ἐπὶ ξένης
χώρας ἀοίκους ἀπάτορᾶς τ' ἀλωμένας,
αἳ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως
ἀνδρῶν, τανῦν δὲ δοῦλον ἴσχουσιν βίον.
ὦ Ζεῦ τροπαῖε, μή ποτ' εἰσίδοιμί σε
πρὸς τοὐμὸν οὕτω σπέρμα χωρήσαντά ποι,
μηδ', εἴ τι δράσεις, τῆσδέ γε ζώσης ἔτι.
οὕτως ἐγὼ δέδοικα τάσδ' ὁρωμένη.

291. *κυρεῖ*, like *τυγχάνει*, sometimes stands alone for *ἐστὶ*, *γίγνεται*, &c. Cf. Oed. Col. 1290.—*ἐμφανὴς*, referring principally to *τῶν μὲν παρόντων*, the evidence of sight of the heralds and the captives.—*τέρψις*, a tragic irony, as Deianira would not look with pleasure on one who had come to the house as her rival.

293. *πῶς οὐκ ἐγὼ κ.τ.λ.* 'Surely *I* (as the wife) ought to rejoice in my mind with full justice when I hear of the success of my lord.' Schol. *ἀντὶ τοῦ, μετὰ πάσης δικαιοσύνης.* Wunder prefers the sense, 'with my whole soul,' *toto animo.* But cf. Agam. 996, *πρὸς ἐνδίκοις φρεσὶν τελεσφόροις δίναις κυκλούμενον κέαρ.*

295. *τῇδε τοῦτο*, 'that this joy should coincide with (or attend upon) this success.' This is the natural meaning of the words, and it gives a very good sense. But Linwood renders *τῇδε hoc modo*, and supplies *τοῖς πράγμασι* with *συντρέχειν*, 'I cannot help thus showing my joy at these events.' Dindorf, for no intelligible reason, encloses this verse in brackets. Wunder also calls it "useless."

296. *ὅμως δ'*. "The poet with great skill represents Deianira foreseeing, as it were, the coming evil, and therefore full of anxiety when she ought rather to seem full of joy; as, on seeing the virgins who were lately free and happy, but now in captivity, she recollects how quickly prosperity is changed into adversity. She therefore implores Jove that such a fate as these virgins have met with may never befall her own children. Thus the poet has accomplished two things, exciting a fear of impending evil in the minds of the spectators, and at the same time showing the noble and pitying disposition of Deianira." *Wunder.*

298. *εἰσέβη*. We may supply *ψυχὴν* or *φρένα*.—*δεινὸς*, 'a strong feeling of pity.' Cf. inf. 476, *ταύτης δ δεινὸς ἵμερος.*

302. *ἀνδρῶν*. Perhaps *οἴκων*. (So also Mr. Blaydes.)

303. *τροπαῖε*, 'god of victory.' Cf. Ant. 142, *ἔλιπον Ζηνὶ τροπαίῳ πάγχαλκα τέλη.* — *ποι*, 'in any direction,' i. e. against any one of them.

305. *δράσεις*. Schol. *εἰ καὶ μέλλεις τι δρᾶν, si quid facturus es.*

ὦ δυστάλαινα, τίς ποτ' εἶ νεανίδων ;
ἄνανδρος, ἢ τεκνοῦσσα ; πρὸς μὲν γὰρ φύσιν
πάντων ἄπειρος τῶνδε, γενναία δέ τις.
Λίχα, τίνος ποτ' ἐστὶν ἡ ξένη βροτῶν ;
τίς ἡ τεκοῦσα, τίς δ' ὁ φιτύσας πατήρ ;
ἔξειπ'· ἐπεί νιν τῶνδε πλεῖστον ᾠκτισα
βλέπουσ', ὅσῳπερ καὶ φρονεῖν οἶδεν μόνη.
ΛΙ. τί δ' οἶδ' ἐγώ ; τί δ' ἄν με καὶ κρίνοις ; ἴσως
γέννημα τῶν ἐκεῖθεν οὐκ ἐν ὑστάτοις.
ΔΗ. μὴ τῶν τυράννων ; Εὐρύτου σπορά τις ἦν ;
ΛΙ. οὐκ οἶδα. καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.
ΔΗ. οὐδ' ὄνομα πρός του τῶν ξυνεμπόρων ἔχεις ;
ΛΙ. ἥκιστα· σιγῇ τοὐμὸν ἔργον ἤνυτον.
ΔΗ. εἶπ', ὦ τάλαιν', ἀλλ' ἡμὶν ἐκ σαυτῆς· ἐπεὶ
καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἥτις εἶ.
ΛΙ. οὔ τἄρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου
χρόνῳ διοίσει γλῶσσαν, ἥτις οὐδαμὰ

308. *τεκνοῦσσα.* So the Schol. must have read, explaining it by *τέκνα ἔχουσα*, and comparing *παιδοῦσσα* (*παιδοῦσσα*) from Callimachus. The MSS. have *τεκνοῦσα* or *τεκοῦσα.*—*πρὸς φύσιν*, sc. *βλέποντι*, 'in regard to her personal appearance.' Neue compares *τηλικοῦδε τὴν φύσιν*, Aut. 727.

313. *φρονεῖν*, 'to be discreet.' This alludes, apparently, to some peculiarity in the act or conduct of Iole, e. g. veiling her face, shedding tears, or turning aside from observation. But "Deianira does not of course understand the true reason of her silent confusion" (Prof. Campbell). With *ὅσῳπερ* Wunder supplies *πλεῖστον*. There would have been some ambiguity in the use of *ὅσον*. Cf. Oed. Col. 743.

314. *κρίνοις.* Cf. v. 195.

315. *οὐκ ἐν ὑστάτοις.* Not numbered among those of the lowest class, i. e. one of the upper class, Schol. *προὔχουσα ἐν εὐγενείᾳ.*

316. *μή.* 'Was she one of the ruling family? Was she a child of Eurytus (himself)?' So Prom. V. 247, *μή πού τι προὔβης τῶνδε καὶ περαιτέρω ;* Pers. 344, *μή σοι δοκοῦμεν τῇδε λειφθῆναι μάχῃ ;* Wunder says the latter clause can only mean, 'Had Eurytus any daughter?' If *σπορὰ* means 'offspring,' one sense is just as good as the other. See inf. 420. But it seems much more tragic to make Deianira venture a guess which Lichas evades because he knows it is the right one. Probably she suspects Iole is an illegitimate child of Eurytus.

320. *ἀλλὰ*, '*then* tell me of yourself.'—*συμφορὰ*, 'a misfortune even not to know who you are.' The real misfortune to Deianira would have been to know it, and the history of the girl. Again therefore we have 'tragic irony.' Linwood follows the Schol. in supposing that Deianira meant to avow the intention of treating her kindly if only she knew her parentage. Madvig, Adv. Crit. i. p. 227, would read *ἐπεὶ καὶ ξύμφορόν σοί μ' εἰδέναι σέ γ' ἥτις εἶ.*

323. *διοίσει.* Wunder and Dindorf read *διήσει.* But though *φωνὴν* or *γλῶσσαν ἰέναι* is correct, *διϊέναι*, 'to let through' (Oed. Col. 963), is without precedent in this sense; whereas *διαφέρειν γλῶσσαν*, 'to be different in respect of speaking,' gives just the sense we require: 'Oh, you may be sure she will keep her tongue to herself just as much

προὔφηνεν οὔτε μείζον' οὔτ' ἐλάσσονα,
ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρος
δακρυρροεῖ δύστηνος, ἐξ ὅτου πάτραν
διήνεμον λέλοιπεν. ἡ δέ τοι τύχη
κακὴ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.
ΔΗ. ἡ δ' οὖν ἐάσθω, καὶ πορευέσθω στέγας
οὕτως ὅπως ἥδιστα, μηδὲ πρὸς κακοῖς
τοῖς οὖσι †λύπην πρός γ' ἐμοῦ λύπης λάβοι·
ἄλις γὰρ ἡ παροῦσα. πρὸς δὲ δώματα
χωρῶμεν ἤδη πάντες, ὡς σύ θ' οἷ θέλεις
σπεύδῃς, ἐγὼ δὲ τἄνδον ἐξαρκῆ τιθῶ.
ΑΓ. αὐτοῦ γε πρῶτον βαιὸν ἀμμείνασ', ὅπως
μάθῃς, ἄνευ τῶνδ', οὕστινάς τ' ἄγεις ἔσω

as before!' But ἐξ ἴσου τῷ πρόσθεν is added, because the sense virtually expressed is σιωπήσεται. Schol. ὡς οὐκ ἐλάλησε πρώην, οὐδὲ νῦν λαλήσει. Mr. Blaydes translates, "she will continue to carry;" but the preceding οὐ must mean 'she will *not* continue to carry,' which spoils the sense, as her former conduct was silence. Prof. Campbell says, "the meaning is, 'If she employ her tongue, she will by no means keep the same demeanour as heretofore';" but this is very far-fetched. Mr. Pretor's interpretation is similar; 'Let me tell you then that she will move her tongue quite inconsistently with her conduct heretofore,' i. e. if she talks at all, it will be out of keeping with her conduct hitherto. By οὗτοι ἄρα something of a pert and hasty disparagement of the girl's silence is meant, the herald pretending to be vexed at her obstinate refusal to answer his former questions. Precisely in the same tone Clytemnestra says (Ag. 1055) οὗτοι θυραίᾳ τῇδ' ἐμοὶ σχολὴ πάρα τρίβειν. The syntax is, οὐ διοίσει γλῶσσαν οὐδὲν ἐξ ἴσου τῷ πρόσθεν, i. e. ἀλλ' ἐξ ἴσου τῷ πρόσθεν σιωπήσεται, for which he might have said οὐ διοίσει τῆς πρόσθεν σιωπῆς. Linwood suggests διώσει, comparing ἐξῶσαι γλώσσης ὀδύναν in Phil. 1142. But διωθεῖν is 'to elbow one's way through a crowd.' Perhaps διοίξει (= ἀνοίξει, Hesych.).

326. δακρυρροεῖ, 'she has been shedding tears ever since she left her breezy (lofty) home in Oechalia.' The old reading δακρυρρόει was corrected by Brunck from one MS.

327. τύχη. This is ambiguously said, as Lichas knows she was the mistress of Hercules. The Schol. (cf. 321) supposes the allusion is to Deianira's intention of befriending her,—a benefit she has lost, though excusably, through her dislike to disclose her history.—ἡ δέ τοι, 'and certainly her position is a bad one for her.' The Schol. seems to have read ἥδε.

331. λύπην λύπης, i. e. ἀντὶ, 'one grief in exchange for another.' So Hermann on Orest. 490, and this is surely better than such an improbable change as λύπην into νέαν, with Dindorf and Wunder. A much better reading is ἄλλην πρός γ' ἐμοῦ λύπην, found in two MSS. (Vat. and Par.), and adopted by Mr. Blaydes and Prof. Campbell (λάβῃ Blaydes). We might also, and equally well, read λύπῃ, i. e. ἐπὶ, 'grief upon grief,' the best MSS. having λύπην in both places. Those who edit νέαν suppose λύπην was superscribed, and then crept into the place instead of the adjective which it was intended to explain. The one grief is the having to tell who she is, and the other grief is her captive estate, and her relation to Hercules.

333. οἷ θέλεις. Schol. πρὸς τὸν Ἡρακλέα δηλονότι.

334. ἐξαρκῇ, viz. all that is required against my lord's return. Cf. 625.

336. οὕστινας. Schol. ἦσαν δὲ καὶ ἄρσενες μετὰ τῶν αἰχμαλώτων. Wunder

ὧν τ' οὐδὲν εἰσήκουσας ἐκμάθῃς ἃ δεῖ.
τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.
ΔΗ. τί δ' ἐστί; τοῦ με τήνδ' ἐφίστασαι βάσιν;
ΑΓ. σταθεῖσ' ἄκουσον· καὶ γὰρ οὐδὲ τὸν πάρος
μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ.
ΔΗ. πότερον ἐκείνους δῆτα δεῦρ' αὖθις πάλιν
καλῶμεν, ἢ 'μοὶ ταῖσδέ τ' ἐξειπεῖν θέλεις;
ΑΓ. σοὶ ταῖσδέ τ' οὐδὲν εἴργεται· τούτους δ' ἔα.
ΔΗ. καὶ δὴ βεβᾶσι, χὠ λόγος σημαινέτω.
ΑΓ. ἀνὴρ ὅδ' οὐδὲν ὧν ἔλεξεν ἀρτίως
φωνεῖ δίκης ἐς ὀρθὸν, ἀλλ' ἢ νῦν κακὸς,
ἢ πρόσθεν οὐ δίκαιος ἄγγελος παρῆν.

thinks that only Lichas and the women are meant. There appears to have been an old variant, though an unmetrical one, *οὔστινας ἄγεις ἔσω ὧν οὐδὲν εἰσήκουσας, ἐκμάθῃς θ' ἃ δεῖ*, from which in most of the existing copies *τε* is omitted in the first line and put twice in the second. Hermann reads *ἐκμάθῃς γ'*, but the particle is clearly otiose. The probability is, that v. 337 is an interpolation, the *τε* in the former line implying *ὅπως μάθῃς* (*τίς ποτ' ἐστὶν ἡ ξένη*, v. 310) *καὶ οὔστινας κ.τ.λ.*

338. *πάντα*, 'in all respects.' Cf. Ant. 721, *φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων*, 'one who deserves the name of a man ought to be gifted by nature with a right knowledge about everything.' Mr. Blaydes holds the passage to be "undoubtedly corrupt," and reads *τούτων γάρ εἰμι πάντ' ἐπιστήμων ἐγώ*.

339. *ἐφίστασαι*. The context seems to show that the construction here, strange as it is, follows the medial use of *καθίστασθαί* (*τι* or *τινα*), with a cognate accusative in addition to the person. 'Well, what is it? Why do you thus stop me on my way?' Cf. Ant. 225, *πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις ὁδοῖς*. "Idem est quod *τί με ὧδε βαίνουσαν ἐφίστης;* Medium pro activo." Linwood. Schol. *τίνος ἕνεκα τὴν πορείαν καὶ τὴν εἴσοδον ἱστᾷς καὶ κωλύεις;* Wunder needlessly reads *τί δ' ἀντὶ τοῦ με κ.τ.λ.* Madvig, Adv. i. p. 227, denies that the verse as it stands is good Greek, and proposes to read *τί δ' ἔστ', ἐφ' οἷ μοι τήνδ' ἐφίστασαι βάσιν;* Most of the editors omit the interrogation at *ἐστὶ*, as in the Homeric *τίς πόθεν εἶς ἀνδρῶν;* &c. Mr. Blaydes, while he says the passage is "clearly corrupt," translates 'But what is the matter? Why dost thou approach me with this step?' The messenger, at the word *ἀμμείνασα*, must have made some demonstration to stop the lady.

341. *μάτην*, Schol. *ψευδῶς.—οὐδὲ νῦν*, viz. about the reason of her silence.

342. *ἐκείνους*, viz. Lichas and his *στόλος*. "Deianira takes no notice of *ἄνευ τῶνδ'*, v. 336." Prof. Campbell. "The captives we must suppose are leaving the stage, but they do not actually make their exit till v. 348." Mr. Blaydes.

343. *ἐμοὶ ταῖσδέ τε*, 'to me and my friends here (the chorus)?'—'To you and to them,' is the reply, 'nothing is kept back (from being spoken); but let these (Lichas and the others) go their way.' Schol. *οὐδὲν οὔτε πρὸς σὲ οὔτε πρὸς ταύτας ἀπόρρητον.* Prose writers would have said *οὐδὲν κωλύει πάντα ἐξειπεῖν κ.τ.λ.* Some take *εἴργεται* transitively; and in Aesch. Cho. 569 the Med. has *τί δὴ πύλαισι τὸν ἱκέτην ἀπείργεται Αἴγισθος;*

345. *σημαινέτω*, viz. those particulars of which you say you have full knowledge, v. 338.

347. *δίκης ἐς ὀρθὸν* follows the idiom *ἐς τόδ' ἡμέρας* &c. Mr. Blaydes reads *δικαίως ὀρθὸν*, which occurs in Oed R. 853.

348. *δίκαιος*, 'honest,' 'disinterested.' He intimates that Lichas has been bribed to give a false account. Similarly in

ΔΗ. τί φῄς ; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς.
ἃ μὲν γὰρ ἐξείρηκας ἀγνοία μ' ἔχει.
ΑΓ. τούτου λέγοντος τἀνδρὸς εἰσήκουσ' ἐγὼ,
πολλῶν παρόντων μαρτύρων, ὡς τῆς κόρης
ταύτης ἕκατι κεῖνος Εὔρυτόν θ' ἕλοι
τήν θ' ὑψίπυργον Οἰχαλίαν, Ἔρως δέ νιν
μόνος θεῶν θέλξειεν αἰχμάσαι τάδε,
οὐ τἀπὶ Λυδοῖς οὐδ' ἐπ' Ὀμφάλῃ πόνων
λατρεύματ', οὐδ' ὁ ῥιπτὸς Ἰφίτου μόρος,
ὃν νῦν παρώσας οὗτος ἔμπαλιν λέγει.
ἀλλ' ἡνίκ' οὐκ ἔπειθε τὸν φυτοσπόρον
τὴν παῖδα δοῦναι, κρύφιον ὡς ἔχοι λέχος,
ἔγκλημα μικρὸν αἰτίαν θ' ἑτοιμάσας
ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ᾗ

Oed. R. 1120 seqq. the evidence of the θεράπων is refuted by the ἄγγελος.

350. ἀγνοία. This seems an undoubted instance of the final *a* being made long. See Phil. 129, ὡς ἂν ἀγνοία προσῇ.

352. ὡς τῆς κόρης κ.τ.λ. 'That it was to gain this maid, (not to avenge a private quarrel) that my lord made Eurytus his captive and (sacked) the towering stronghold of Oechalia; and that love alone of the gods (not the anger of Zeus, v. 251) bound him as by a spell to engage in this war.'—θέλξειεν, Schol. πεπειικὼς εἴη. But the word is properly used of the effects of magic and sorcery. —αἰχμάσαι, id. καταπράξασθαι τῇ αἰχμῇ, ὅ ἐστι, διὰ πολέμου κατορθῶσαι. Cf. Aj. 97, ᾗχμασας χέρα.

356—7. Wunder regards this distich as interpolated. Mr. Blaydes encloses the lines in brackets, and suspects also v. 358. It would however depend on the tone of the speaker to make ὃν in 358 refer, as it should, to ἔρως, not to μόρος which just precedes. Wunder without sufficient reason says (in his Supplement, p. 200), "if we insert these verses, the pronoun must be referred to the word μόρον." He thinks τἀπὶ Λυδοῖς, (which seems to imply a service to the Lydians generally, whereas it should only mean to Omphale,) came from a misunderstanding of v. 248. But the messenger purposely uses a somewhat disparaging phrase, 'all that story about the services with the *Lydians*, and *Omphale*, forsooth!' The same tone is kept up in ὁ ῥιπτὸς μόρος.

358. παρώσας. Pushing aside, as it were, to make room for the contrary story. Cf. El. 1037, τἄνδον παρώσας λέκτρα.

361. ἔγκλημα μικρόν. "Hercules did not make the refusal of Eurytus the ground of his attack, though it was the real reason." Prof. Campbell.

362—3. Dindorf, Wunder, Mr. Blaydes, and Linwood agree in rejecting these verses. It might be possible to refer ἐν ᾗ to αἰτίᾳ, but τόνδε (al. τῶνδε) cannot be defended, and δεσπόζειν θρόνων, 'to be a usurper of a throne,' is equally without precedent. Linwood thinks the genuine passage is ἐπιστρατεύει πατρίδα τῆσδε καὶ πόλιν ἔπερσε. To make εἶπε refer to Lichas, not to Hercules, and the subject of δεσπόζειν to Hercules, 'Lichas said that Hercules wanted to make himself master of Eurytus' throne' (Herm.), seems a very unnatural interpretation. The MS. Laur. has τῶν Εὔρυτον τῶνδ', perhaps a corruption of τῶν Εὐρυτείων, 'in which Lichas said (v. 283) that his lord was now the possessor of Eurytus' throne.' For this sense of δεσπόζειν see Aesch. 543. Cho. 188. Prof. Campbell reads τὸν Εὔρυτον τῶνδ' εἶπε κ.τ.λ., 'in which he (Lichas) said that Eurytus was the sovereign of the throne of which he spake.' Mr. Blaydes reads κτάνοι and πέρσειε, continuing the indirect narration 355. But such changes are utterly un-

†τὸν Εὔρυτον τόνδ' εἶπε δεσπόζειν θρόνων·
κτείνει τ' ἄνακτα πατέρα τῆσδε καὶ πόλιν
ἔπερσε. καὶ νῦν, ὡς ὁρᾷς, ἥκει δόμους
ὡς τούσδε πέμπων οὐκ ἀφροντίστως, γύναι,
οὐδ' ὥστε δούλην· μηδὲ προσδόκα τόδε·
οὐδ' εἰκὸς, εἴπερ ἐντεθέρμανται πόθῳ.
ἔδοξεν οὖν μοι πρὸς σὲ δηλῶσαι τὸ πᾶν,
δέσποιν', ὃ τοῦδε τυγχάνω μαθὼν πάρα.
καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινίων
ἀγορᾷ συνεξήκουον ὡσαύτως ἐμοὶ,
ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,
οὐχ ἥδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμως.

ΔΗ. οἴμοι τάλαινα, ποῦ ποτ' εἰμὶ πράγματος;
τίν' εἰσδέδεγμαι πημονὴν ὑπόστεγον
λαθραῖον; ὦ δύστηνος, ἆρ' ἀνώνυμος
πέφυκεν, ὥσπερ οὐπάγων διώμνυτο;
ἢ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν.

ΑΓ. πατρὸς μὲν οὖσα γένεσιν Εὐρύτου ποτὲ

warrantable, as is his reading ἥκει 's δόμους σοὺς τήνδε πέμπων.

365. ἥκει, viz. Lichas.—ὡς, cf. Oed. R. 1481. He should rather have said ὡς σὲ, but the lady of the house is implied in the mention of it.—ἀφροντίστως, 'in the careless, indifferent way he pretends,' sup. 317. Aesch. Ag. 1377, ἐμοὶ δ' ἀγὼν ὅδ' οὐκ ἀφρόντιστος πάλαι νείκης παλαιᾶς ἦλθε. Med. 917. Schol. ἀντὶ τοῦ, οὐχ ὡς ἔτυχεν, ἀλλὰ διὰ πολλῆς φροντίδος ἔχων αὐτὴν καὶ ἀγαπῶν.

372. ἐμοί. The dative depends on σὺν, 'many heard in common with myself the story told to the same effect.' Mr. Blaydes, comparing Herod. ii. 67, ὡς αὔτως τῇσι κυσὶ, prefers to construe ὡσαύτως ἐμοί.

373. ὥστ' ἐξελέγχειν. 'So that you can get at the truth from them.' Cf. 456. Schol. ὥστε με καὶ μαρτύρων εὐπορεῖν, εἰ ἀρνήσαιτο. Prof. Campbell, 'so that they can prove him wrong.' 'So as to convict me,' Mr. Blaydes.

377. ἀνώνυμος. Cf. 315. Deianira's slight suspicion that the girl was 'somebody' is now seriously increased: the possible truth of the position flashes on her mind. 'Woe is me,' she exclaims, in asking a question, the reply to which may destroy all her happiness.

379. Although the four verses of Deianira may seem to correspond with the four of the messenger, the context seems to me to indicate that ἢ κάρτα κ.τ.λ. must be given, with two Paris MSS., to Deianira. 'Can she be nameless? Certainly, she is very distinguished in look and appearance' (or, face and figure). The MSS. give ἢ καὶ τὰ λαμπρὰ, corrected by Heath. It is not unlikely, especially as the μὲν has no corresponding particle, that two lines have dropped out of the messenger's reply, and thus the ποτὲ in 380 has no clear meaning. Prof. Campbell thinks "it marks the contrast between Iole's present and her past." Mr. Blaydes reads σπορὰ for ποτέ. Something like this would well complete the sense: πατρὸς μὲν οὖσα—Ἰόλη 'καλεῖτο, νῦν δέ σοι ξένη ποθὲν ἥκει πρὸς οἴκους, ἧς ἐκεῖνος κ.τ.λ. Mr. Pretor objects that ἢ κάρτα "as a rule introduces a passage, and rarely if ever closes it." See however Aesch. Suppl. 452 Dind. We might also read ἢ κάρτα λαμπρὰ, sc. οὖσα.

Ἰόλη καλεῖτο, τῆς ἐκεῖνος οὐδαμὰ
βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν.
ΧΟ. ὅλοιντο μή τι πάντες οἱ κακοὶ, τὰ δὲ
λαθραῖ' ὃς ἀσκεῖ μὴ πρέποντ' αὐτῷ κακά.
ΔΗ. τί χρὴ ποιεῖν, γυναῖκες; ὡς ἐγὼ λόγοις
τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῶ.
ΧΟ. πεύθου μολοῦσα τἀνδρὸς, ὡς τάχ' ἂν σαφῆ
λέξειεν, εἴ νιν πρὸς βίαν κρίνειν θέλοις.
ΔΗ. ἀλλ' εἶμι. καὶ γὰρ οὐκ ἄπο γνώμης λέγεις.
ΧΟ. ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν;
ΔΗ. μίμν', ὡς ὅδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων,
ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται.
ΛΙ. τί χρὴ, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;
δίδαξον, ὡς ἔρποντος, εἰσορᾷς, ἐμοῦ.
ΔΗ. ὡς ἐκ ταχείας σὺν χρόνῳ βραδεῖ μολὼν
ᾄσσεις, πρὶν ἡμᾶς κἀννεώσασθαι λόγους.
ΛΙ. ἀλλ' εἴ τι χρῄζεις ἱστορεῖν, πάρειμ' ἐγώ.
ΔΗ. ἦ καὶ τὸ πιστὸν τῆς ἀληθείας νέμεις;

382. δῆθεν. For this word standing first in a clause see on Prom. V. 1007. Thuc. i. 127, τοῦτα δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαύνειν, δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες.

383. μήτι πάντες. The Schol. construed ὅλοιντο οἱ κακοὶ καὶ ὃς ἀσκεῖ κ.τ.λ., thus limiting the reservation to μήτι πάντες. He seems also, and rightly, to have found αὐτῷ, not αὐτῷ, 'secret schemes of evil unbecoming him (as an honest man).' The sense however may be represented by ἃ μὴ πρέπει αὐτῷ. In ὃς ἀσκεῖ there is an intentional ambiguity whether Lichas or Hercules is meant. (See Prof. Campbell's note, where he gives the reasons for either view.) For the sentiment cf. Phil. 961.

387. σαφῆ, here = ἀληθῆ.

388. κρίνειν. Cf. 195.

389. οὐκ ἄπο γνώμης. The Schol. gives two explanations, the former of which seems the correct one, οὐκ ἄνευ συνέσεως, and ἀρεστὰ (ἐμοί). Cf. Aesch. Eum. 674, ἤδη κελεύω τούσδ' ἀπὸ γνώμης φέρειν ψῆφον δικαίαν, where the difference of the accent distinguishes 'with judgment' from 'without judgment.' See on El. 1127.

391. ὑπὸ, supply κληθείς. Cf. Aesch. Cho. 838, ἥκω μὲν οὐκ ἄκλητος ἀλλ' ὑπάγγελος, and Aj. 289, ἄκλητος οὔθ' ὑπ' ἀγγέλων κληθείς. Eum. 170, αὐτόσσυτος αὐτόκλητος.

394. εἰσορᾷς, whether interrogative or not, is best taken as a parenthesis. Wunder reads ὡς ὁρᾷς, and so Mr. Blaydes; but the repetition of ὡς is unpleasing, and the change quite unnecessary.

395. ἐκ ταχείας. The feminine adjective is often used thus adverbially, as ἐξ ἴσης, διὰ κενῆς, ἐξ ἑκουσίας inf. 727, or the neuter plural, as ἐξ ἀέλπτων κἀπρομηθήτων, Aesch. Suppl. 357.—κἀννεώσασθαι, i. e. πρὶν καὶ ἀναν., 'before we have even renewed our conversation.' The MS. reading καὶ νεώσασθαι was perhaps found by the Schol., who may have explained the simple verb by ἀνακαινίσασθαι. But ἀνανεώσασθαι λόγους is cited by Eustathius on Il. x. p. 811, and hence Linwood adopts that reading, Wunder κἀνανεώσασθαι, by *synizesis*. The Schol. does not recognize the καί.

398. τὸ πιστὸν, either for πίστιν, πίστωμα, or 'the customary pledge,' viz. of

ΛΙ. ἴστω μέγας Ζεὺς, ὧν γ' ἂν ἐξειδὼς κυρῶ.
ΔΗ. τίς ἡ γυνὴ δῆτ' ἐστὶν ἣν ἥκεις ἄγων;
ΛΙ. Εὐβοιίς· ὧν δ' ἔβλαστεν οὐκ ἔχω λέγειν.
ΑΓ. οὗτος, βλέφ' ὧδε. πρὸς τίν' ἐννέπειν δοκεῖς;
ΛΙ. σὺ δ' ἐς τί δή με τοῦτ' ἐρωτήσας ἔχεις;
ΑΓ. τόλμησον εἰπεῖν, εἰ φρονεῖς, ὅ σ' ἱστορῶ.
ΛΙ. πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως
κόρην, δάμαρτά θ' Ἡρακλέους, εἰ μὴ κυρῶ
λεύσσων μάταια, δεσπότιν τε τὴν ἐμήν.
ΑΓ. τοῦτ' αὖτ' ἔχρῃζον τοῦτό σου μαθεῖν. λέγεις
δέσποιναν εἶναι τήνδε σήν;
ΛΙ. δίκαια γάρ.
ΑΓ. τί δῆτα; ποίαν ἀξιοῖς δοῦναι δίκην,
ἢν εὑρεθῇς ἐς τήνδε μὴ δίκαιος ὤν;
ΛΙ. πῶς μὴ δίκαιος; τί ποτε ποικίλας ἔχεις;
ΑΓ. οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.
ΛΙ. ἄπειμι. μῶρος δ' ἦν πάλαι κλύων σέθεν.
ΑΓ. οὔ, πρίν γ' ἂν εἴπῃς ἱστορούμενος βραχύ.
ΛΙ. λέγ', εἴ τι χρῄζεις. καὶ γὰρ οὐ σιγηλὸς εἶ.
ΑΓ. τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους,
κάτοισθα δήπου;
ΛΙ. φημί· πρὸς τί δ' ἱστορεῖς;

an oath. Cf. Agam. 272, *τί γὰρ τὸ πιστόν; ἔστι τῶνδέ σοι τέκμαρ;* Eur. Orest. 245, *ἥκει· τὸ πιστὸν τόδε λόγων ἐμῶν δέχου.* But *νέμεις* is somewhat obscure. Linwood renders it *colis, observas*, which Mr. Pretor approves, comparing inf. 483, Eumen. 624, and he might have added sup. 57. Others take it simply for *δίδως*. Prof. Campbell, "and hast thou the trustworthiness of sincerity?" (Thus *νέμοι* seems = *ἔχοι* sup. 57). Mr. Blaydes has *νεμεῖς*, "wilt thou also give a pledge of truthfulness?" — *ὧν ἂν*, governed by *τὴν ἀλήθειαν*.

404. *εἰ φρονεῖς*. If you have the sense to know and acknowledge that, though a herald, you are only a *ὑπηρέτης*.

407. *μάταια*. 'Unless my sight deceives me at this present time.'

410. *ἀξιοῖς*, 'do you expect.'—*δίκαιος*, cf. v. 348.

412. *ποικίλας*. This is the aorist participle of *ποικίλλω*, and the *ι* of the penult is long, as in *ἐστωμυλάμην*, Ar. Ach. 579. Cf. 1121. So *ποικίλως αὐδωμένου*, compared by Neue, Phil. 130. The sense is, 'Why do you keep quibbling?' or, 'What in the world do you keep quibbling about?' Plat. Symp. p. 218, c, *ἔδοξέ μοι χρῆναι μηδὲν ποικίλλειν πρὸς αὐτὸν, ἀλλ' ἐλευθέρως εἰπεῖν.*

416. *σιγηλός*. *Taciturnus*, 'given to silence.'

418. Dindorf reads, with Brunck, *οὔ φημι*, 'No, I don't.' But the man may not inconsistently say that 'he knows the girl,' and yet he may see her with pretended ignorance of her parentage, *ὑπ' ἀγνοίας* (*ἥσπερ ἀγνοεῖς γονὰς*, Mr. Blaydes). Prof. Campbell well compares *ὡς ὑπ' εὐκλείας θάνῃ*, Hippol. 1299.

ΑΓ. οὔκουν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὁρᾷς,
Ἰόλην ἔφασκες Εὐρύτου σπορὰν ἄγειν;
ΛΙ. ποίοις ἐν ἀνθρώποισι; τίς πόθεν μολὼν
σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρών;
ΑΓ. πολλοῖσιν ἀστῶν. ἐν μέσῃ Τραχινίων
ἀγορᾷ πολύς σου ταῦτά γ' εἰσήκουσ' ὄχλος.
ΛΙ. ναί.
κλύειν γ' ἔφασκον. ταὐτὸ δ' οὐχὶ γίγνεται
δόκησιν εἰπεῖν κἀξακριβῶσαι λόγον.
ΑΓ. ποίαν δόκησιν; οὐκ ἐπώμοτος λέγων
δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἄγειν;
ΛΙ. ἐγὼ δάμαρτα; πρὸς θεῶν, φράσον, φίλη
δέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ξένος.
ΑΓ. ὅς σου παρὼν ἤκουσεν ὡς ταύτης πόθῳ
πόλις δαμείη πᾶσα, κοὐχ ἡ Λυδία
πέρσειεν αὐτὴν, ἀλλ' ὁ τῆσδ' ἔρως φανείς.
ΛΙ. ἄνθρωπος, ὦ δέσποιν', ἀποστήτω. τὸ γὰρ
νοσοῦντι λῃρεῖν ἀνδρὸς οὐχὶ σώφρονος.
ΔΗ. μὴ, πρός σε τοῦ κατ' ἄκρον Οἰταῖον νάπος
Διὸς καταστράπτοντος, ἐκκλέψῃς λόγον.
οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ,

420. *σπορᾶν.* Cf. v. 316.

424. *ταῦτά γε.* '*That* at all events,' viz. whatever else they may have heard or not heard. From this it appears that in v. 317 Lichas knowingly told a direct lie.

425. *ἔφασκον.* 'Yes, I said I had heard so.'

426. *ἐξακριβῶσαι.* 'To be positive about a statement,' *ὀρθῶσαι.* A rhetorical term, and perhaps bearing on the sophistic question so often discussed by Plato, the difference between opinion and accurate knowledge.

427. *ποίαν.* '*Opinion*, indeed! Did you not on your oath declare that you were bringing this young lady as a wife for Hercules?'

432. *ἡ Λυδία.* The Lydian girl Omphale, sup. 70. 248.—*πόλις*, 'a city,' i. e. a whole city for love of one girl.

433. *φανείς*, as sup. v. 1, is almost superfluous; 'the love for this girl which manifested itself,' or took possession of him.

435. *λῃρεῖν.* 'To go on trifling with one who is crazed.' The Schol., who found the whole dialogue assigned to Deianira and Lichas, (as it is in all the MSS., an error first detected by Tyrwhitt,) is perplexed by the masculine forms, and here refers *νοσοῦντι*, expressed as a general sentiment, to the jealousy of Deianira.

436. Deianira, moved by the dialogue she has just heard, implores the messenger, by the avenging god who hurls his bolts from the heights of Oeta, not to defraud her of the true account, or 'cheat her of a word.' The Locrian Zeus, as Mr. Pretor observes after Donaldson on Pind. Ol. xi. 79, was specially worshipped under this attribute. —For *πρός σε τοῦ κ.τ.λ.* see Oed. Col. 250. Phil. 468.

438. *κακῇ.* Ill-natured, malignant, intolerant of others' errors. Mr. Pretor thinks 'weak' is nearer the meaning.

οὐδ' ἥτις οὐ κάτοιδε τἀνθρώπων, ὅτι
χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς ἀεί.
Ἔρωτι μέν νυν ὅστις ἀντανίσταται
πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.
οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,
κἀμοῦ γε, πῶς δ' οὔ; χἀτέρας οἵας γ' ἐμοῦ·
ὥστ' εἴ τι τὠμῷ γ' ἀνδρὶ τῇδε τῇ νόσῳ
ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,
ἢ τῇδε τῇ γυναικὶ, τῇ μεταιτίᾳ
τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος.
οὐκ ἔστι ταὐτ'. ἀλλ' εἰ μὲν ἐκ κείνου μαθὼν
ψεύδει, μάθησιν οὐ καλὴν ἐκμανθάνεις·
εἰ δ' αὐτὸς αὑτὸν ὧδε παιδεύεις, ὅταν
θέλῃς γενέσθαι χρηστὸς, ὀφθήσει κακός.
ἀλλ' εἰπὲ πᾶν τἀληθές· ὡς ἐλευθέρῳ

440. πέφυκεν. Some explain this, οἱ αὐτοὶ οὐκ ἀεὶ χαίρουσιν, as in El. 916, τοῖς αὐτοῖσί τοι οὐχ αὑτὸς ἀεὶ δαιμόιων παραστατεῖ. For the dative Neue compares ib. 860, πᾶσι θνητοῖς ἔφυ μόρος. Prof. Campbell and Mr. Blaydes understand οἱ ἄνθρωποι οὐ πεφύκασι χαίρειν τοῖς αὐτοῖς ἀεί. Linwood has this note: "mirum est Wunderum τοῖς αὐτοῖς cum πέφυκε construxisse; quod manifesto cum χαίρειν construendum erat;" and Mr. Pretor takes the same view, 'it is not in human nature always to delight in the same things.' This obviously better suits the now suspected fickleness of Hercules' affections.

444. κἀμοῦ γε. 'Yes, and me too; and if *me*, why not this girl, who is but a woman, like myself?' This generous sentiment has its root in the general tolerance of a concubine, provided she was not brought into the house as a direct rival to the wife, for then she became a πημονὴ ὑπόστεγος, sup. 376. Wunder condemns this verse as "an absurd addition." The avowal of her uxoriousness, he says, is unbecoming her modest character; and it would amount to confessing that she loved another man. This however is perverse criticism. Deianira goes on to argue that Hercules may feel love as strongly as he does, and may be unable to control it, yet without a direct wish to offend his wife.

445. For τἀνδρὶ Schaefer γ', others τ' ἀνδρὶ, supposing τε and ἤ to be used by a kind of anacoluthon. But no instances are adduced in defence of this, and the γε may qualify εἰ, 'if indeed I am dissatisfied with him because he has been seized with this malady, I must be quite out of my right senses.' Mr. Blaydes has κείνῳ τἀνδρὶ, but says in his note, "I prefer τὠμῷ γ' ἀνδρί."

448. κακοῦ τινος. Had Iole plotted against Deianira, or used insidious arts to supersede her, there would have been wrong done; but she says it is not so, οὐκ ἔστι ταὐτ'. "Deianira is still the wife of Hercules, and not to be shaken from her position." Prof. Campbell.

449. ἐκ κείνου. 'If Hercules told you to give this false account, you are learning a bad lesson (the art of plausible lying) from him; or, if you are teaching yourself, you will not be believed when you really speak the truth.' Wunder and Hermann understand χρηστὸς 'serviceable in concealing some painful circumstance.' Mr. Pretor also inclines to the meanings 'kind and unkind.' Schol. κἂν θέλῃς ἀληθεῦσαι, οὐ πιστευθήσῃ. For χρηστὸς and κακὸς opposed see v. 3.

453. ἐλευθέρῳ. A slave is expected to lie; but it is 'ungentlemanly' in the

ψευδεῖ καλεῖσθαι κὴρ πρόσεστιν οὐ καλή.
ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται·
πολλοὶ γὰρ οἷς εἴρηκας, οἳ φράσουσ' ἐμοί.
κεἰ μὲν δέδοικας, οὐ καλῶς ταρβεῖς, ἐπεὶ
τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν·
τὸ δ' εἰδέναι τί δεινόν; οὐχὶ χἀτέρας
πλείστας ἀνὴρ εἷς Ἡρακλῆς ἔγημε δή;
κοὔπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν
ἠνέγκατ' οὐδ' ὄνειδος· ἥδε τ' οὐδ' ἂν εἰ
κάρτ' ἐντακείη τῷ φιλεῖν, ἐπεί σφ' ἐγὼ
ᾤκτειρα δὴ μάλιστα προσβλέψασ', ὅτι
τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν,
καὶ γῆν πατρῴαν οὐχ ἑκοῦσα δύσμορος
ἔπερσε κἀδούλωσεν. ἀλλὰ ταῦτα μὲν
ῥείτω κατ' οὖρον, σοὶ δ' ἐγὼ φράζω κακὸν
πρὸς ἄλλον εἶναι, πρὸς δ' ἔμ' ἀψευδεῖν ἀεί.

ΧΟ. πιθοῦ λεγούσῃ χρηστά, κοὐ μέμψει χρόνῳ
γυναικὶ τῇδε, κἀπ' ἐμοῦ κτήσει χάριν.

ΛΙ. ἀλλ', ὦ φίλη δέσποιν', ἐπεί σε μανθάνω
θνητὴν φρονοῦσαν θνητὰ κοὐκ ἀγνώμονα,

upper class.—*κὴρ*, Schol. *μερίς, κλῆρος, μοῖρα, τύχη*. "Is the worst thing that can happen to him," Prof. Campbell.

455. *λήσεις*. Perhaps you will say, 'I shall not be detected, and no disgrace will ensue.' 'But,' she objects, 'there are witnesses who will give evidence (explanation of the matter) on my side.' Neue compares Oed. R. 1058, *οὐκ ἂν γένοιτο τοῦθ' ὅπως ἐγὼ—οὐ φανῶ*.

457. *δέδοικας*. If you fear my resentment, you would have more reason to fear it if you withheld the truth.

460. *πλείστας ἀνὴρ εἷς*, 'most in number for any one man,' i. e. more than any one man. Oed. Col. 563, *πλεῖστ' ἀνὴρ ἐπὶ ξένης ἦθλησα κινδυνεύματ' ἐν τῷ 'μῷ κάρᾳ*, and Oed. R. 1380.

463. *ἐντακείη*. The Schol. takes Ἡρακλῆς for the subject, and so Wunder, with Mr. Blaydes and Prof. Campbell, *his* love for another being uppermost in her thoughts. Linwood, after Hermann, prefers to understand Iole. For the metaphor of 'soft-heartedness' see El. 1311.—*ἐπεὶ* assigns the reason why Iole would not be taunted by her.

465. *τὸ κάλλος*. Deianira generously attributes to the beauty of Iole, which is no fault of hers, the misfortune that has overtaken both the wife and the captive herself. See sup. 25.

468. *ῥείτω*. Cf. Aesch. Theb. 690, *ἴτω κατ' οὖρον, πνεῦμα Κωκυτοῦ λαχὸν, Φοίβῳ στυγηθὲν πᾶν τὸ Λαΐου γένος*.

469. *πρὸς ἄλλον*. See on Aesch. Suppl. 628, *τὸν ἀρότοις θερίζοντα βροτοὺς ἐν ἄλλοις.—κακὸν*, i. e. false, treacherous, &c. 'If you must be base, be so to some other, not to me.'

470. *πιθοῦ*. The chorus implores Lichas to comply with the reasonable request in v. 437. He will find himself honourably dealt with by Deianira, and he will at the same time confer a favour on themselves. Some place a comma after *χρόνῳ*.

473. *ἀγνώμονα*. We may supply *οὖσαν*, 'not ill-natured,' 'not unreasonable.' *Indulgentiae plenam*, Linwood.

πᾶν σοι φράσω τἀληθὲς οὐδὲ κρύψομαι.
ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐννέπει.
ταύτης ὁ δεινὸς ἵμερός ποθ' Ἡρακλῆ
διῆλθε, καὶ τῆσδ' οὕνεχ' ἡ πολύφθορος
καθῃρέθη πατρῷος Οἰχαλία δόρει.
καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,
οὔτ' εἶπε κρύπτειν οὔτ' ἀπηρνήθη ποτὲ,
ἀλλ' αὐτὸς, ὦ δέσποινα, δειμαίνων τὸ σὸν
μὴ στέρνον ἀλγύνοιμι τοῖσδε τοῖς λόγοις,
ἥμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.
ἐπεί γε μὲν δὴ πάντ' ἐπίστασαι λόγον,
κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν
καὶ στέργε τὴν γυναῖκα καὶ βούλου λόγους
οὓς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέναι.
ὡς τἄλλ' ἐκεῖνος πάντ' ἀριστεύων χεροῖν

The word often means 'churlish,' opposed to *συγγνώμων*. See inf. 1226. Whether a person can rightly be said *φρονεῖν ἀγνώμονα*, which many here prefer, may perhaps be questioned.

474. *κρύψομαι*. We have the middle use also in Aj. 647. Mr. Blaydes shows that *ἀποκρύπτεσθαι* is often so used by the Orators. 'I will not hide what I know,' Prof. Campbell.

476—7. *ταύτης—τῆσδε*. See Antig. 673. Phil. 841. 'It *was* the strong passion for this maid which some time ago touched to the heart Hercules; and it *was* for her sake (to gain her) that that poor afflicted city of her fathers, Oechalia, was overthrown by the spear.'

479. *καὶ τὸ πρὸς κείνου*. 'What is in his favour, as well as what is against him.' He exonerates Hercules from any attempt to deceive, and says it was his own device, and one that was well meant, to spare her pain.

480. *ἀπηρνήθη*, i. e. he never said he was not in love. Mr. Blaydes rightly rejects Wunder's interpretation, 'nor forbade me keeping silence.'

481. *τὸ σὸν* may perhaps stand alone, and not as agreeing with *στέρνον*. 'Fearing for you, lest I should cause pain to your feelings.'

483. *τήνδε*, agreeing with the predicate by a common idiom, is for *τόδε*, viz. *τὸ ψεύδεσθαι*. Neue compares Aj. 114, *ἐπειδὴ τέρψις ἥδε σοι τὸ δρᾶν.*—*νέμεις*, i. e. *ἡγεῖ*, *νομίζεις*, as Oed. R. 1080, and elsewhere. The Schol. observes that he is cleverly pleading for forgiveness on the plea of good intention.

484. *ἐπεί γε κ.τ.λ.* 'Now therefore that you do know exactly the whole story, both for his sake and not less for your own (i. e. to avoid rupture with your husband) bear with the girl, and do not gainsay (lit. 'desire to have spoken unalterably') the fair words you have addressed to (or regarding) her,' viz. sup. 312. 330; and the meaning is 'do not repent of having spoken kindly to her.' This verse is necessary as the protasis to a sentence otherwise disjointed and abrupt. Yet Mr. Blaydes, not finding another instance of the combination *ἐπεί γε μὲν δὴ*, "concludes therefore that the passage is corrupt," and reads *ἅπαντ' ἔχεις δὴ, πάντ' ἐπίστασαι λόγον*, a verse quite unlike the style of Sophocles. Perhaps we should read *τοι*, as in Pers. 386, *ἐπεί γε μέντοι λευκόπωλος ἡμέρα πᾶσαν κατέσχε γαῖαν*, which is also the protasis of a sentence.

488—9. This couplet, which some have thought pointless or out of place, contains a graceful compliment both to Hercules for his valour and to Iole for her beauty. Even Lichas here shows good feeling, and a desire to have the fair captive considerately treated. See

τοῦ τῆσδ' ἔρωτος εἰς ἅπανθ' ἥσσων ἔφυ.
ΔΗ. ἀλλ' ὧδε καὶ φρονοῦμεν ὥστε ταῦτα δρᾶν, 490
κοὔτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα
θεοῖσι δυσμαχοῦντες. ἀλλ' εἶσω στέγης
χωρῶμεν, ὡς λόγων τ' ἐπιστολὰς φέρῃς,
ἃ τ' ἀντὶ δώρων δῶρα χρὴ προσαρμόσαι,
καὶ ταῦτ' ἄγῃς. κενὸν γὰρ οὐ δίκαιά σε 495
χωρεῖν προσελθόνθ' ὧδε σὺν πολλῷ στόλῳ.
ΧΟ. μέγα τι σθένος ἁ Κύπρις ἐκφέρεται νίκας ἀεί. στρ.
καὶ τὰ μὲν θεῶν
παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασεν οὐ λέγω,

v. 629. Probably τῆσδε was pronounced with marked emphasis.

489. *εἰς ἅπανθ' ἥσσων.* He has been thoroughly beaten by, has proved himself no match at all for, the love of this girl. Cf. 441.

490. *ταῦτα δρᾶν.* To act in the manner which you advise, viz. not to show vexation or resentment either to her or to him.

491. *ἐξαρούμεθα.* 'Assuredly we shall not shift from ourselves a malady that has been brought upon us by no fault of our own, by contending at disadvantage against the dispensation of the gods.' Cf. v. 251. The meaning of this passage has been misunderstood, and the word *ἐξαρούμεθα* wrongly explained, 'we will not take up a quarrel with the gods brought upon ourselves,' or (Prof. Campbell) 'aggravate the mischief brought upon us.' The active *ἐξαίρειν* has quite a different sense in v. 147. By *νόσος* the affliction caused by the tidings is meant; this grief she will not try to *put away*, *ἀποθέσθαι*, by vain complaints against the Providence that has sent it. For *ἐπακτὸν, alicunde illatam*, Mr. Blaydes compares Hippol. 318, *μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;* and Neue cites Ant. 1106, *ἀνάγκῃ δ' οὐχὶ δυσμαχητέον.*

494. *ἀντὶ δώρων.* Schol. *ἀντὶ τῶν αἰχμαλώτων.* The idea now first seems to strike Deianira, that she has a remedy for these troubles in the house, viz. the philtre applied to the robe she proposes to send. Hence her ready acquiescence in the *πημονὴ ὑπόστεγος*, v. 376. — *προσαρμόσαι* may mean *adaequare* (Neue), or 'to suit, adjust' (Mr. Blaydes, who thinks the actual fitting on of the garment is alluded to), or, 'to adapt the love-charm to its purpose,' by a kind of secondary meaning (Prof. Campbell). But it may equally well mean, 'to add as a suitable addition to the verbal message,' and so Linwood, *dictis insuper dona addere.*

497. The power of love is a favourite topic in Greek tragedy; see the choral odes in Aesch. Cho. 585, Antig. 781, Hippol. 525, Med. 627. Here, as Wunder remarks, the topic is introduced in confirmation of what had been just said, v. 489. Cf. 441—4.

Ibid. μέγα τι σθένος. The meaning seems to be, 'There must be some special strength in the goddess Cypris, that she always comes out of a contest victorious,' which is thus expressed; 'Cypris ever carries off some great strength from a victory,' whereas others, though they win, may be exhausted by the struggle. The order of the words is in favour of construing *ἐκφέρεται νίκας* rather than *σθένος νίκας*, though we should have expected *ἀγῶνος.* Compare El. 476. Linwood renders the verb *exserit, exercet.* But see Donaldson, *New Cratylus*, § 176, who compares El. 60. Prof. Campbell inclines to the interpretation 'is borne onward with a mighty force of conquest,' *σθένος* being an 'adverbial accusative.' Schol. *νικηφορεῖ ἐν παντὶ πράγματι.*

500. There were certain mysteries, *ἱεροὶ λόγοι*, which the Greeks had a fear of revealing, as is so often expressed by Herodotus. The Greek *τριὰς*, Il. xv. 187, (Zeus, Hades, Poseidon,) though the loves of each were numerous in

οὐδὲ τὸν ἔννυχον Ἅιδαν,
ἢ Ποσειδάωνα τινάκτορα γαίας.
ἀλλ' ἐπὶ τάνδ' ἄρ' ἄκοιτιν
τίνες ἀμφίγυοι κατέβαν πρὸ γάμων,
τίνες πάμπληκτα παγκόνιτά τ' ἐξῆλθον ἄεθλ' ἀγώνων.
ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω τεταρόρου ἀντ.
φάσμα ταύρου,
Ἀχελῷος ἀπ' Οἰνιαδᾶν, ὁ δὲ Βακχείας ἄπο
ἦλθε παλίντονα Θήβας
τόξα καὶ λόγχας ῥόπαλόν τε τινάσσων,
παῖς Διός· οἳ τότ' ἀολλεῖς
ἴσαν ἐς μέσον ἱέμενοι λεχέων·
μόνα δ' εὔλεκτρος ἐν μέσῳ Κύπρις ῥαβδονόμει
ξυνοῦσα.
τότ' ἦν χερὸς, ἦν δὲ τόξων πάταγος, ἐπῳδ.

ancient lore, is probably mentioned here with some reference to these sacred stories.

503. ἀλλὰ—*τίνες*, i. e. *μᾶλλον δὲ λέγω τίνες κ.τ.λ.* (where *τίνες* was restored by Hermann from the scholia). 'Rather will I tell what stout-limbed competitors entered the lists for the hand of our mistress before her marriage.'—*ἐπὶ*, as *ἦλθες ἐπὶ τὸν Κέρβερον*, 'to fetch Cerberus,' Ar. Ran. 111, and *ἐλθεῖν ἐπ' ἐκεῖνον*, ib. 69.—*ἀμφίγυοι*, like *ἀμφιδέξιος*, is said of those whose left limbs are as active as their right.—*κατέβαν*, 'descended into the arena.' Aesch. Cho. 726, *νῦν γὰρ ἀκμάζει Πειθὼ δυλίαν ξυγκαταβῆναι*.—*ἄεθλα*, a cognate accusative, like *ἐξελθεῖν στρατείαν*. See v. 159. But *ἄθλους* was the proper word to have used. 'Who they were who came forward in the contest to win the prize by many blows and with clouds of dust.' Prof. Campbell thinks *ἄεθλα* here and in Phil. 508 has the same sense as *ἀέθλους*. And so Schol., *ἄεθλα, ἀγωνίσματα*. There is an allusion to those scuffling-matches carried on in the pancratium by rolling and struggling on the ground.

507. *τεταρόρου*. As *μετήορος* (*μετέωρος*) has the notion of suspension between earth and sky (*ἀείρειν*), so a body lifted up on four legs is consistently described by this epithet. Properly it is applied to four horses yoked abreast.

510. *ἀπ' Οἰνιαδᾶν*. Oeniadae was a city of Acarnania not far from the mouth of the Achelous. It is probable that the river-god had there some temple and special cult.

511. *παλίντονα*. 'Rebounding' (Mr. Blaydes), or 'elastic' (Prof. Campbell); or possibly, 'with reflex curve,' the ancient bow, as represented on archaic vases, being something like the letter Σ. See Aesch. Cho. 160. — *λόγχας*, 'pointed arrows.' The javelin is not, in ancient art (I believe), joined with the bow. Hercules with club and spear is a later conception. Here we have the club, and perhaps it is the earliest mention of it.

513. *ἀολλεῖς*, 'each with his followers' ('with collected might,' Prof. Campbell). The former may be the meaning of the passage in Moschus ii. 48, *δοιοὶ δ' ἔστασαν—φῶτες ἀολλήδην*. Schol. *ἀντὶ τοῦ, λίαν ἀλέντες*.

515. *εὔλεκτρος*. A poetic epithet, the sense of which is rather vague; it is an epithet of a maiden in Ant. 795, 'fair,' 'comely,' or 'giver of fair brides.'—*ῥαβδονόμει*, held the staff as the president and regulator of the contest; see Plat. Protag. p. 338, B.

517. *τότ' ἦν κ.τ.λ.* 'Then was there a clashing of hands and a confused clatter of bow and arrows and bulls' horns; then the mounting on each other's back by the grappling of both

ταυρείων τ' ἀνάμιγδα κεράτων·
ἦν δ' ἀμφίπλεκτοι
κλίμακες, ἦν δὲ μετώπων ὀλόεντα
πλήγματα καὶ στόνος ἀμφοῖν.
ἁ δ' εὐῶπις ἁβρὰ
τηλαυγεῖ παρ' ὄχθῳ
ἧστο, τὸν ὃν προσμένουσ' ἀκοίταν.
ἐγὼ δὲ μάτηρ μὲν οἷα φράζω·
τὸ δ' ἀμφινείκητον ὄμμα νύμφας
ἐλεινὸν ἀμμένει·
κἀπὸ ματρὸς ἄφαρ βέβακεν,
ὥστε πόρτις ἐρήμα.

ΔΗ. ἦμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ
ταῖς αἰχμαλώτοις παισὶν ὡς ἐπ' ἐξόδῳ,
τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα,

hands; then the deadly blows of foreheads and the hard breathing of both.' For *κεράτων* (*ᾱ*) Wunder reads *μετώπων*. But cf. Bacch. 921, *καὶ σῷ κέρατα κρατὶ προσπεφυκέναι*. By *κλίμακες*, Hesych. *πάλης εἶδος*, a manoeuvre of wrestlers is described by which they attempted to spring upon the back of the adversary. So also Schol., *ἔστι δὲ εἶδος παλαίσματος ἡ κλῖμαξ*. The action is similarly described in Ovid, Met. ix. 51 seqq., and probably there were traditional paintings of it.—*ἦν*, either a form of *ἦσαν* (like *ἔβαν*, *ἔσταν*, &c.), or an instance of *schema Pindaricum*. See Eur. Ion 1146.

521. Wunder omits *μετώπων* and reads *πλίγματα*, 'the grapplings.' But 'blows of foreheads' very well describe the fighting of a bull with his adversary, whereas *πλίγμα*, from *πλίσσεσθαι*, is described by Hesychius as some way of separating the legs in wrestling. Mr. Blaydes compares *διαλαβὼν ἠγκύρισας*, Ar. Equit. 262.

523. *ἁ δὲ κ.τ.λ.* 'And there sat the fair-faced dainty maid, where a rising ground gave a distant view of the fight, waiting to know whom she should call her lord; and thus—I speak with the feelings of a mother—the fair bride that caused the quarrel between them awaits the issue with piteous looks, and at last goes off from her mother like a heifer that has strayed from its dam.' Wunder rejects the last five verses, and Bergk (ap. Blaydes) thought them a variation of the second edition. If we take v. 526 in parenthesis, and regard the going off of the maid with the victor as the issue of the affair, the sense seems appropriate enough. Mr. Blaydes reads, with Schneidewin, *ἐγὼ δὲ ματρὸς κλύουσα φράζω*, which seems to me an improbable change. Cf. El. 233. The last line perhaps contains a reference to the proverb *ἔβα ταῦρος ἀν' ὕλαν*, Theocr. xiv. 43, said of one who has gone off and cannot be brought back. Similarly Helen in Aesch. Ag. 407, *βέβακεν βίμφα διὰ πυλᾶν*.—For *ἀμφινείκητον*, 'fought for by two,' see on v. 104.

531. Pending the return of the herald, and during the preparations for his departure, Deianira explains to the chorus the course she has adopted in hopes of winning back the affections of her lord, and the motives which led to it.

531—3. On the correlatives *ἦμος* and *τῆμος*, for *ἕως—τηνικαῦτα*, see Curtius, Gr. Et. 582, and New Cratylus, § 202. The former says they are Sanscrit ablatives; the latter regards *τῆμος* as exactly equivalent to *demum* (also written *demus*), and refers *ἦμος* to the same root as the first syllable of *ἤδη*.—*ὡς ἐπ' ἐξόδῳ*, Schol. *ὡς μέλλων ἀεθλεῖν ἐξιέναι πρὸς τὸν Ἡρακλέα*.

τὰ μὲν φράσουσα χερσὶν ἀτεχνησάμην,
τὰ δ' οἷα πάσχω συγκατοικτιουμένη.
κόρην γὰρ, οἶμαι δ' οὐκ ἔτ', ἀλλ' ἐζευγμένην,
παρεισδέδεγμαι, φόρτον ὥστε ναυτίλος,
λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.
καὶ νῦν δύ' οὖσαι μίμνομεν μιᾶς ὑπὸ
χλαίνης ὑπαγκάλισμα. τοιάδ' Ἡρακλῆς,
ὁ πιστὸς ἡμῖν κἀγαθὸς καλούμενος,
οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνου.
ἐγὼ δὲ θυμοῦσθαι μὲν οὐκ ἐπίσταμαι
νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ,
τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνὴ
δύναιτο, κοινωνοῦσα τῶν αὐτῶν γάμων;
ὁρῶ γὰρ ἤβην τὴν μὲν ἕρπουσαν πρόσω,

535. The middle participle seems to mean 'to get your condolence for,' the active meaning to show or express pity to another. The Schol. in explaining *σὺν ὑμῖν θρηνήσουσα*, appears to have taken it for the passive.

536. *κόρην γάρ.* 'For this maid,—though I think she is no maid but married,—I have taken into the house along with myself, as a sailor takes an extra cargo,—a piece of goods damaging to my peace of mind.' Wunder's version seems incorrect; 'I have unhappily received her (*male receptam habeo*) as the insolent reward of my disposition,' i. e. the unworthy return for my affection for Hercules. And yet Linwood approves an interpretation which seems to be due to Hermann. The metaphor is from a ship already loaded, and which takes in a further cargo. Cf. Dem. *πρὸς Φορμ.* p. 910, *γεγεμισμένης γὰρ ἤδη τῆς νεὼς, ὡς ἀκούομεν, μᾶλλον τοῦ δέοντος, προσανέλαβεν ἐπὶ τὸ κατάστρωμα χιλίας βύρσας, ὅθεν καὶ ἡ διαφθορὰ τῇ νηὶ συνέβη.* Sophocles, it is well known, is very fond of naval metaphors.

539. *μίμνομεν.* We are both remaining here for his return, viz. when one or the other ought in reason to go.

541. *ὁ πιστός.* The article may belong to the predicate, by a common use with verbs of calling, naming, &c., or it may be taken with *καλούμενος*, and the irony is about equal in either case. See inf. 1105. Oed. R. 8. For the former cf. Prom. V. 834, *προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ.—οἰκούρια,* 'the rewards for so long keeping his house.' So *διπλᾶ ἔτισαν τὰ ἁμάρτια,* 'they paid the price of their crime twice over,' Agam. 537. Neue compares the Homeric *ζωάγρια, ἀνδράγρια, βοάγρια,* &c.

543. *ἐγὼ δὲ κ.τ.λ.* 'Now though I know not how to be angry with that husband of mine who has so often been ailing from this malady, yet on the other hand,—as to living in the same house with this girl,—what wife *could* do it, sharing in the same marriage?' She had said somewhat pettishly *ὁ πιστὸς ἡμῖν* &c., and now retracts an expression that seemed to proceed from temper. For *δύναιτο* she should have said *τλαίη*, or *τλῆναι* may be supplied, the syntax being irregular from emotion. For *νοσεῖν νόσῳ* Mr. Blaydes compares Prom. V. 384.

547—9. *τὴν μὲν—πόδα.* ('And yet, this is what I must expect;) for I see that youthful beauty in the one case is still improving, while in the other (my own) case it is fading. And from (the former of) these the eye is wont to snatch the bloom, while from the latter it turns away the foot.' It is easy, but by no means necessary, to read *τῇ μὲν—τῇ δὲ*, with Musgrave; "recte fortasse," says Linwood. For *ὧν* she should have said *ὧν τῆς μὲν*, but having used the plural in the first term, *τῶν δ'* is placed in the

τὴν δὲ φθίνουσαν· ὧν ἀφαρπάζειν φιλεῖ
ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα.
ταῦτ' οὖν φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς
ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνήρ.
ἀλλ' οὐ γὰρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν
γυναῖκα νοῦν ἔχουσαν· ἢ δ' ἔχει, φίλαι,
λυτήριον λύπημα, τῆδ' ὑμῖν φράσω.
ἦν μοι παλαιὸν δῶρον ἀρχαίου ποτὲ
θηρὸς, λέβητι χαλκέῳ κεκρυμμένον,
ὃ παῖς ἔτ' οὖσα τοῦ δασυστέρνου παρὰ
Νέσσου φθίνοντος ἐκ φονῶν ἀνειλόμην,
ὃς τὸν βαθύρρουν ποταμὸν Εὔηνον βροτοὺς

second instead of τῆς δ'. For the sentiment compare Aesch. Suppl. 1003, καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι πᾶς τις παρελθὼν ὄμματος θελκτήριον τόξευμ' ἔπεμψεν ἱμέρου νικώμενος. The subject to ὑπεκτρέπει is ὁ θεώμενος implied in ὀφθαλμός. Mr. Blaydes says "the passage is no doubt corrupt," and he reads in the text ὧν ἀφαρπάζειν φιλεῖ πᾶς θαλερὸν ἄνθος, τὴν δ' ὑπεκτρέπειν πόδα.

550. ταῦτ' οὖν. 'For this reason then—.' So Aesch. Pers. 159, ταῦτα δὴ λιποῦσ' ἱκάνω χρυσεοστόλμους δόμους.

551. καλῆται. Schol. μὴ—πόσις ἐμὸς κληθῇ. The subjunctive, as Mr. Blaydes says, is necessary, since "μὴ, when fear or caution is intended to be expressed, is uniformly followed" by this mood. So Cobet, Var. Lect. p. 266, "ubicunque *metuendi* et *cavendi* notio subest, coniunctivus est necessarius." See Phil. 494. The best MS. (Laur.) has καλεῖται, which would mean, 'I am afraid he is called" &c.—ἀνὴρ, the real husband, *vir* in the sexual sense. The whole point of the passage is destroyed by a conjecture adopted by Dindorf, τῆς νεωτέρας δ' ἄρ' ᾖ. Mr. Blaydes adds that "Eldike had already proposed ἂν ᾖ," without noticing that this is a solecism.

553. ἔχει. I suggested this correction of the unintelligible ἔχω, in the Journal of Philology, vol. v. p. 89. (Mr. Pretor, in adopting it, by an oversight attributes it to Mr. Wratislaw.) 'In what way my grief has a remedy, according to that I will describe what I have done.' Hesych. λυτήριον· φυλακτήριον. Compare ἐκλυτήριον in Oed. R. 392, and see Pind. Pyth. v. 99. El. 447. 1490. Mr. Blaydes reads λυτήριόν τι πημονῆς. The common reading cannot be explained, unless by altering the punctuation with Madvig, Adv. Crit. i. p. 228, as adopted by Dindorf, λυτήριον λύπημα τῆδ', "remedium ad me exsolvendam aptum, huic (Iolae) acerbum." This is ingenious, but on the whole not satisfactory. Prof. Campbell proposes νόημα, 'how a thought of mine provides release.'

555. ἀρχαίου. The gift was *old*, and therefore the person who gave it lived long ago. Mr. Blaydes adopts ἀγρίου from Wakefield, which he says "seems very probable." But why not let well alone? Eur. El. 409, ἔλθ' ὡς παλαιὸν τροφὸν ἐμὸν φίλου πατρὸς, and Iph. Aul. 868, οἶδά σ' ὄντ' ἐγὼ παλαιὸν δωμάτων ἐμὸν λάτριν.

557. παρά. She should have added δεξαμένη. She had received it as a gift from Nessus; had herself taken it up from his wound as he was dying, and had kept it in a copper casket till now. It seems to have come into her memory that she thus had at hand a φίλτρον which would stimulate the love of Hercules.—φονῶν, from φοναὶ (compare σφαγαὶ v. 573), is Bergk's reading for φόνων. The Schol. compares ἐν ἀργαλέῃσι φονῇσιν, Il. x. 521.

559. βαθύρρουν. Not, perhaps, an otiose epithet, but meaning that he conveyed across the Evenus, *in the deep part*, for pay, human beings (he being one of the φῆρες), by holding them in his arms. For the double accusative Mr. Blaydes well compares Eur. Alc. 450, γυναῖκ' ἀρίσταν λίμναν Ἀχεροντίαν πορεύσας.

μισθοῦ 'πόρευε χερσὶν, οὔτε πομπίμοις
κώπαις ἐρέσσων οὔτε λαίφεσιν νεώς.
ὃς κἀμὲ, τὸν πατρῷον ἡνίκα στόλον
ξὺν Ἡρακλεῖ τὸ πρῶτον εὖνις ἐσπόμην,
φέρων ἐπ' ὤμοις, ἡνίκ' ἦν μέσῳ πόρῳ,
ψαύει ματαίαις χερσίν· ἐκ δ' ἤϋσ' ἐγὼ,
χὠ Ζηνὸς εὐθὺς παῖς ἐπιστρέψας χεροῖν
ἧκεν κομήτην ἰόν· ἐς δὲ πνεύμονας
στέρνων διερροίζησεν. ἐκθνήσκων δ' ὁ θὴρ
τοσοῦτον εἶπε· παῖ γέροντος Οἰνέως,
τοσόνδ' ὀνήσει τῶν ἐμῶν, ἐὰν πίθῃ,
πορθμῶν, ὁθούνεχ' ὑστάτην σ' ἔπεμψ' ἐγώ·
ἐὰν γὰρ ἀμφίθρεπτον αἷμα τῶν ἐμῶν
σφαγῶν ἐνέγκῃ χερσὶν, ᾗ μελάγχολος

561. λαίφεσιν νεώς. Supply πέμπων.

562. ὃς κἀμὲ κ.τ.λ. 'I too—was being carried on his shoulders, and when I was in the middle of the ford (i. e. safe out of reach, as he thought himself), he laid on me a lewd hand.' For this use of μάταιος see on Aesch. Suppl. 225. For στόλον, a cognate accusative after ἐσπόμην, like ἐξελθεῖν στρατείαν, ἀγῶνα, &c., Mr. Blaydes reads ἐς δόμον, "on the way to Argos, on his return to his father's home." Several yet more violent alterations have been proposed. The sense is briefly expressed, 'quum patris missionem perficerem, et Herculem uxor sequerer' (Linwood).—εὖνις, the same as εὐνέτις, Iph. Aul. 397, κακίστης εὔνιδος τιμωρίᾳ. The Schol. mistook it for the adjective, meaning ἔρημος, and occurring in Pers. 289. Were any change necessary, ἐστάλην for ἐσπόμην would be simpler than any one of the twelve guesses given in Mr. Blaydes' note. It is probable however that the poet preferred a word more suited to ξὺν Ἡρακλεῖ, and to the notion of a bride *accompanying* her husband.

566. ἐπιστρέψας, 'turning upon him,' viz. ἑαυτὸν or τὸ τόξον.

567. ἐς δὲ πνεύμονας. 'And into his lungs it went whizzing through his breast.' The verb is neuter, the subject being ὁ ἰός. Cf. 1083, διῆξε πλευρῶν.

568. ἐκθνήσκων. The word expresses the faint effort of a dying man, 'as he was sinking in death.'

570. ὀνήσει, ἀπολαύσεις. Schol. ὄνησιν λήψει.

571. ὑστάτην. The reason, though a foolish one, prevailed on her girlish credulity. The real object of Nessus was to destroy him to whom he owed his death.

572. 'The curdled blood of (or from) my throat-wounds.' The genitive may depend on ἐνέγκῃ. See Phil. 630, δεῖξαι νεὼς ἄγοντα, i. e. ἀπό.—ἀμφίθρεπτον, lit. 'coagulated round it.'

573. μελαγχόλους ἰοὺς the MSS., μελαγχόλου ἰοῦ Wunder and Mr. Blaydes, "where the coagulated matter of the black gall-poison of the Lernaean hydra penetrated (the body of Nessus)." Wunder says the sense must be, "where the poison of the arrow of Hercules had penetrated." The question is, does ἰὸς here mean *arrow* (567) or *virus* (which is the same word). The epithet μελάγχολος seems much in favour of the latter. The hydra's poison might be said βάπτειν ἰοὺς, 'to imbue the arrows;' but then ᾗ, which can only refer to the part of the body where the wound was, fails to bring out the logical sense. Linwood thinks θρέμμα Ὕδρας a mere periphrasis for Ὕδρα, and he adopts Hermann's view that ᾗ means the part of the arrow which was poisoned, the tip. Similarly Prof. Campbell, "at the place where the nature of the Lernaean hydra tinged the dark arrow." Madvig, Adv. Crit. i. p. 228, reads

ἔβαψεν ἰὸς, θρέμμα Λερναίας ὕδρας,
ἔσται φρενός σοι τοῦτο κηλητήριον
τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν
στέρξει γυναῖκα κεῖνος ἀντὶ σοῦ πλέον.
τοῦτ' ἐννοήσασ', ὦ φίλαι, δόμοις γὰρ ἦν
κείνου θανόντος ἐγκεκλημένον καλῶς,
χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα
ζῶν κεῖνος εἶπε· καὶ πεπείρανται τάδε.
κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ
μήτ' ἐκμάθοιμι, τάς τε τολμώσας στυγῶ·
φίλτροις δ' ἐάν πως τήνδ' ὑπερβαλώμεθα
τὴν παῖδα καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ,
μεμηχάνηται τοὔργον, εἴ τι μὴ δοκῶ
πράσσειν μάταιον· εἰ δὲ μή, πεπαύσομαι.
ΧΟ. ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις,

μελάγχολος ἰὸς in apposition to θρέμμα, "ubi se mersit venenum a Lernaea hydra enutritum." He therefore takes ἔβαψεν intransitively, as a ship is said βάπτειν, 'to dip,' in Orest. 707. But either αἷμα or σφαγὰς might be supplied as the object. Wunder makes Hercules the subject of ἔβαψεν, 'where Hercules dipped the poisoned point of the arrow.' But in this case the plural should not be used. The passage is, under any aspect, obscure. The poet meant to say, 'where the arrows dipped in the hydra's poison infected the blood;' instead of which he says, 'where the poison of the hydra infected the arrows,' if we retain the vulg. ἰούς.

576. Properly, ὥστε οὔτινα στέρξει εἰσιδὼν, or ὥστε μήτινα στέρξαι εἰσιδόντα should have been used. Those who read στέρξαι defend the nominative by supposing κληθήσεται ὁ Ἡρακλῆς was in the poet's mind. Mr. Pretor proposes οὐδὲ μή τιν' εἰσιδὼν στέρξῃ κ.τ.λ. The fact seems to be, that ὥστε contains a prohibitive notion, so that οὔτινα becomes μήτινα. Cf. inf. 800.

580. προσβαλοῦσα κ.τ.λ. Some verbal instructions had been given as to other drugs to be added, perhaps.

581. πεπείρανται. From πειραίνω, the sense being, 'this has now been done, and there is an end of it,' i.e. it has been done past recall. Schol. κατείργασται, τετελείωται καὶ ἤνυσται. Cf. Od. xii. 37, ταῦτα μὲν ἤδη πάντα πεπείρανται, and Pind. Isthm. vii. 24, δίκας ἐπείραινε. Neue doubts πειραίνω as an Attic form, and reads πεπείραται. Mr. Blaydes gives πεπειράσθω, comparing Vesp. 1129, ἀλλ' οὖν πεπειράσθω γε. This conjecture is deserving of consideration.

582. κακὰς τόλμας. She has some misgivings about the plan, and avows her hope and wish that she may never know or learn daring in a bad cause. Here, no doubt, the speech might end, for the purport of the next four lines has been already stated. Perhaps she wishes still further to clear herself from the charge of designing mischief: 'No! it is in the hope of getting the better of this girl ('this *chit*,' we say) by love-charms and soothing appliances brought to bear upon Hercules (i. e. not by open wrong or violence to her) that the action has been devised.' The phrase ὑπερβαλέσθαι τινὰ, 'to out-shoot,' or surpass any one, is used in Eur. Or. 683, Ar. Equit. 407 (Blaydes). In Eur. Alc. 153 the passive means one who has outstripped or been carried beyond another. Wunder encloses v. 585 in brackets.

587. εἰ δὲ μή, 'but otherwise I will not proceed further.' Cf. Ant. 91, οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

588. ἐν τοῖς δρωμένοις. A general

δοκεῖς παρ' ἡμῖν οὐ βεβουλεῦσθαι κακῶς.
ΔΗ. οὕτως ἔχει γ' ἡ πίστις, ὡς τὸ μὲν δοκεῖν
ἔνεστι, πείρᾳ δ' οὐ προσωμίλησά πω.
ΧΟ. ἀλλ' εἰδέναι χρὴ δρῶσαν, ὡς οὐδ' εἰ δοκεῖς
ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη.
ΔΗ. ἀλλ' αὐτίκ' εἰσόμεσθα, τόνδε γὰρ βλέπω
θυραῖον ἤδη· διὰ τάχους δ' ἐλεύσεται.
μόνον παρ' ὑμῶν εὖ στεγοίμεθ', ὡς σκότῳ
κἂν αἰσχρὰ πράσσῃς, οὔ ποτ' αἰσχύνῃ πεσεῖ.
ΔΙ. τί χρὴ ποιεῖν; σήμαινε, τέκνον Οἰνέως,
ὡς ἐσμὲν ἤδη τῷ μακρῷ χρόνῳ βραδεῖς.
ΔΗ. ἀλλ' αὐτὰ δή σοι ταῦτα καὶ πράσσω, Λίχα,
ἕως σὺ ταῖς ἔσωθεν ἠγορῶ ξέναις,
ὅπως φέρῃς μοι τόνδε ταναϋφῆ πέπλον,
δώρημ' ἐκείνῳ τἀνδρὶ τῆς ἐμῆς χερός.
διδοὺς δὲ τόνδε φράζ' ὅπως μηδεὶς βροτῶν

phrase, 'if one has any trust in what one does.'

590. τὸ μὲν δοκεῖν, supply εὖ πράξειν.

591. πείρᾳ may be either 'by proof,' or 'with the proof of it.'

593. γνῶμα, 'a means of judging.' Eur. Heracl. 407, ἐν δὲ πᾶσι γνῶμα ταὐτὸν ἐμπρέπει.

595. ἐλεύσεται. A rare use for εἶσι, 'he will go.' Properly, as in Oed. Col. 1206, 'he will come.' But cf. Aesch. Suppl. 522, ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.—διὰ τάχους, i. e. he will convey the robe to Hercules so soon, that the result will very shortly be known.

596. εὖ στεγοίμεθ'. 'Only pray let our secret be carefully kept by you; since even if you do what is discreditable, (if you do it) without being seen, you will never fall by the disgrace of it.' Literally, 'may we be kept secret-proof,' as a ship is said στέγειν ὕδωρ, 'to be water-proof.' And αἰσχύνῃ is the ablative of the instrument, like El. 429, ἀβουλίᾳ πεσεῖν, and Aj. 759, πίπτειν δυσπραξίαις. The rendering 'you will never fall into disgrace' cannot be maintained, for ὕπνῳ πεσοῖσαι in Eum. 68 seems corrupt.

599. ὡς ἐσμὲν κ.τ.λ. 'Since already we are behind our time by this long delay.'

600. αὐτὰ ταῦτα, viz. τί σε χρὴ ποιεῖν.

601. ἠγορῶ, the imperfect of the epic ἀγορᾶσθαι.

602—3. This distich seems to me interpolated. Not only is the construction ὅπως φέρῃς, depending on πράσσω, hardly intelligible, but the use of τόνδε in 604 is wrong; it should be αὐτὸν, if τόνδε had preceded. We require, not πράσσω ταῦτα, but δῶρον κατεσκευάζον, ὅπως φέροις, or, χρὴ γάρ σε (εὐθὺς ἀπελθεῖν) ὅπως φέρῃς. It was enough, in presence of the spectators, to have said διδοὺς δὲ τόνδε, 'and as you give him this robe.' But for a literary edition of the play, and in the absence of the spectacle, something was wanted to explain τόνδε. As for ταναϋφῆ, the reading of Wunder for τόνδε γ' εὐϋφῆ, both Hesychius and Photius have ταναΰφη· (ταναϋφῆ Ph.) λεπτοϋφῆ. 'Woven long' would refer to its ample size. The Schol. appears to have known this reading, γρ. [ταν]αϋφῆ, ἀντὶ τοῦ λεπτοϋφῆ (MS. ἀϋφῆ). Prof. Campbell thinks the γε may be defended because "the message has taken the particular form of this present." It may be observed, that as χιτῶνα τόνδε had been mentioned in v. 580, and the garment exhibited, it was unnecessary here to call it a peplus, though in 674. 758. 769, the two words are interchanged.

κείνου πάροιθεν ἀμφιδύσεται χροΐ,
μηδ' ὄψεταί νιν μήτε φέγγος ἡλίου
μήθ' ἕρκος ἱερὸν μήτ' ἐφέστιον σέλας,
πρὶν κεῖνος αὐτὸν φανερὸν ἐμφανὴς σταθεὶς
δείξῃ θεοῖσιν ἡμέρᾳ ταυροσφάγῳ.
οὕτω γὰρ ηὐγμην, εἴ ποτ' αὐτὸν ἐς δόμους
ἴδοιμι σωθέντ' ἢ κλύοιμι, πανδίκως
στελεῖν χιτῶνι τῷδε, καὶ φανεῖν θεοῖς
θυτῆρα καινῷ καινὸν ἐν πεπλώματι.
καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κεῖνος ὄμμα θεὶς
σφραγῖδος ἕρκει τῷδ' ἔπ' εὖ μαθήσεται.
ἀλλ' ἕρπε, καὶ φύλασσε πρῶτα μὲν νόμον,
τὸ μὴ 'πιθυμεῖν πομπὸς ὢν περισσὰ δρᾶν·
ἔπειθ' ὅπως ἂν ἡ χάρις κείνου τέ σοι
κἀμοῦ ξυνελθοῦσ' ἐξ ἁπλῆς διπλῆ φανῇ.

ΛΙ. ἀλλ' εἴπερ Ἑρμοῦ τήνδε πομπεύω τέχνην
βέβαιον, οὔ τι μὴ σφαλῶ γ' ἐν σοί ποτε,

605. ἀμφιθήσεται Mr. Blaydes.

606—7. The medicated garment is to be kept from heat and light ('hearth-lit flame,' Prof. Campbell), lest, like phosphorus, it should burst into a flame. The Greeks, wholly ignorant of chemistry, certainly could not have known phosphorus. As remarked in the Introduction, we must have recourse to the 'solar-myth' theory, and the appearance of glowing sun-clouds, to explain the story, which is virtually the same as that in Eur. Med. 955.

609. ταυροσφάγῳ. On the day when the greater victims are sacrificed in thanksgiving for the victory.

610. ηὐγμην, 'I had vowed.' Mr. Blaydes cites the perfect, ἐμοὶ μὲν γὰρ μετρίως ηὖκται, from Plat. Phaed. p. 279, c. A similar form is ὦπται in Prom. V. 998.

611. πανδίκως, 'as in duty bound.' This seems to me more natural than πανδίκως σωθέντα, 'in perfect safety' (Prof. Campbell).—στελεῖν, either for περιστελεῖν, 'to wrap him round,' 'invest him,' or for στολὴν ἀμφιθήσειν χιτῶνα τόνδε. Prof. Campbell cites Eur. Bacch. 827—8, ἐγὼ στελῶ σε κ.τ.λ.

613. καινῷ καινόν. See El. 742. Aj. 467.

615. ἐπὸν μαθήσεται is Billerbeck's correction, adopted by most editors, for ἐπ' ὄμμα θήσεται. But, though Mr. Blaydes calls this reading "most certain," Linwood justly objects that εὐμαθὲς μαθήσεται is an almost intolerable tautology. An equally ingenious emendation is that of G. Burges, ὃ κεῖνος, ὄμμα θεὶς σφραγῖδος ἕρκει τῷδ' ἔπ', εὖ μαθήσεται. And this was clearly the reading of the Schol., ὅπερ ἐκεῖνος ἐπιγνώσεται, ἐπιθεὶς τὸ ὄμμα τῇ σφραγῖδι. Prof. Campbell retains the vulgate, making ὃ depend on the general sense, 'which he will readily recognize.'

617. περισσὰ δρᾶν. Viz. to open the casket, or pry into the instructions affixed, &c. Schol. ἐμφαίνει δὲ αὐτῷ μὴ ἀποσφραγίσαντα περιεργάζεσθαι τί ἔγκειται.

618. ὅπως. From the preceding φύλασσε we must supply οὕτω πρᾶσσε. 'So act, that the gratitude due both from him and from me by uniting may prove double instead of single,' i. e. two-fold instead of two separate tributes.

621. βέβαιον. 'If, as I do, I perform this duty of a messenger in a way that can be trusted (i. e. from my experience in it), there is no chance of my ever making a mistake in *your* case,'

τὸ μὴ οὐ τόδ' ἄγγος ὡς ἔχει δεῖξαι φέρων,
λόγων τε πίστιν ὧν ἔχεις ἐφαρμόσαι.
ΔΗ. στείχοις ἂν ἤδη. καὶ γὰρ ἐξεπίστασαι
τά γ' ἐν δόμοισιν ὡς ἔχοντα τυγχάνει.
ΛΙ. ἐπίσταμαί τε καὶ φράσω σεσωσμένα.
ΔΗ. ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὁρῶν
προσδέγματ', αὐτὴν ὡς ἐδεξάμην φίλως.
ΛΙ. ὥστ' ἐκπλαγῆναι τοὐμὸν ἡδονῇ κέαρ.
ΔΗ. τί δῆτ' ἂν ἄλλο γ' ἐννέποις ; δέδοικα γὰρ
μὴ πρῷ λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ,
πρὶν εἰδέναι τἀκεῖθεν εἰ ποθούμεθα.
ΧΟ. ὦ ναύλοχα καὶ πετραῖα στρ. ά.

or in the orders given by you. The γε has its emphasis on the σοί.

623. This verse is obscure, and there are several ways in which it might be altered. The Schol. took ἐφάρμοσαι for the imperative middle; 'add a confidential command,' or 'affix the seal you wish' (ἣν θέλεις). Wunder and Mr. Blaydes read λόγων ὧν λέγεις. A better sense would be given by λόγοις—ὧν φέρω (or ὧν ἔχω) προσαρμόσαι, 'to add by word of mouth a guarantee for what I bring.' Prof. Campbell, "and to fit to it" (the ἄγγος) "a true account of the words you use," i. e. to add with equal fidelity. For λόγους ἔχειν he compares El. 934. We might also read ὡς λέγεις, in reference to λόγων ἐπιστολὰς in v. 493. On λέγω and ἔχω confused see Agam. 1262. Linwood too, retaining the vulgate, translates, 'Verbaque adjungam fideliter quae dixisti;' but he seems to render ὧν λέγεις. Probably the poet would have said not ὧν, but οὓς λέγεις.

624. καὶ γάρ. 'For you now *also* know the present state of affairs at home,' i. e. besides the injunctions you have to convey.

628. This verse may, as Nauck (ap. Blaydes) thinks, be spurious, or αὐτή θ', the correction of Koechly, may be admitted, 'and how I myself received her,' viz. with personal attention and professed sympathy. This gives a better sense than αὐτήν, *ipsam*, and the best copies read αὐτήν θ', which Prof. Campbell retains, the girl herself being contrasted with the reception given. The poet may however have meant, ὡς φίλως αὐτὴν ἐδεξάμην. Cf. 816.

630. τί δῆτ' ἂν κ.τ.λ. The meaning is, 'There is nothing else you need say to Hercules; I will not add, "Give him my love;" for I have fears as to whether you may not be talking too soon about the longing on my side, before you are sure of *his* feelings, whether we are equally the object of desire.' For μὴ λέγῃς we have μὴ λέγοις ἄν, nearly equivalent to μὴ λέξεις. Mr. Blaydes "doubts if this is good Greek," and he suggests an unmetrical verse μὴ τὸν πόθον πάρος λέγῃς τὸν ἐξ ἐμοῦ. But a similar construction (with ἐννοῶ) is cited by Dindorf from Xen. Anab. vi. 1. 28.—πρῷ is a form not elsewhere used in tragedy.—Deianira, it should be observed, shows by these words some misgiving that she has really lost her husband's love.

633. The ode following invites the inhabitants of the district round Oeta and the Melian gulf to unite in celebrating the expected return of Hercules. They are to add a prayer, as the expression of their own desire, *May he come soon, may his boat not stop on its way!* (v. 655.)

Ibid. ναύλοχα. Schol. παραθαλάττια λουτρά. Thermopylae is called a station for ships, apparently because good anchorage was obtained off the shore. The accusatives both depend on the participle. Mr. Blaydes inclines to take ναύλοχα as a noun, against which view (Passow's) Wunder has a long note. Prof. Campbell says it is best taken as an adjective.

θερμὰ λουτρὰ καὶ πάγους
Οἴτας παραναιετάοντες, οἵ τε μέσσαν
Μηλίδα πὰρ λίμναν
χρυσαλακάτου τ' ἀκτὰν κόρας,
ἔνθ' Ἑλλάνων ἀγοραὶ
Πυλάτιδες κλέονται,
ὁ καλλιβόας τάχ' ὑμῖν ἀντ. ά.
αὐλὸς οὐκ ἀναρσίαν
ἀχῶν καναχὰν ἐπάνεισιν, ἀλλὰ θείας
ἀντίλυρον μούσας.
ὁ γὰρ Διὸς Ἀλκμήνας κόρος
σεῦται πάσας ἀρετᾶς
λάφυρ' ἔχων ἐπ' οἴκους·
ὃν ἀπόπτολιν εἴχομεν στρ. β'.
παντᾶ δυοκαιδεκάμηνον ἀμμένουσαι
χρόνον πελάγιον ἴδριες οὐδέν· ἁ δέ οἱ φίλα δάμαρ
τάλαιναν δυστάλαινα καρδίαν

635. *μέσσαν*. 'Central,' as surrounded by Euboea, Trachis, and Phthiotis (Prof. Campbell).

637. *ἀκτὰν κόρας*. The sacrifice of Iphigenia to the goddess at Aulis indicates that her cult, as a Chthonian and hostile power, was common on this coast, as it was at Brauron in Attica, Eur. Iph. T. 1463.

639. *Πυλάτιδες*. In connexion with *λουτρὰ* (634) we thus get the name *Thermopylae*. Famed as it was for the meetings of the Amphictyonic Council (Herod. vii. 200), it naturally gives a precedence of honour to that august assembly. For *κλέονται*, the conjecture of Musgrave, the MSS. have *καλέονται*, 'are convened,' pronounced by *synizesis*. Prof. Campbell reads *καλεῦνται*. The other, containing a hint of their celebrity, seems a better word. Cf. Oed. R. 1451, *ἔνθα καλῄζεται οὐμὸς Κιθαιρών*. Eur. Or. 331, *ἵνα μεσόμφαλοι λέγονται μυχοί*.

641. *οὐκ ἀναρσίαν*. 'Not unfriendly.' Schol. *οὐκ ἐχθρὰν, οὐδὲ θρήνων βοήν*.—*ἐπάνεισιν*, 'will return,' i. e. be restored after a long interval. See sup. 216. Prof. Campbell translates, 'will mount for you,' i. e. the notes will rise high and clear.—*ἀντίλυρον*, 'responsive to,' 'the counterpart of the divine music.' Schol. *ἀντίμιμον, ἀντῳδόν*.

644. The MSS. add *τε* after *Ἀλκμήνας*, against the metre, and needlessly to the sense. 'Alcmena's son by Zeus' may be compared with Aesch. Suppl. 313, *τίς οὖν ὁ Διὸς πόρτις εὔχεται βοός;* where see the note.—*σεῦται*, formed perhaps on the analogy of *στεῦται*, Aesch. Pers. 49. Mr. Blaydes gives *σοῦται* with Elmsley, like *σοῦσθε, σούσθω* Aj. 1414.—*πάσας ἀρετᾶς*, general valour, i. e. deficient in nothing that should distinguish a brave man.

648. *εἴχομεν*. We may best, perhaps, connect this with *ἀμμένουσαι*, 'whom we have kept waiting for, far from his city, and on the high sea, for more than twelve months.' But most editors follow the Schol., *ὃν ἐκτὸς εἴχομεν τῆς πόλεως*. Hercules had really been absent fifteen months (sup. 45), and the period of danger was thirteen months (v. 164), or (inf. 824) the expiration of twelve. The chorus had looked for his victorious return beyond that period, and they now hope that the breaking out of a furious war with Eurytus has freed Deianira from her days of anxiety.

πάγκλαυτος αἰὲν ὤλλυτο·
νῦν δ' Ἄρης οἰστρηθεὶς
ἐξέλυσ' ἐπίπονον ἀμέραν.
ἀφίκοιτ' ἀφίκοιτο· μὴ ἀντ. β'. 655
σταίη πολύκωπον ὄχημα ναὸς αὐτῷ,
πρὶν τάνδε πρὸς πόλιν ἀνύσειε, νασιῶτιν ἑστίαν
ἀμείψας, ἔνθα κληΐζεται θυτήρ·
ὅθεν μόλοι πανίμερος, 660
†τᾶς πειθοῦς παγχρίστῳ
συγκραθεὶς ἐπὶ προφάσει θηρός.
ΔΗ. γυναῖκες, ὡς δέδοικα μὴ περαιτέρω
πεπραγμέν' ᾖ μοι πάνθ' ὅσ' ἀρτίως ἔδρων.
ΧΟ. τί δ' ἔστι, Δηάνειρα, τέκνον Οἰνέως; 665
ΔΗ. οὐκ οἶδ'· ἀθυμῶ δ', εἰ φανήσομαι τάχα
κακὸν μέγ' ἐκπράξασ' ἀπ' ἐλπίδος καλῆς.
ΧΟ. οὐ δή τι τῶν σῶν Ἡρακλεῖ δωρημάτων;
ΔΗ. μάλιστά γ'· ὥστε μήποτ' ἂν προθυμίαν

653. Ἄρης οἰστρηθείς. Schol. μανεὶς δ περὶ τὴν Οἰχαλίαν πόλεμος. Cf. Iph. Aul. 77, ὃ δὲ καθ' Ἑλλάδ' οἰστρήσας δρόμῳ. If the metre of the antistrophe, which cannot be trusted, would admit it, ἔρως would give a good sense, 'his love incited to passion by the charm that has been sent.' The α in Ἄρης is made long after the epic use.—ἐξέλυσε, 'has removed,' *undone*, as it were, the anxiety she has felt. Wunder reads ἐπιπόνων ἀμερᾶν. Prof. Campbell well compares Aj. 706, ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης, and ἐξέλυσας δασμὸν in Oed. R. 35.

657. For ἀνύτειν, used absolutely for the performing of a journey, see El. 1452. Aj. 607. The optative is by attraction, or rather it forms a part of the actual wish, 'May he not stop till he gets home!'

660—2. Nothing certain can be made of this very obscure and corrupt passage. None of the alterations proposed seem to have much probability. The ἐπὶ probably came from the familiar idiom ἐπὶ προφάσει, 'on a pretext.' But πάρφασις (Il. xiv. 217) is a word very well adapted to πειθώ, and to the persuasive influence of love-charms. Again, συντακεὶς is a likely correction for συγκραθείς. Cf. v. 833. Possibly (we cannot say more) the poet wrote ὅθεν μόλοι πανίμερος | ἐκ πειθοῦς παγχρίστῳ | συντακεὶς παρφάσει τᾶς θεᾶς, 'whence may he come full of all love, united in heart by Persuasion by the winning wiles of the goddess, and the charm of the anointed robe.' Cf. Med. 634, ἰμέρῳ χρίσασ' ἄφυκτον ἰόν. The MS. reading is πανάμερος, which the Schol. seems to have referred both to ἥμερος 'gentle' (εὐμενὴς) and ἡμέρα. In Aesch. Prom. 1024, ἄκλητος ἔρπων δαιταλεὺς πανήμερος, the word means 'all day long,' or 'on all days.' Here it is taken to mean 'travelling all day.'

663. In this scene Deianira, who has observed some unusual and alarming results from preparing the robe in the palace, describes her fears of what may happen now that it is too late to recall Lichas.—περαιτέρω, sc. ἢ ἐχρῆν, 'too far,' Schol. πλείω τοῦ δέοντος.

668. οὐ δή τι κ.τ.λ. 'Surely it is not about something in your present to Hercules (that you are out of spirits)?' The dative depends on the noun, as in v. 603, and Aesch. Eum. 402, δώρημα Θησέως τόκοις.

669. μήποτ' ἄν. More usually, ὥστ' οὐκ ἂν παραινέσαιμι.

ἄδηλον ἔργου τῷ παραινέσαι λαβεῖν.
ΧΟ. δίδαξον, εἰ διδακτὸν, ἐξ ὅτου φοβεῖ.
ΔΗ. τοιοῦτον ἐκβέβηκεν, οἷον, ἢν φράσω,
γυναῖκες, ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν.
ᾧ γὰρ τὸν ἐνδυτῆρα πέπλον ἀρτίως
ἔχριον, ἀργῆτ' οἰὸς εὐέρου πόκῳ,
τοῦτ' ἠφάνισται διάβορον πρὸς οὐδενὸς
τῶν ἔνδον, ἀλλ' ἑδεστὸν ἐξ αὐτοῦ φθίνει,
καὶ ψῇ κατ' ἄκρας σπιλάδος. ὡς δ' εἰδῆς ἅπαν,
ᾗ τοῦτ' ἐπράχθη, μείζον' ἐκτενῶ λόγον.
ἐγὼ γὰρ ὧν ὁ θήρ με Κένταυρος, πονῶν
πλευρὰν πικρᾷ γλωχῖνι, προὐδιδάξατο
παρῆκα θεσμῶν οὐδὲν, ἀλλ' ἐσωζόμην,
χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφήν·
καί μοι τάδ' ἦν πρόρρητα καὶ τοιαῦτ' ἔδρων,
τὸ φάρμακον τοῦτ' ἄπυρον ἀκτῖνός τ' ἀεὶ
θερμῆς ἄθικτον ἐν μυχοῖς σώζειν ἐμὲ,
ἕως ἂν ἀρτίχριστον ἁρμόσαιμί που.
κἄδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστέον,

672. ἂν φράσω the MSS., for which either ἦν φράσω, (ἔσται) θαῦμα, or οἷον ἂν φράσαι (εἴη) θαῦμα seems the most probable correction; and it is hard to choose. Perhaps indeed ὑμῖν has crept in from a gloss in place of εἴη, 'to describe which would be a wonder you little think to hear.'

674. ἐνδυτῆρα πέπλον, 'the state-robe.' So Hermann, who compares φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι in Eum. 1028.—ἀργῆτ', with the rare elision of the ι, can hardly be justified by tragic use; for in Oed. Col. 1435 it is easy to read τάδ' εἰ θανόντι μοι τελεῖτ', and παιδ' ἐμῷ in Pers. 850 occurs in a passage of doubtful genuineness. And the Alcestis, in which Γοργόν' ὡς καρατόμῳ occurs, v. 1137, has much of the Satyric character in its composition; here too καρατομῶν may easily be read. Wunder reads ἀργῆς—πόκος, Hermann ἀργῆτ'—πόκον, assuming a possible ellipse of λέγω.—εὐέρου for εὐείρῳ is Lobeck's and Dindorf's correction from Ar. Av. 121, εἴ τινα πόλιν φράσειας ἡμῖν εὔερον. Photius: εὔειρον· εὐέριον.

678. ψῇ. 'It crumbles (falls crumbling) from the top of the stone slab.' Schol. ὡς ἐπὶ λίθου θεμένη αὐτὸ, τοῦτο φησί. κατατήκεται οὖν καὶ ῥεῖ καὶ διαλύεται, ἀπὸ τοῦ λίθου διαρρέον. Any flat table-rock is called σπιλάς. See Ant. 966. The intransitive use of ψάω, itself a rare verb, is without examples; cf. 698.—κατὰ, 'down from,' is wrongly rendered by some 'on to the stone pavement.'

681. πικρᾷ γλωχῖνι, 'the piercing barb.' The middle verb προὐδιδάξατο, Mr. Blaydes says, "exerts its proper force, 'instructed me for the furtherance of his own designs.'" Yet in Ar. Nub. 783 and Pind. Ol. viii. 59, the middle seems used for the active.

682. οὐδὲν θεσμῶν, 'nothing in the rules laid down by the Centaur.'—γραφὴν, an allusion to writing on bronze plates, of which some few early examples have come down to us.

687. ἕως ἄν. See sup. 164. Elmsley read ἕως νιν, but no change is necessary.

ἔχρισα μὲν κατ᾽ οἶκον ἐν δόμοις κρυφῇ
μαλλῷ, σπάσασα κτησίου βοτοῦ λάχνην,
κἄθηκα συμπτύξασ᾽ ἁλαμπὲς ἡλίου
κοίλῳ ζυγάστρῳ δῶρον, ὥσπερ εἶδετε.
εἶσω δ᾽ ἀποστείχουσα δέρκομαι φάτιν
ἄφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν.
τὸ γὰρ κάταγμα τυγχάνω ῥίψασά πως
τῆς οἰὸς, ᾧ προὔχριον, ἐς μέσην φλόγα,
ἀκτῖν᾽ ἐς ἡλιῶτιν· ὡς δ᾽ ἐθάλπετο,
ῥεῖ πᾶν ἄδηλον καὶ κατέψηκται χθονὶ,
μορφῇ μάλιστ᾽ εἰκαστὸν ὥστε πρίονος
ἐκβρώματ᾽ ἂν βλέψειας ἐν τομῇ ξύλου.
τοιόνδε κεῖται προπετές. ἐκ δὲ γῆς, ὅθεν
προὔκειτ᾽, ἀναζέουσι θρομβώδεις ἀφροὶ,
γλαυκῆς ὀπώρας ὥστε πίονος ποτοῦ
χυθέντος ἐς γῆν Βακχίας ἀπ᾽ ἀμπέλου.
ὥστ᾽ οὐκ ἔχω τάλαινα ποῖ γνώμης πέσω·
ὁρῶ δέ μ᾽ ἔργον δεινὸν ἐξειργασμένην.
πόθεν γὰρ ἄν ποτ᾽ ἀντὶ τοῦ θνήσκων ὁ θὴρ
ἐμοὶ παρέσχ᾽ εὔνοιαν, ἧς ἔθνησχ᾽ ὕπερ;
οὐκ ἔστιν· ἀλλὰ τὸν βαλόντ᾽ ἀποφθίσαι
χρῄζων ἔθελγέ μ᾽· ὧν ἐγὼ μεθύστερον,
ὅτ᾽ οὐκ ἔτ᾽ ἀρκεῖ, τὴν μάθησιν ἄρνυμαι.
μόνη γὰρ αὐτὸν, εἴ τι μὴ ψευσθήσομαι

689. ἐν δόμοις is certainly superfluous; but ἐν μυχοῖς, adopted by Mr. Blaydes, is very unlikely after ἐν μυχοῖς σώζειν only just preceding. For σώζειν and χρίειν, even with ἀρτίχριστον added to the former, can hardly be connected as action with precept.

690. κτησίου. It is probable that this epithet was reserved for victims kept in the house to be offered on the altar of Ζεὺς Κτήσιος, Aesch. Ag. 1038.

692. ζυγάστρῳ, 'a casket.' Hesych. ζύγαστρον· κιβώτιον. A rare word; Mr. Blaydes cites only Xen. Cyr. vii. p. 109. Prof. Campbell takes it for 'a box with stron fastenings.'

693. φάτιν ἄφραστον seems a short way of saying χρῆμα ἄφραστον λέγειν, and there is antithesis between 'not to be described in speech' and 'not to be guessed at so as to understand it.'

695. κάταγμα. 'The tuft.' From κατάγειν, *lanam deducere*, applied to drawing down the thread from the wool on the distaff.

699. εἰκαστὸν, poetically used for ὅμοιον.

701. ὅθεν, by attraction to the antecedent, for ὅπου.

703. The syntax is, ὥστε (γίγνονται ἀφροὶ) ποτοῦ ὀπώρας χυθέντος εἰς γῆν. Prof. Campbell prefers to take ὀπώρας as a genitive of time, 'in blooming vintage-time.' But Schol. γλαυκὴν ὀπώραν τὸν νέον οἶνον εἶπεν διὰ τὴν λαμπρότητα.

γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ.
τὸν γὰρ βαλόντ' ἄτρακτον οἶδα καὶ θεὸν
Χείρωνα πημήναντα, χὥνπερ ἂν θίγῃ,
φθείρει τὰ πάντα κνώδαλ'· ἐκ δὲ τοῦδ' ὅδε
σφαγὼν διελθὼν ἰὸς αἵματος μέλας
πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γοῦν ἐμῇ.
καίτοι δέδοκται, κεῖνος εἰ σφαλήσεται,
ταύτῃ σὺν ὁρμῇ κἀμὲ συνθανεῖν ἅμα.
ζῆν γὰρ κακῶς κλύουσαν οὐκ ἀνασχετὸν,
ἥτις προτιμᾷ μὴ κακὴ πεφυκέναι.
ΧΟ. ταρβεῖν μὲν ἔργα δείν' ἀναγκαίως ἔχει,
τὴν δ' ἐλπίδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος.
ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύμασιν
οὐδ' ἐλπὶς, ἥτις καὶ θράσος τι προξενεῖ.
ΧΟ. ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ 'ξ ἑκουσίας

715. Χείρωνα. He is called θεῶν τις in Prom. V. 1027. The story of his wounded foot is given in Ovid, Fast. v. 380.—χὥσπερ ἂν θίγῃ MSS., 'and even as it touches,' Prof. Campbell. This meaning is certainly doubtful; yet καὶ ὅσπερ ἂν θίγῃ, though cases may be cited of ὅσπερ used as ὅστις, has the difficulty of the masculine followed by τὰ πάντα κνώδαλα. Wunder reads χὥσαπερ, Mr. Blaydes χὥνπερ, 'all (creatures) that it may have touched.' It is a difficult passage to form any decided opinion upon. Mr. Pretor takes ἕωσπερ here to mean 'dummodo,' comparing Aj. 1117. Phil. 1330. Oed. Col. 1361.

717. ἰὸς αἵματος, 'the poisoned blood,' seems at least as good as αἱματοῦς, adopted by Mr. Blaydes from Wunder's conjecture. Prof. Campbell says, "Observe the repetition of the pronouns, τοῦδε, ὅδε, τόνδε, each with a different reference. It has the effect of bringing Nessus, the poison, and Hercules vividly before the mind." We might however read ἐκ δὲ τοῦδε δὴ κ.τ.λ. The τοῦδε is to be construed with σφαγὼν, and means Nessus as contrasted with Chiron, "the poison coming out from *this* Centaur's throat-wound is as sure to destroy Hercules as it destroyed Chiron.'

720. ὁρμῇ, 'impulse,' 'cause for action.' Wunder's feeble conjecture, ταύτῃ σὺν ἀκμῇ, 'at this very moment,' has little to commend it.—ταὐτῇ is plausible, but as a change hardly necessary.

723. ἔργα δεινὰ are, perhaps, 'serious undertakings,' i. e. acts done with a grave issue depending on them. And κρίνειν τὴν ἐλπίδα is best rendered 'to interpret (unfavourably) one's fears before the event.' Prof. Campbell translates, 'to condemn your hope.' The Schol. explains κρίνειν by αἱρεῖσθαι, 'to adopt the notion of harm.' For ἐλπὶς in the bad sense cf. Orest. 859, οἴμοι, προσῆλθεν ἐλπὶς, ἣν φοβουμένη πάλαι τὸ μέλλον ἐξετηκόμην γόοις. But Deianira purposely takes ἐλπὶς in the sense that admits of a possibly favourable issue: 'There is *no* hope, that justifies any confidence, in plans which (like mine) have been unwisely undertaken.' She is quite full of the desponding view, being thoroughly frightened by the portent she has seen.—Like χορηγεῖν, προξενεῖν governs an accusative of the object from the idea of a patron or introducer of a stranger. See Oed. R. 1483. Eur. Ion 335. ἡμεῖς τἄλλα προξενήσομεν.

727. μὴ ἐξ ἑκουσίας, like ὡς ἐκ ταχείας, sup. 395, 'in mistakes that are not intentional the resentment (at the harm done) is mild; and that is the sort of anger *you* ought to meet with.' Mr. Blaydes seems right in reading σὲ for σε. But πέπειρος ἥς is a change wholly arbitrary.

ὀργὴ πέπειρα, τῆς σὲ τυγχάνειν πρέπει.
ΔΗ. τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ
κοινωνὸς, ἀλλ' ᾧ μηδέν ἐστ' οἴκοις βαρύ.
ΧΟ. σιγᾶν ἂν ἁρμόζοι σε τὸν πλείω λόγον,
εἰ μή τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ
πάρεστι, μαστὴρ πατρὸς ὃς πρὶν ᾤχετο.
ΥΛ. ὦ μῆτερ, ὡς ἂν ἐκ τριῶν σ' ἓν εἱλόμην,
ἢ μηκέτ' εἶναι ζῶσαν, ἢ σεσωσμένην
ἄλλου κεκλῆσθαι μητέρ', ἢ λῴους φρένας
τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαί ποθεν.
ΔΗ. τί δ' ἐστὶν, ὦ παῖ, πρός γ' ἐμοῦ στυγούμενον;
ΥΛ. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω
πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ.
ΔΗ. οἴμοι, τίν' ἐξήνεγκας, ὦ τέκνον, λόγον;
ΥΛ. ὃν οὐχ οἷόν τε μὴ τελεσθῆναι. τὸ γὰρ
φανθὲν τίς ἂν δύναιτ' ἂν ἀγένητον ποιεῖν;
ΔΗ. πῶς εἶπας, ὦ παῖ; τοῦ παρ' ἀνθρώπων μαθὼν
ἄζηλον οὕτως ἔργον εἰργάσθαι μέ φῄς;
ΥΛ. αὐτὸς βαρεῖαν ξυμφορὰν ἐν ὄμμασιν
πατρὸς δέδορκὼς κοὐ κατὰ γλῶσσαν κλύων.

Here we have the germs of the doctrine in Aristotle's fifth book of the Ethics, that injustice, to be real, must be intentional. See also Thuc. iii. 40, *ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον.*

729. *τοιαῦτα δ'.* 'Aye, *that* is what may be said, not by one who has taken a part in the mischief done, but by one who has nothing serious the matter at home.' The MSS. give *οἴκοις*, which Wunder and others after Wakefield alter to the adverb. Neue defends the dative by *ἡνίκ' ἦν μέσῳ πόρῳ*, v. 564. Mr. Blaydes reads *τοιαῦτα τἄν*, but a similar use of *δὲ* is cited from Oed. R. 379.

731. *τὸν πλείω.* See Phil. 576. Oed. Col. 36.

734. *ἐκ τριῶν ἕν.* Here we have an instance of the sophistical divisions that were coming into vogue.—*σε*, 'with respect to you,' is made the object of *εἱλόμην* instead of the subject to *εἶναι*.

737. *ἀμείψασθαι.* 'That you had got instead of those you now have.' Mr. Blaydes translates, 'that you would get in exchange.'

738. *τί δ' ἐστὶν κ.τ.λ.* 'Why, what is there, my son, on *my* part (proceeding from me) that is disliked by you?' Nothing can be uglier than Mr. Blaydes' *πρός γ' ἐμοῦ 'ξειργασμένον.*

741. *ἐκφέρειν λόγον* is not merely 'to utter,' but 'to divulge' some words that should be kept secret. So Hippol. 295, *εἰ δ' ἔκφορός σοι συμφορὰ πρὸς ἄρσενας, λέγ', ὡς ἰατροῖς πρᾶγμα μηνυθῇ τόδε.* The notion here seems to be, 'What fatal secret have you proclaimed?' viz. one that should not have been told by a son to a mother.

743. *τὸ φανθέν.* 'What has been realized who can make non-existent?' Schol. *πῶς ἄν τις μὴ γενέσθαι ποιήσειεν;* He therefore read *ἀγένητον* from *γίνεσθαι*, not *δύναιτ' ἀγέννητον*, from *γεννᾶν*. Prof. Campbell cites the verse of Agathon in Ar. Eth. vi. 2, *ἀγένητα ποιεῖν ἅσσ' ἂν ᾖ πεπραγμένα.*

747. *κατὰ γλῶσσαν.* 'In the way of

ΔΗ. ποῦ δ' ἐμπελάζεις τἀνδρὶ καὶ παρίστασαι ;
ΥΛ. εἰ χρὴ μαθεῖν σε, πάντα δὴ φωνεῖν χρεών.
ὅθ' εἶρπε κλεινὴν Εὐρύτου πέρσας πόλιν,
νίκης ἄγων τροπαῖα κἀκροθίνια,
ἀκτή τις ἀμφίκλυστος Εὐβοίας ἄκρον
Κήναιόν ἐστιν, ἔνθα πατρῴῳ Διὶ
βωμοὺς ὁρίζει τεμενίαν τε φυλλάδα·
οὗ νιν τὰ πρῶτ' ἐσεῖδον ἄσμενος πόθῳ.
μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς
κῆρυξ ἀπ' οἴκων ἵκετ' οἰκεῖος Λίχας,
τὸ σὸν φέρων δώρημα, θανάσιμον πέπλον·
ὃν κεῖνος ἐνδὺς, ὡς σὺ προὐξεφίεσο,
ταυροκτονεῖ μὲν δώδεκ' ἐντελεῖς ἔχων
λείας ἀπαρχὴν βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ
ἑκατὸν προσῆγε συμμιγῆ βοσκήματα.
καὶ πρῶτα μὲν δείλαιος, ἵλεῳ φρενὶ,
κόσμῳ τε χαίρων καὶ στολῇ, κατηύχετο·
ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο

talk,' or gossip. So Aesch. Cho. 258, *γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε πρὸς τοὺς κρατοῦντας.*

748. *ἐμπελάζεις.* 'Where did you get near enough to my lord to stand by his side?' Schol. *παρίστασαι, ἀντὶ τοῦ πλησίον γέγονας.* Professor Campbell, in a good note, calls attention to the anxiety of Deianira to hear even the worst.—Mr. Blaydes, with good reason, thinks *τὠνδρὶ* or *τῳὐνδρὶ* would be more correct than *τἀνδρί.*

750—2. *ὅθ' εἶρπε—ἀκτή τις ἐστί.* 'When he set out on his return—I saw him first at' &c. This idiom, by which the position of the place is specified after the time of an event occurring there, is found Eur. Iph. T. 262. Bacch. 1043—51. Hippol. 1198—9. It may be here remarked, that nearly all messengers' speeches in tragedy begin with the word *ἐπεί*, for which *ὅτε* is here used. This may be the point of the Scholiast's remark, *καινοπρεπὴς ἡ φράσις.—ἀκτὴ*, 'a strip of land in Euboea, washed on both sides by the sea, (known as) the Cenean promontory.' The same statement, with *ὁρίζεται* for *ὁρίζει*, was made by Lichas sup. 237. Aeschylus, frag. Glauc. Pont. 24, mentions *Κηναίου Διὸς ἀκτὴ* in Euboea.

755. *πόθῳ*, a causal dative, 'through my longing desire to see him.'

757. *οἰκεῖος*, 'private,' i. e. not on any public business.

759. *ὡς σὺ κ.τ.λ.* See v. 609. As usual with *ἐκέλευε*, the verb is here used in the imperfect, elsewhere *ἐφεῖτο*, the medial aorist, as Prom. 4. Cf. Alcest. 764, *Ἄδμητος γὰρ ὧδ' ἐφίετο.*

760. *ταυροκτονεῖ μέν.* 'He commences by offering twelve entire cattle which he had there, as the first-fruits of the spoil taken; though in all he brought to the spot a hecatomb of mixed victims.'—*ὁμοῦ*, with *συμμιγῆ*, is superfluous; but the poet means he brought sheep and goats together with bulls, the whole amounting to one hundred. Cf. Aj. 53, *ξύμμικτα λείας ἄδαστα βουκόλων φρουρήματα.* Here the 'maxima taurus victima' falls first.

764. *κατεύχετο*, 'began his prayer.' It is strange that the Scholiast should suppose an ellipse of *σοί.*

765. *σεμνῶν ὀργίων*, viz. *ἀπὸ*, 'when the blood-fed flame began to blaze up from the consecrated offering and from the resinous wood.' The slices of meat,

φλὸξ αἱματηρὰ κἀπὸ πιείρας δρυὸς,
ἱδρὼς ἀνῄει χρωτὶ καὶ προσπτύσσεται
πλευραῖσιν ἀρτίκολλος ὥστε τέκτονος,
χιτὼν ἅπαν κατ' ἄρθρον· ἦλθε δ' ὀστέων
ἀδαγμὸς ἀντίσπαστος· εἶτα φοινίας
ἐχθρᾶς ἐχίδνης ἰὸς ὡς ἐδαίνυτο,
ἐνταῦθα δὴ 'βόησε τὸν δυσδαίμονα
Λίχαν, τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ,
ποίαις ἐνέγκοι τόνδε μηχαναῖς πέπλον·
ὁ δ' οὐδὲν εἰδὼς δύσμορος τὸ σὸν μόνης
δώρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.

μηρία, were burnt on *σχίζαι*, pieces of split wood, generally, perhaps, pine, to secure the favourable omen of a bright flame. The Schol. takes *δρυὸς* here as a general term for wood. Perhaps the unctuous olive may be meant; cf. v. 1197.—*πίειρα* (Mr. Blaydes observes) is the feminine of *πίων*, as *πέπειρα* of *πέπων*, inf. 728. It is common in Homer, but does not elsewhere occur in tragedy.

767. *χρωτί*. 'The sweat *rose on* the surface of his body, and his inner garment (i. e. now that it was covered by the *πέπλος*) sticks to his sides as if from the hand of a sculptor,' viz. as closely as in a marble or wooden image. From v. 612, it is possible to understand *χιτὼν* as another name for the peplus sent by Deianira.—The MSS. give *προσπτύσσετο*, and it is by no means clear that Musgrave's alteration ought to be adopted.

768. *ὥστε τέκτονος*. This is a peculiar genitive, which seems not to be generally understood. Prof. Campbell supplies *κολλήσαντος*, and Wunder makes it depend on *ἀρτίκολλος*. See however on Aesch. Eum. 598, *τόξοις ἐκηβόλοισιν, ὥστ' Ἀμαζόνος*, and Agam. 1353, *ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, περιστιχίζω*. Ibid. 1388, *ὃς οὐ προτιμῶν ὥσπερεὶ βοτοῦ μόρον*. These passages, which involve the same idiom in a simpler form, show that Mr. Blaydes is not justified in reading *ὡς ἐκ τέκτονος*.

769. *ἄρθρον* seems incorrectly used for *σῶμα*. At least *κατὰ πάντα ἄρθρα*, 'on all his limbs,' should have been used. Prof. Campbell renders it 'so as to show every joint,' but I do not see how the words can mean this.

770. *ἀδαγμὸς* has been restored from Hesychius and Moeris for *ὀδαγμός*. Yet Hesychius has *ὄδαγμα· βρῶμα*, though he wrongly refers it to *ὀδός*. See Curtius, Etym. 716, who regards the *ἀ* or *ὀ* as prothetic, the root being *δακ*.—*ἀντίσπαστος*, 'convulsive,' gives the notion of violent rending resulting from pulling in opposite directions.

771. *ἐχθρᾶς ἐχίδνης ἰός*. Hyllus did not actually know that the robe had been poisoned. He uses a term to express its baneful effects which is correct, as a matter of fact, but derived only from his own idea of what it might be, 'the poisonous stuff on the robe.' If we do not accept this view, we must either suppose the poet had forgotten himself, or we must put a full stop at *ἐδαίνυτο*, which seems to me to spoil the passage; 'and then, like the poison of a deadly hateful hydra, it began to prey upon him,' 'to eat his vitals,' Schol. *ὡς κατήσθιεν αὐτὸν ὁ ἰός*. Cf. v. 1088.

773. *τοῦ σοῦ κακοῦ*, 'of the mischief done by you.' This is said with special emphasis and bitterness.—With *ποίαις κ.τ.λ.* supply *ἐρωτῶν*.

774. *ποίαις μηχαναῖς* may mean either 'how he came to bring such a robe as *that*,' or (with Mr. Blaydes) 'with what evil design he had brought it.' Wunder, 'what he had done to the garment,' to make it deadly.

775. *τὸ σὸν μόνης*. 'Yours and no other's,' Prof. Campbell; who renders the following clause 'even as it was sent,' rather than 'as command had been given him.' In the scholium we should probably read *ὡς ἐπέσταλτο ὑπὸ σοῦ* (for *ὡς ἀπέσταλται*).

κἀκεῖνος ὡς ἤκουσε καὶ διώδυνος
σπαραγμὸς αὐτοῦ πνευμόνων ἀνθήψατο,
μάρψας ποδός νιν, ἄρθρον ᾗ λυγίζεται,
ῥιπτεῖ πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν·
κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου
κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ.
ἅπας δ' ἀνηυφήμησεν οἰμωγῇ λεὼς,
τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου·
κοὐδεὶς ἐτόλμα τἀνδρὸς ἀντίον μολεῖν.
ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος,
βοῶν, ἰύζων· ἀμφὶ δ' ἐκτύπουν πέτραι
Λοκρῶν ὄρειοι πρῶνες Εὐβοίας τ' ἄκραι.
ἐπεὶ δ' ἀπεῖπε, πολλὰ μὲν τάλας χθονὶ
ῥίπτων ἑαυτὸν, πολλὰ δ' οἰμωγῇ βοῶν,
τὸ δυσπάρευνον λέκτρον ἐνδατούμενος

777. *ὡς ἤκουσε*. The idea in his mind was, 'then take *that* for bringing it.' It was not a mere act of rage, or frantic agony, but of revenge.

778. *ἀνθήψατο*, 'had got hold of him.' Ar. Ran. 474, *πνευμόνων τ' ἀνθάψεται Ταρτησία μύραινα*.

779. *λυγίζεται*. 'Where the pliant joint turns in the socket.' From *λύγος*, an osier. The term was perhaps used by wrestlers and pancratiasts. Cf. Theocr. i. 97, *τὸ θὴν τὸν ἔρωτα κατεύχεο, Δάφνι, λυγιξεῖν· ἆρ' οὐκ αὐτὸς ἔρωτος ὑπ' ἀργαλέω ἐλυγίχθης*; Ar. Vesp. 1487, *πλευρὰν λυγίσαντος ὑπὸ ῥώμης*.

780. *ῥιπτεῖ* the MSS., which Dindorf, Wunder, and Campbell retain. The metre requires this form in the Homeric verse *ἀνερρίπτουν ἅλα πηδῷ*.—*ἐκ πόντου* is to be construed, of course, with *ἀμφίκλυστον*. See v. 752. Whether *πρὸς* means 'towards' or 'against' may be doubted; but the difference is not great.

781. *ἐκραίνει*. 'He dashes out,' 'causes to come spattering out of the skull,' like rain-drops. Schol. *διὰ τῆς κόμης τὸν ἐγκέφαλον ἐκραίνει, κατὰ μέσον* (*μέρος* MS.) *τῆς κεφαλῆς διασχισθείσης*. This explanation is perfectly right. Compare Eur. Phoen. 1158. Tro. 1177. Sophocles, as is his wont, uses a word containing more meaning than the simple and natural one, *μέσου κρατὸς διαρραγέντος*, because the fragments of bone were scattered about from the fracture. Mr. Blaydes seeks to make "the construction easy and the sense intelligible" by reading *μεστὸν* for *λευκὸν* and *διαρραγέντος* for *διασπαρέντος*, and he calls the passage "most undoubtedly corrupt." Prof. Campbell understands (as I myself formerly did) *μέσου κρατὸς* for *τοῦ ἐν μέσῳ κρατὶ*, the pulp or contents of the brain-pan. The subject to *ἐκραίνει* without doubt is Hercules.

783. *ἀνευφήμησεν*. See on El. 748. Eur. Orest. 1335, *ἐπ' ἀξίοισί τἄρ' ἀνευφημεῖ δόμος*, i. e. *ἐπὶ θανάτῳ Ὀρέστου*.

786. *ἐσπᾶτο*. 'He was dragged (by the violence of the pain; cf. 770) to the ground and (lifted) above it,' viz. he leaped up or flung himself down in his agony. Here also we have the actions of pancratiasts described, who hoist (*ἄρδην*) or tug down (*καθαιροῦσι*) their antagonists.

791. *ἐνδατούμενος*. 'Reviling that ill-assorted marriage with such a luckless woman as you.' Properly, 'cutting up,' dividing into portions. The word is first used in Aesch. Theb. 574, where it is used in its primary sense of separating the name Polynices into the two component parts *πολὺ* and *νεῖκος* for the purpose of a taunt. From its signi-

σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον
οἷον κατακτήσαιτο λυμαντὴν βίου,
τότ' ἐκ προσέδρου λιγνύος διάστροφον
ὀφθαλμὸν ἄρας εἶδέ μ' ἐν πολλῷ στρατῷ
δακρυρροοῦντα, καί με προσβλέψας καλεῖ,
ὦ παῖ, πρόσελθε, μὴ φύγῃς τοὐμὸν κακὸν,
μηδ' εἴ σε χρὴ θανόντι συνθανεῖν ἐμοί·
ἀλλ' ἆρον ἔξω, καὶ μάλιστα μέν με θὲς
ἐνταῦθ' ὅπου με μή τις ὄψεται βροτῶν·
εἰ δ' οἶκτον ἴσχεις, ἀλλά μ' ἔκ γε τῆσδε γῆς
πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θάνω.
τοσαῦτ' ἐπισκήψαντος, ἐν μέσῳ σκάφει
θέντες σφε πρὸς γῆν τήνδ' ἐκέλσαμεν μόλις
βρυχώμενον σπασμοῖσι. καί νιν αὐτίκα
ἢ ζῶντ' ἐσόψεσθ', ἢ τεθνηκότ' ἀρτίως.
τοιαῦτα, μῆτερ, πατρὶ βουλεύσασ' ἐμῷ
καὶ δρῶσ' ἐλήφθης, ὧν σε ποίνιμος Δικη
τίσαιτ' Ἐρινύς τ'. εἰ θέμις δ', ἐπεύχομαι·
θέμις δ', ἐπεί μοι τὴν θέμιν σὺ προὔβαλες,
πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ
κτείνασ', ὁποῖον ἄλλον οὐκ ὄψει ποτέ.

ΧΟ. τί σῖγ' ἀφέρπεις; οὐ κάτοισθ' ὁθούνεκα
ξυνηγορεῖς σιγῶσα τῷ κατηγόρῳ;

ficance as well as metrical convenience it was used in several other tragic passages. See Oed. R. 205.

794. ἐκ προσέδρου λ. 'After the smoke that had settled over him had passed away.' The mention of this, says Prof. Campbell, "adds to the grim vividness of the picture." But we might construe διάστροφον ἐκ λιγνύος, 'distorted by the effect of the smoke.'

799. με θές. Prof. Campbell and others retain the MS. reading μέθες, 'put me out of the way.'

800. μή τις ὄψεται. See v. 576. 903.

801. εἰ δὲ κ.τ.λ. 'Or, if not that, at least, if you have any pity, take me out of this (strange) land immediately; don't let me die here!' The deliberative conjunctive with the negative stands, in the first person, for μὴ ἐάσῃς με θανεῖν. Cf. Eur. Troad. 173, μὴ—ἐπ' ἄλγεσιν ἀλγυνθῶ.

810. προὔβαλες. 'Since you yourself have made it right for me to do so,' lit. 'thrown this very justice as a shield (πρόβλημα) before my action.' The word is variously explained, and as usual, there was a variant προὔλαβες. The Schol. renders the former by προτέρα ἀπέρριψας, the latter by φθάσασα (l. ἔφθασας) τὴν δίκην καὶ οὐκ ἐξεδέξω.

814. The chorus think that by silently withdrawing herself Deianira avows the crime with which she has been unjustly charged by Hyllus. In fact, she goes to commit suicide at once, not because she had intended wrong, as he supposed, but because she finds she had made a fatal mistake.

ΥΛ. ἐᾶτ' ἀφέρπειν. οὖρος ὀφθαλμῶν ἐμῶν
αὐτῇ γένοιτ' ἄπωθεν ἑρπούσῃ καλῶς.
ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν
μητρῷον, ἥτις μηδὲν ὡς τεκοῦσα δρᾷ;
ἀλλ' ἑρπέτω χαίρουσα· τὴν δὲ τέρψιν ἣν
τῷμῷ δίδωσι πατρὶ, τήνδ' αὐτὴ λάβοι.

ΧΟ. ἴδ' οἷον, ὦ παῖδες, προσέμιξεν ἄφαρ στρ. ά.
τοὖπος τὸ θεοπρόπον ἡμῖν
τᾶς παλαιφάτου προνοίας,
ὅ τ' ἔλακεν, ὁπότε τελεόμηνος ἐκφέροι
δωδέκατος ἄροτος, ἀναδοχὰν τελεῖν πόνων
τῷ Διὸς αὐτόπαιδι·
καὶ τάδ' ὀρθῶς ἔμπεδα κατουρίζει.
πῶς γὰρ ἂν ὁ μὴ λεύσσων
ποτ' ἔτ' ἐπίπονον *ἂν ἔχοι θανὼν λατρείαν;

816. *αὐτῇ*. This has no emphasis, though standing at the beginning of the verse; and it shows, among other indications, that an iambic *ῥῆσις* was pronounced according to the connected sense rather than according to the divisions of the verses. The syntax is, *γένοιτο αὐτῇ οὖρος ἑρπούσῃ ἄπωθεν ὀφθαλμῶν.—καλῶς*, 'even as she ought to go;' as if he had said, *καλῶς γὰρ ἕρπει ἀφ' ἡμῶν. Quod faustum sit nobis*, Linwood. Some, with the Schol., read *καλὸς*, against all the MSS.

817. *ὄγκον*, 'the empty boast, for 'tis nothing else'(*ἄλλως*).—*μητρῷον*, of course, means *ὄνομα μητρὸς*, with which *ἥτις—δρᾷ*, *quae nihil ut mater faciat*, agrees.

819. *ἀλλὰ κ.τ.λ.* 'No! let her go, and good-bye to her!'

821. The leader of the chorus, addressing the rest, calls attention to the fulfilment of an oracle which said that *Hercules should rest after the twelfth ploughing-time*. No doubt, the twelve lunar months are meant, and the sun-god was supposed to rest at the end of the year. But *ἄροτος* is sufficiently ambiguous; before, v. 164, 'a year and three months' was specified, while here the epithet *τελεόμηνος* means the same, that the whole of the twelve months or seasons were to elapse. The Schol. rightly took the expression to mean 'a year of twelve full months.' But he adds, *καὶ* (l. *ἢ*) *ἄροτος ὁ ἐνιαυτὸς, ἀπὸ τοῦ ἅπαξ κατ' ἐνιαυτὸν ἀροῦν*. The commentators appear to take *δωδ. ἄροτος* for 'the twelfth year.'

Ibid. *ἴδ' οἷον*. 'See how the fulfilment of the divine warning given by foreknowledge long ago has suddenly come upon us!' For *πρόνοια* applied to any divine declaration see Aesch. Ag. 684. Eur. Phoen. 637. So too *ἔλακεν* is an oracular word; 'which declared that, when the twelfth season of full months should be coming to an end, it would bring about a respite from his toils for the own son of Zeus.' For *ὅ τε* (the epic *ὅς τε*) some read *ἅ τε*, viz. *πρόνοια*, which better suits the metre of 834. Prof. Campbell takes *τελεῖν* intransitively, 'would terminate.' By *ἀναδοχὴ*, 'the taking up in turn by another,' the cessation of a former task is implied; cf. 30.

828. *κατουρίζει*. The Schol. takes this as a neuter verb, *ἀσφαλῶς νῦν ἡμῖν ἀποβαίνει*, and *προσπνεῖ*. Rather, perhaps, 'it' (the oracle) or 'he' (the god) 'is bringing on these events surely in their course.' See Prom. V. 965, *ἐς τάσδε σαυτὸν πημονὰς κατούρισας* (al. *καθώρμισας*). So too Linwood, *ad eventum perducit deus*.

830. *ἔτι ποτ'*. The MSS. give *ἔτι*

εἰ γάρ σφε Κενταύρου φονίᾳ νεφέλᾳ ἀντ. ά.
χρίει δολοποιὸς ἀνάγκα
πλευρὰ προστακέντος ἰοῦ,
ὃν τέκετο θάνατος, ἔτρεφε δ' αἰόλος δράκων,
πῶς ὅδ' ἂν ἀέλιον ἕτερον ἢ τανῦν ἴδοι, 835
δεινοτάτῳ μὲν ὕδρας
προστετακὼς φάσματι, μελαγχαίτα τ'
ἄμμιγά νιν αἰκίζει
[Νέσσου θ' ὕπο] φοίνια δολόμυθα κέντρ' ἐπιζέ-
σαντα; 840
ὧν ἅδ' ἁ τλάμων ἄοκνον στρ. β'.

ποτὲ, ἔτ' κ.τ.λ. Mr. Blaydes says, "Certainly *ποτὲ* seems unsuitable here," and he reads *φῶς ἔτ' ἐπίπονον*, Wunder *φῶς ἔτι ποτ' ἔτι πόνων*. There is a slight hyperthesis, on account of the metre, for *πῶς γὰρ ἄν ποτε ὁ μὴ λεύσσων ἔτι ἔχοι* κ.τ.λ. Cf. v. 158.—*θανὼν, postquam mortuus est.*

832. *δολοποιὸς ἀνάγκα* is not 'a treacherous fate,' or 'fate working by guile,' but a domestic trouble ('fix,' as we say) that caused her to use craft. Compare *μῆνις τεκνόποινος*, Aesch. Ag. 155. Schol. *ἡ ἀνάγκη τῆς Δηϊανείρας, ἡ μετὰ δόλου τεχνησαμένη*. This is now said 'to anoint him with a fire-cloud made from the Centaur's gore.' It is only by accepting the 'Solar Myth' (on which see Introduction) that we can hope to understand this. If the scorching garment is a bright red cloud, and if the Centaurs themselves represent the monstrous forms assumed by cumuli-clouds, then the 'fatal fire-mist' is but an example (and it is an interesting one) of the unconscious fitness of expressions to a myth which the poet himself had no conception of, but which he borrowed from earlier accounts.

833. *πλευρὰ* κ.τ.λ. 'By a poison adhering to his side, which was born of Death and nursed by the speckled snake (the Hydra).' Lobeck's correction, *ἔτρεφε* for *ἔτεκε*, has been adopted by Mr. Blaydes, as well as by Dindorf and Wunder.

837. *προστετακώς*. Lit. 'stuck to,' like melted wax. Schol. *προσκεκολλημένος τῷ ἰῷ τῆς ὕδρας*. The sense is, 'if he has been brought into contact with the poison of that horrible monster the hydra (*φάσματι ὕδρας*), while at the same time the stinging and deadly venom of the dark-haired Centaur (Nessus' blood) combines to torture him by boiling up on his body.'—*ἄμμιγα*, viz. the one mixed with the other in the death-wound, v. 573. There appears to me no difficulty in *φάσμα, monstrum*. Cf. 508, *φάσμα ταύρου*. Mr. Blaydes reads *χρίσματι*, and Prof. Campbell thinks the *manifestation* of the hydra's power was in the mind of the poet.—*αἰκίζει* depends on *εἰ*, v. 831.

840. The words *Νέσσου θ' ὕπο* indicate some corruption. By omitting them, and adding *ἂν* in v. 830, both sense and metre are fairly well restored. Dind. reads *θηρὸς ὀλόεντα κέντρα*, but *δολόμυθα* clearly refers to the deceitful promise of the dying Centaur, v. 575. To say "the epithet does not suit *κέντρα*" (Mr. Blaydes) is not to see the versatility of tragedy in the cases of epithets; cf. v. 818.

841—4. For *οὕτι* we might fairly (except for the metrical difficulty of the antistrophe, v. 854) read *αὐτὴ—προσέλαβε*, and translate thus: 'Of these plans (for securing his affection) the unhappy woman, seeing a great and speedy wrong from a new marriage that was rushing on the house, undertook part herself, while part, coming from the suggestion of another (Nessus) for a reunion that has proved fatal, she now doubtless bewails.' Schol. *ὧν τὴν βλάβην ὁρῶσα ἡ Δηϊάνειρα τοῖς οἴκοις συμβᾶσαν, αὐτὴν μὲν (αὐτὴ μὲν?) ἐξαρχῆς οὐ συνεῖδεν, ἐκ κατασκευῆς δὲ τῆς Νέσσου καὶ τῆς τούτου φωνῆς γενομένην, ὡς δῆθεν ἐπὶ τὸ διαλλάττειν αὐτῇ τὸν Ἡρακλέα,*

μεγάλαν προσορῶσα δόμοισι βλάβαν νέων
ἀϊσσόντων γάμων τὰ μὲν οὔτι
προσέβαλε, τὰ δ' ἀπ' ἀλλόθρου
γνώμας μολόντ' ὀλεθρίαισι συναλλαγαῖς
ἦ που ὀλοὰ στένει,
ἦ που ἀδινῶν χλωρὰν
τέγγει δακρύων ἄχναν.
ἃ δ' ἐρχομένα μοῖρα προφαίνει δολίαν καὶ μεγάλαν
ἄταν.
ἐρρωγεν παγὰ δακρύων, ἀντ. β'.
κέχυται νόσος, ὦ πόποι, οἷον ἀναρσίων
οὔπω ἀγακλειτὸν †Ἡρακλέους
ἐπέμολε πάθος οἰκτίσαι.
ἰὼ κελαινὰ λόγχα προμάχου δορὸς,
ἃ τότε θοὰν νύμφαν
ἄγαγες ἀπ' αἰπεινᾶς
τάνδ' Οἰχαλίας αἰχμᾷ·
ἃ δ' ἀμφίπολος Κύπρις ἄναυδος φανερὰ τῶνδ' ἐφάνη
πράκτωρ.

λίαν ὀδύρεται καὶ στένει. If we read προσέλαβε, *suscepit*, the negative, which is necessary to προσέβαλε, will not be required. Nauck also suggests αὐτὴ for οὔτι. Prof. Campbell gives οὐδαμὰ, and translates, 'whereof part was in no way apprehended,' supposing that προσέβαλεν γνώμην or τὸν νοῦν is meant. And so the Schol., οὐκ ἔγνω, οὐ συνῆκεν. Wunder reads προσέλαβεν, but translates it, 'she did not receive this one.' In v. 841 Linwood and Blaydes adopt Musgrave's reading ὧν—ἄοκνος, *quorum secura*.

845. Blaydes and Dindorf read οὐλίαισι for ὀλεθρίαισι, after Wunder.

848. τέγγει, a wrong word purposely used on the principle of affinity of meaning; cf. Aj. 55, ἔκειρε πολύκερων φόνον, and *ib.* 376, ἐρεμνὸν αἷμ' ἔδευσα. He should here have said τέγγει παρηΐδας χλωρᾷ ἄχνᾳ δακρύων, 'the dew of fresh tears.'

849. προφαίνει κ.τ.λ., 'warns us that a fatal mistake through the fraud of another has been committed.'

854. By reading ἀσσόντων and οὐδαμὰ in v. 843, and in this verse Διὸς ἔκγονον for Ἡρακλέους or Ἡρακλέα, which seems to be a gloss, sense and metre may be restored: 'A disease has spread, ye gods! such a suffering as hath never yet come from his enemies upon the renowned offspring of Zeus to earn our pity.' Many violent changes have been proposed. The Schol. seems to have found both ἀπέμολε and ἀπεμόλῃ, which he explains οἷον οὐδέποτε ἀπὸ τῶν πολεμίων γένοιτο. Wunder reads αἰκίσαι for οἰκτίσαι.

856—9. It is strange that λόγχα, 'a spear-point,' *cuspis*, should be said to carry off a bride αἰχμᾷ, by the spear; yet such periphrases are in fact common; see inf. 964—7, and on Aesch. Cho. 32. Prof. Campbell renders αἰχμᾷ 'through stress of war.' By the epithet θοὰν nothing more seems meant than the rapidity and suddenness of the voyage.

860. φανερὰ κ.τ.λ. The goddess of love, silently attending the bride, and then unseen and unheard, has now been clearly proved to have been the doer of all this. Cf. v. 251.

Ο. πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς
οἴκτου δι' οἴκων ἀρτίως ὁρμωμένου ;
τί φημι ;
ἠχεῖ τις οὐκ ἄσημον, ἀλλὰ δυστυχῆ
κωκυτὸν εἴσω· καί τι καινίζει στέγη.
ξύνες δὲ
τήνδ' ὡς ἀήθης καὶ συνωφρυωμένη
χωρεῖ πρὸς ἡμᾶς γραῖα σημανοῦσά τι.

ΤΡΟΦΟΣ.

ὦ παῖδες, ὡς ἄρ' ἡμὶν οὐ σμικρῶν κακῶν
ἦρξεν τὸ δῶρον Ἡρακλεῖ τὸ πόμπιμον.

ΧΟ. τί δ', ὦ γεραιὰ, καινοποιηθὲν λέγεις ;

ΤΡ. βέβηκε Δηάνειρα τὴν πανυστάτην
ὁδῶν ἁπασῶν ἐξ ἀκινήτου ποδός.

ΧΟ. οὐ δή ποθ' ὡς θανοῦσα ; ΤΡ. πάντ' ἀκήκοας.

ΧΟ. τέθνηκεν ἡ τάλαινα ; ΤΡ. δεύτερον κλύεις.

ΧΟ. τάλαιν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φῄς ;

ΤΡ. σχετλιώτατα πρός γε πρᾶξιν.

ΧΟ. εἰπὲ τῷ μόρῳ,
γύναι, ξυντρέχει.

ΤΡ. αὐτὴν διηίστωσε.

ΧΟ. [τίς] θυμὸς, ἢ τίνες

866. οὐκ ἄσημον, ἀλλὰ κ.τ.λ. 'Not indistinct (obscure in its import), but (plainly) boding unhappiness; and there is something unusual in the house.' More fully, ἀλλὰ σαφῶς δυστυχῆ.

869. ἀήθης. 'Not with her wonted (cheerful) look, but with gloom on her brow.' Schol. παρὰ τὸ ἔθος. Mr. Blaydes gives ἀηδὴς, with Wunder and Dindorf, which seems to him "a certain correction." But not only is it not a tragic word, but its meaning, 'disagreeable,' is quite alien from the passage.

870. Prof. Campbell retains σημαίνουσα, which, no doubt, is defensible. In Aesch. Ag. 26 the MSS. vary between σημανῶ and σημαίνω.

873. καινοποιηθὲν is formed contrary to analogy, although the critics do not object. Cf. v. 891. Perhaps, καινὸν, ἢ πόθεν λέγεις, 'or what makes you say it?' like the Homeric τίς πόθεν εἶς &c.

875. ἐξ ἀκ. ποδὸς is 'without stirring a foot,' a phrase added to qualify βέβηκεν.

878. τάλαιν' ὀλεθρία. 'Poor ruined one,' Campbell. Rather, 'Unhappy in her death!' i. e. in being so soon dead. The remark applies, of course, to Deianira.

879. σχετλιώτατα. 'Most wretchedly, as for the doing of the deed.' The adverb is perhaps corrupt: σχετλιωτάτῳ γ' ἐς πρᾶξιν, Mr. Blaydes, who cites a conjecture of Hermann's, σχετλίῳ, τὰ πρός γε πρᾶξιν. Wunder reads ἄλαστα. —ξυντρέχει, poetically for ξυνέτυχε, 'she met with.'

881. Perhaps, θυμὸς, ἢ τίνες νόσοι κ.τ.λ., 'Was it anger, or what emotions, that helped to kill her by the point of an accursed weapon?' This passage is sufficiently difficult; the chorus seems to assume that the deed was done, as indeed it was, with a sharp weapon. The

νόσοι τάνδ' αἰχμᾷ
βέλεος κακοῦ ξυνεῖλε; πῶς ἐμήσατο
πρὸς θανάτῳ θάνατον
ἀνύσασα μόνα;

TP. στονόεντος ἐν τομᾷ σιδάρου.

XO. ἐπεῖδες, ὦ μάταιε, τήνδε τὴν ὕβριν;

TP. ἐπεῖδον, ὡς δὴ πλησία παραστάτις.

XO. τίς ἦν; πῶς; φέρ' εἰπέ.

TP. αὐτὴ πρὸς αὑτῆς χειροποιεῖται τάδε.

XO. τί φωνεῖς; *TP.* σαφηνῆ.

XO. ἔτεκεν ἔτεκεν μεγάλαν
ἃ νέορτος ἅδε νύμφα
δόμοισι τοῖσδ' Ἐρινύν.

TP. ἄγαν γε· μᾶλλον δ' εἰ παροῦσα πλησία
ἔλευσσες οἷ' ἔδρασε, κάρτ' ἂν ᾤκτισας.

XO. καὶ ταῦτ' ἔτλη τις χεὶρ γυναικεία κτίσαι;

TP. δεινῶς γε· πεύσει δ', ὥστε μαρτυρεῖν ἐμοί.
ἐπεὶ παρῆλθε δωμάτων εἴσω μόνη,
καὶ παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια
στορνύνθ', ὅπως ἄψορρον ἀντῴη πατρὶ,
κρύψασ' ἑαυτὴν ἔνθα μή τις εἰσίδοι,

weapon and the provocation, *θυμὸς*, are together said *ξυνελεῖν*. The MSS. however give *τάνδ' αἰχμὰν*, of which nothing can be made, beyond the version of Prof. Campbell, 'What rage, what madness prompted her in seizing this evil-pointed weapon?' Thus he explains *ξυνεῖλε* as *μεταίτιος ἦν τοῦ ἑλεῖν*. Perhaps, *ἆρ' αἰχμὰν — ξυνεῖλε;* 'Was it a sharp weapon that she took up besides?' For *θυμὸς* or *νόσος* might in itself be fatal.

886. *μόνα ἀνύσασα*, 'if she had no one to help her in doing it.'

887. *μάταιε*, 'foolish one,' 'vain talker.' The chorus does not believe the news, and asks if the nurse saw the outrage with her own eyes?—*ματαία* the MSS., corrected by Hermann.

890. *τίς ἦν;* i. e. *ποία τις ἦν ἡ ὕβρις;* Wunder reads *τίς ἦνεν; φέρ' εἰπὲ*, on his own conjecture, supplying *τὴν ὕβριν*.

891. *χειροποιεῖται*. This is another form against analogy; see v. 873.

898. The emphasis on *γυναικεία* exempts this and the next verse from the charge of weakness that has been brought against them. 'And did any *woman's* hand have the courage to do this?'—'Do it? Yes, and in a terrible way too!' The reference is to v. 886. Wunder and Prof. Campbell agree in condemning *τις*, without much reason, I think.

900. *παρῆλθε*, the MSS. reading, is rightly retained by Prof. Campbell. Others give *ἐπεὶ γὰρ ἦλθε* with Hermann. The regular word for entering a room is *παρελθεῖν*. See on Eur. Med. 1137.

901. *κοῖλα*, yielding in the middle, like a hammock. This he did, that he might 'go back to meet his father,' who was returning. A man might say, 'I am getting a bed ready that I may go and fetch a patient.' Mr. Blaydes "cannot make anything of these words," and agrees with Wunder that they are corrupt.

903. *ἔνθα μὴ κ.τ.λ.* See on v. 800.—

βρυχᾶτο μὲν βωμοῖσι προσπίπτουσ' ὅτι
γένοιτ' ἐρήμη, κλαῖε δ' ὀργάνων ὅτου
ψαύσειεν οἷς ἐχρῆτο δειλαία πάρος·
ἄλλῃ δὲ κἄλλῃ δωμάτων στρωφωμένη,
εἴ του φίλων βλέψειεν οἰκετῶν δέμας,
ἔκλαιεν ἡ δύστηνος εἰσορωμένη,
αὐτὴ τὸν αὑτῆς δαίμον' ἀνακαλουμένη
καὶ τῆς ἄπαιδος ἐς τὸ λοιπὸν οὐσίας.
ἐπεὶ δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὁρῶ
τὸν Ἡράκλειον θάλαμον εἰσορμωμένην.
κἀγὼ λαθραῖον ὄμμ' ἐπεσκιασμένη
φρούρουν· ὁρῶ δὲ τὴν γυναῖκα δεμνίοις
τοῖς Ἡρακλείοις στρωτὰ βάλλουσαν φάρη.
ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω
καθέζετ' ἐν μέσοισιν εὐνατηρίοις,
καὶ δακρύων ῥήξασα θερμὰ νάματα
ἔλεξεν, ὦ λέχη τε καὶ νυμφεῖ' ἐμὰ
τὸ λοιπὸν ἤδη χαίρεθ', ὡς ἔμ' οὔποτε
δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνήτριαν.
τοσαῦτα φωνήσασα συντόνῳ χερὶ

βρυχᾶτο, 'she exclaimed with loud sobs that she was now desolate,' lit. 'had become friendless,' both husband and son being lost to her.

905. ὅτου ψαύσειεν, *quodcunque tetigisset*; see Phil. 289, πρὸς δὲ τοῦθ' ὅ μοι βάλοι νευροσπαδὴς ἄτρακτος. 'She burst into tears whatever implements she had touched which formerly, poor soul! she had used.' Either the sacrificial vessels or the implements of the loom may be meant: the sight of either, no longer to be used by her, would excite sentiment and emotion. Schol. ἴστοῦ δὲ ἴσως ἐφήπτετο, διὰ τὸν κατασκευασθέντα πέπλον ἐπὶ συμφοραῖς. (The last words seem to belong to κλαῖε.)

911. τὰς οὐσίας, in the plural, seems strange. Reiske proposed ἑστίας. We might read τὸν τῆς ἄπαιδος, or καὶ τῆς ἄπαιδος — οὐσίας. Perhaps indeed the verse is interpolated. For ἀνακαλουμένη, 'again and again appealing to,' Wunder, followed by Mr. Blaydes, perversely reads ἐγκαλουμένη, 'reproaching herself for her lot.' Cf. Eur. Med. 21, ἀνακαλεῖ δὲ δεξιᾶς πίστιν μεγίστην. The sense is, that having lost her husband, and virtually her son too, all hopes of other children were gone; cf. Antig. 911. El. 1120.

914. ἐπεσκιασμένη. Here used in a medial sense, perhaps, 'having my eye protected by shade,' lit. 'having an eye over-shaded so as to be unnoticed by her.'

921. ἐμὲ is here emphatic; 'since *me* at least you will never more receive in this couch to take my repose.' For ἔτ' we might read γ', giving additional emphasis to ἐμέ. The combination οὔποτε ἔτι is unusual. Prof. Campbell observes, "The plural νυμφεῖα includes all the associations connected with espousal and marriage."

923. συντόνῳ, which some explain 'nimble,' others 'tightly-closed,' may also be rendered 'with the united effort of her hands.' The idea of simultaneous motion attaches to the passages quoted by Mr. Pretor, Bacch. 872 and 1091.

λύει τὸν αὐτῆς πέπλον, ᾧ χρυσήλατος
προὔκειτο μαστῶν περονὶς, ἐκ δ' ἐλώπισεν
πλευρὰν ἅπασαν ὠλένην τ' εὐώνυμον.
κἀγὼ δρομαία βᾶσ', ὅσονπερ ἔσθενον,
τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε.
κἀν ᾧ τὸ κεῖσε δεῦρό τ' ἐξορμώμεθα,
ὁρῶμεν αὐτὴν ἀμφιπλῆγι φασγάνῳ
πλευρὰν ὑφ' ἧπαρ καὶ φρένας πεπληγμένην.
ἰδὼν δ' ὁ παῖς ὤμωξεν. ἔγνω γὰρ τάλας
τοὔργον κατ' ὀργὴν ὡς ἐφάψειεν τόδε,
ὅψ' ἐκδιδαχθεὶς τῶν κατ' οἶκον οὕνεκα
ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τόδε.
κἀνταῦθ' ὁ παῖς, δύστηνος, οὔτ' ὀδυρμάτων
ἐλείπετ' οὐδὲν, ἀμφί νιν γοώμενος
οὔτ' ἀμφιπίπτων στόμασιν, ἀλλὰ πλευρόθεν
πλευρὰν παρεὶς ἔκειτο πόλλ' ἀναστένων,
ὡς νιν ματαίως αἰτίᾳ βάλοι κακῇ,

924. ᾧ—περονὶς, i. e. ὃς περόνην εἶχεν μαστῶν προκειμένην. So the MSS.; but ᾗ and οὗ are read on conjecture.

925. Hesych. ἐξελώπισεν· ἐξεσκύλευσεν, ἐξέδυσεν.

928. Whether τῷ παιδὶ τῆς τεχνωμένης is the syntax meant, as Linwood and Prof. Campbell think, with the Schol., or φράζω (περὶ) τῆς τ. τ., as inf. 1122, Aj. 1236, Phil. 439, cannot be determined.

929. κἂν ᾧ κ.τ.λ. 'And in the brief time that it took (for me) to go to him, and for us to return together, we saw that she had given herself a stab with a double-edged sword in the region of the liver and the diaphragm,' viz. low down in the side.—By δεῦρο the scene of the suicide, not the place where the narrative is now given, is meant. Cf. Eur. Phoen. 265, ὕμμα πανταχῇ διοιστέον κἀκεῖσε καὶ τὸ δεῦρο. The *left* shoulder and side were bared (926), so that ἧπαρ has only the general sense of any vital part.

933. ἐφάψειεν. 'That he had caused her to do this through his anger (angry speech).' For ἐφάπτειν and λύειν, 'to tie up and undo,' see on Antig. 40. The metaphor is not, as some have thought, from the kindling of a fire. The Schol. less correctly makes Deianira the subject of the verb. But κατ' ὀργὴν, by a common Attic use, means δι' ὀργὴν, and this only suits the reproaches uttered by Hyllus.

934. ἐκδιδαχθείς. This belongs closely to ἔγνω. 'He learnt too late, from the people of the house, that she had done the fatal act (the anointing the robe) without intending harm, persuaded by the words of the Centaur.'

936. δύστηνος, 'poor boy!' an apostrophe, not here an epithet, as Linwood points out. In Homer there are many such examples as τὰ τεύχεα καλὰ where an Attic writer invariably says τὰ καλὰ τεύχεα. Prof. Campbell says "the adjective is misplaced for the sake of emphasis."—ἐλείπετο, 'was in no way wanting in the loud expression of his grief.' *Non a lamentatione desistebat*, Linwood. Mr. Pretor, "Left no lament unuttered."

938. πλευρόθεν. Here for ἐκ πλευρῶν, 'in the direction of her side,' i. e. laying his side by hers. Eur. Alc. 373, πλευρά τ' ἐκτεῖναι πέλας πλευροῖσι τοῖς σοῖς. By παρεὶς something more than παρατείνας is meant, viz. the relaxed and motionless posture from excess of grief.

940. βάλοι. 'That without cause he

κλαίων ὀθούνεκ' ἐκ δυοῖν ἔσοιθ' ἅμα,
πατρός τ' ἐκείνης τ', ὠρφανισμένος βίον.
τοιαῦτα τἀνθάδ' ἐστίν. ὥστ' εἴ τις δύο
ἢ καὶ πλέους τις ἡμέρας λογίζεται,
μάταιός ἐστιν. οὐ γὰρ ἔσθ' ἥ γ' αὔριον, 945
πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.
ΧΟ. πότερα πρότερον ἐπιστένω, στρ. ά.
πότερα μέλεα περαιτέρω,
δύσκριτ' ἔμοιγε δυστάνῳ.
τάδε μὲν ἔχομεν ὁρᾶν δόμοις, ἀντ. ά. 950
τάδε δὲ μένομεν ἐπ' ἐλπίσιν·
κοινὰ δ' ἔχειν τε καὶ μέλλειν.
εἴθ' ἀνεμόεσσά τις στρ. β'.
γένοιτ' ἔπουρος ἑστιῶτις αὔρα,
ἥτις μ' ἀποικίσειεν ἐκ τόπων, ὅπως 955
τὸν Ζηνὸς ἄλκιμον γόνον

had assailed her with a base charge.' So Aj. 1244, ἡμᾶς ἢ κακοῖς βαλεῖτέ που. Eur. El. 902, μή μέ τις φθόνῳ βάλῃ. Aesch. Theb. 1051, οὐ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν. Ib. 377, θείνει δ' ὀνείδει μάντιν Οἰκλείδην σοφόν.

941. ἐκ δυοῖν ἅμα. 'That henceforth he would be bereft of the enjoyment of life not by one only, but by both parents together, by her as well as by his father.' —βίον Wunder, with Wakefield.

943. τἀνθάδε. 'So stand matters here in the house.' Mr. Blaydes gives τἄνδον with Nauck, needlessly.

945. οὐ γὰρ ἔσθ' (οὐ γάρ ἐσθ' vulgo). 'For there *is* no to-morrow till a man has well got through (been well off for, or during) the present day.' Wunder's ἢ καί τι πλείους seems doubtful Greek.

947. πότερ' ἄρα Hermann for πότερ' ἄν, Linwood πότερα πότερ' ἄρ' ἐπιστένω. 'Which I should lament first, which of the two (deaths) as going further in wretchedness, it is hard for me unhappy to decide.' Cf. Aesch. Theb. 92, where the dochmiac verse seems to require πότερα δῆτ' ἐγὼ πρότερα ποτιπέσω βρέτη δαιμόνων; Eur. Phoen. 1288, δίδυμα τέκεα πότερος ἄρα πότερον αἱμάξει; (The ἄρα here justifies Hermann's correction.) —For μέλεα the MSS. give τέλεα, "which to lament last and longest," Prof. Campbell. Linwood approves Musgrave's reading μέλεα, though without adopting it. So too clearly the Schol., ποῖα χαλεπώτερα καὶ περαιτέρω δεινότητος; Mr. Blaydes gives ὀλοά.

950. τάδε μὲν, viz. the su cide of the lady; τάδε δὲ, the arrival of Hercules.—μένομεν, 'we are waiting in anxious expectation.' Schol. τὰ δὲ κατὰ τὸν Ἡρακλέα ἐκδεχόμεθα. But the MSS. give μέλλομεν, which he also recognizes. The conjecture of Erfurdt is adopted by most; but Prof. Campbell has μελόμεν' understanding ἐστὶν or ἔχομεν.

952. κοινὰ κ.τ.λ. 'To have and to be going to have is the same thing in effect.'

953—8. εἴθε κ.τ.λ. 'O that some breezy wafting gale would spring up at this very hearth, which might carry me far away from these scenes of woe, that I might not die outright through fear at the mere sight of the valiant son of Zeus!' Schol. ἑστιῶτις, κατοικίδιος, and ἐπὶ τοῦ οἴκου τούτου. Mr. Blaydes' suggestion, that Histiaea or Hestiaea, a town in the north of Euboea, is meant, is ingenious, but it does not improve the passage. He pronounces the common explanation "absurd." It is a matter of opinion. He supposes the chorus here to wish they may be wafted away into the open sea.—ἐκ τόπων Linwood, after Wunder, interprets ἐκτόπιον, *procul*. But Schol. ἀπυχωρίσειεν ἐκ τούτων τῶν τόπων.

μὴ ταρβαλέα θάνοιμι
μοῦνον εἰσιδοῦσ' ἄφαρ·
ἐπεὶ ἐν δυσαπαλλάκτοις ὀδύναις
χωρεῖν πρὸ δόμων λέγουσιν
ἄσπετόν τι θαῦμα.
ἀγχοῦ δ' ἄρα κοὐ μακρὰν ἀντ. β'.
προὔκλαιον, ὀξύφωνος ὡς ἀηδών.
ξένων γὰρ ἐξόμιλος ἥδε τις βάσις.
πᾶ δ' αὖ φορεῖ νιν; ὡς φίλου
προκηδομένα, βαρεῖαν
ἄψοφον φέρει βάσιν.
αἰαῖ, ὅδ' ἀναύδατος φέρεται.
τί χρὴ, θανόντα νιν ἢ καθ'
ὕπνον ὄντα κρῖναι;

ΥΛ. ὤμοι ἐγὼ σοῦ, πάτερ, ὦ μέλεος.
τί πάθω; τί δὲ μήσομαι; οἴμοι.

ΠΡΕΣΒΥΣ.

σίγα, τέκνον, μὴ κινήσῃς
ἀγρίαν ὀδύνην πατρὸς ὠμόφρονος.
ζῇ γὰρ προπετής. ἀλλ' ἴσχε δακὼν
στόμα σόν.

ΥΛ. πῶς φῂς, γέρον; ἢ ζῇ;

ΠΡ. οὐ μὴ 'ξεγερεῖς τὸν ὕπνῳ κάτοχον

960. *πρὸ δόμων*, so as to be seen in front of the house. The place of the choriambus is changed in the antistrophic verse 970. Wunder reads *χωρεῖν δόμονδε λέγουσιν*.—*ἄσπετον*, an epic phrase for *μέγα θαῦμα*, 'an awful sight.'

962. *ἀγχοῦ κοὐ μακράν*. 'My weeping, it seems, in the shrill tones of the nightingale, was for one who was not far distant, but close at hand.' The arrival of Hercules, borne by strangers, is now seen. They come slowly on, and the suffering hero is set down on the stage in front of the palace.

965. *πᾶ δ' αὖ*. 'And now again they seem coming *this* way: by which path are they bringing him?' — *ὡς φίλου*, though strangers to him, they show their concern for him as a friend by planting lightly and noiselessly a heavy foot.—*φέρει*, viz. the *ὄμιλος* implied in the subject preceding. Linwood retains *προκηδομέναν*, the reading of MS. Laur. and the Schol. Mr. Pretor takes *ὡς* as an exclamation, 'with what concern for their friend they move!'

976. *ζῇ προπετής*. 'He is alive, though he is in a swoon.' Cf. Alcest. 143, *ἤδη προνωπής ἐστι καὶ ψυχορραγεῖ*. The old man, who has conducted the party from Euboea, and who has learnt by experience the testy and stern character of the patient, warns Hyllus to say nothing that will rouse the pain by exciting him. Prof. Campbell thinks *ὠμόφρονος* refers to the scene at Cenaeum, v. 780.

978. *κάτοχον, κατεχόμενον*, 'possessed by.' Cf. Pers. 223, *τἄμπαλιν δὲ τῶνδε γαίᾳ κάτοχα μαυροῦσθαι σκότῳ*.—*οὐ μὴ κ.τ.λ.*, 'On no account rouse a patient who is slumbering.'

κἀκκινήσεις κἀναστήσεις
φοιτάδα δεινὴν
νόσον, ὦ τέκνον.

ΥΛ. ἀλλ' ἐπί μοι μελέῳ
βάρος ἄπλετον ἐμμέμονεν φρήν.

ΗΡΑΚΛΗΣ.

ὦ Ζεῦ,
ποῖ γᾶς ἥκω; παρὰ τοῖσι βροτῶν
κεῖμαι πεπονημένος ἀλλήκτοις
ὀδύναις; οἴμοι ἐγὼ τλάμων·
ἡ δ' αὖ μιαρὰ βρύκει. φεῦ.

ΠΡ. ἆρ' ἐξῄδης ὅσον ἦν κέρδος
σιγῇ κεύθειν, καὶ μὴ σκεδάσαι
τῷδ' ἀπὸ κρατὸς
βλεφάρων θ' ὕπνον;

ΥΛ. οὐ γὰρ ἔχω πῶς ἂν
στέρξαιμι κακὸν τόδε λεύσσων.

ΗΡ. ὦ Κηναία κρηπὶς βωμῶν,

982. *ἐμμέμονεν.* 'My mind anxiously thinks of the vast weight of grief that is upon me.' See Phil. 515. In the scholium, for *ἐν ἐπιθυμίᾳ ἔχω τὸ βάρος*, read *ἐνθύμιον ἔχω*, 'I have on my mind.' Linwood, "Gravi et infando impetu aestuat mihi animus, adeo ut silere non possim." Prof. Campbell, "but on me unhappy my feelings rush with resistless weight." Wunder, "but my mind rages against me miserable with intolerable force." Mr. Blaydes has a full stop at *ἄπλετον*. So also Madvig, Adv. Crit. i. p. 229. Hesych. *μέμονε· ὁρμᾷ,—προθυμεῖται.* Mr. Pretor recommends *ἔτι* for *ἐπί*.

987. *βρύκειν· λάβρως ἐσθίειν*, Hesych. Cf. Ar. Pac. 1315, *πρὸς ταῦτα βρύκετ', ἢ τάχ' ὑμῖν φημὶ μεταμελήσειν.* In Philoct. 745 *βρύκομαι* occurs.

988. *ἆρ' ἐξῄδης κ.τ.λ.* This is said reproachfully: 'Did you not know (did I not tell you, v. 974) how much better it was to hide your feelings by silence?' Prof. Campbell less well renders, "Hast thou now learnt?" He takes *κεύθειν* intransitively, "to remain shrouded in silence." Dindorf gives *ἆρ' ἐξῄδησθ'*.

992. *στέρξαιμι*, 'how I could rest contented,' viz. without expressing my feelings aloud.

993. *κρηπίς.* Any base, substructure, or low wall bears this name. Here it is little more than a periphrasis. The passage following has been interpolated, and there are several ways of restoring it. The MSS. have *οἷαν ἀνθ' οἵων θυμάτων*, the last word being clearly a gloss on *ἱερῶν*, and *ἀντὶ* not being wanted to govern the genitive depending on *χάριν*. Mr. Blaydes retains *ἀνθ'* and omits *ἐπί*, reading also *ἄνυσας* (*ἤνυσας* Brunck) for *ἠνύσω*. The middle voice means *consequi*, 'to get for oneself.' Linwood explains, 'What an offering didst thou get from me, and how thou hast turned it against me' (*ἐπί μοι*). We might read, *ἱερῶν οἷαν νῦν ἀνθ' οἵων μέλεος χάριν ἠνυσάμαν*, Ζεῦ. It is difficult to believe *ἀνύσασθαι χάριν ἐπί τινι* is good Greek. Moreover *ἐπί μοι* occurred in v. 981. Wunder may be right (but see on v. 358) in transposing *ἦν μήποτ'* — *ὅσσοις* from its place after *λώβαν, οἵαν*, and perhaps also in omitting *τόδε* — *καταδερχθῆναι*, where *ἀκήλητον* seems inserted to suit *κατακηλήσει*. As *λώβαν ἦν κ.τ.λ.* can only mean that Hercules sees himself an object of horror, Prof. Campbell observes that Hercules

ἱερῶν οἵαν οἴων † ἐπί μοι
μελέῳ χάριν ἠνύσω. ὦ Ζεῦ, 996
οἵαν μ᾽ ἄρ᾽ ἔθου λώβαν, οἵαν,
ἣν μή ποτ᾽ ἐγὼ προσιδεῖν ὁ τάλας
ὤφελον ὅσσοις, τόδ᾽ ἀκήλητον
μανίας ἄνθος καταδερχθῆναι. 1000
τίς γὰρ ἀοιδὸς, τίς ὁ χειροτέχνης
ἰατορίας, ὃς τήνδ᾽ ἄτην
χωρὶς Ζηνὸς κατακηλήσει;
θαῦμ᾽ ἂν πόρρωθεν ἰδοίμαν.
ἔ ἔ,
ἐᾶτέ μ᾽, ἐᾶτέ με δύσμορον εὐνάσαι. στρ. ά. 1005
ἐᾷθ᾽ ὕστατον εὐνάσαι·
πᾷ μου ψαύεις; ποῖ κλίνεις; στρ. β′.
ἀπολεῖς μ᾽, ἀπολεῖς.
ἀνατέτροφας ὅ τι καὶ μύσῃ.
ἦπταί μου, τοτοτοῖ. ἦδ᾽ αὖθ᾽ ἕρπει. πόθεν ἔστ᾽, ὦ
πάντων Ἑλλάνων ἀδικώτατοι ἀνέρες, οὓς δὴ 1010
πολλὰ μὲν ἐν πόντῳ, κατά τε δρία πάντα καθαίρων,

" seems to confound the robe with the delirium and ruin which ensued from it." Schol. λέγει δὲ ταῦτα ἀφορῶν εἰς τὸ ἑαυτοῦ σῶμα. For μανίας ἄνθος, 'this outburst of madness,' see Ant. 959.

1003. Wunder omits χωρὶς Ζηνὸς as a gloss. Schol. εἰ μὴ ὁ Ζεὺς βούλοιτο.—θαῦμα, 'I should look at him as a wonder even from afar.' The Schol. explains it thus: 'I should be glad to see him, if you have ever so far to fetch him.'

1005. For εὐνᾶσαι (al. εὐνάσαι) Wunder and Blaydes give εὐνᾶσθαι with Ellendt. Schol. ἢ τὸ καθευδῆσαι· ἢ τὸ ἀποθανεῖν. Neither εὐνάω nor εὐνάζω is ever intransitive.—In the next verse δύσμορον seems a repetition of or gloss on δύσμορον, for which the Schol. records a variant ὕστατον, 'let me sleep my last slumber;' and this is adopted by Dindorf, Wunder, and Prof. Campbell.

1007. πᾷ μου ψαύεις; 'Which way are you going, to take hold of me?' We may suppose he wished his head supported, and that he testily asks why they are going towards his feet. But from the scholia we may infer that ποῦ and ποῖ, if not also πῇ, were various readings.

1009. ἀνατέτροφας. There seems but scant authority for a transitive perfect τέτροφα from τρέπω, yet the sense here appears to be, as the Schol. explains it, ἀνέτρεψας, 'you have upset the little sleep there may have been in me.' The use of the subjunctive is however very strange, since that mood can only express a pending event. Linwood reads ὅτι καὶ μύσαι, *si quid mali mei forte sopitum fuerit*; but this is not less irregular. Cf. Il. xxiv. 637, οὐ γάρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν.

1010. πόθεν ἔστε, i. e. πόθεν ἥλθετε, 'Whence come you,—from what land of lawless and ungrateful men,—you who return no service for the benefits rendered to you?' So Linwood and Wunder rightly explain. The Schol. wrongly gives ποῦ ἄρα ἔστε, and Prof. Campbell compares πόθεν in this sense with the Homeric ἐγγύθεν and σχεδόθεν.

1012. κατὰ δρία πάντα, 'through all forests.' A rare word, connected with

ὠλεκόμαν ὁ τάλας, καὶ νῦν ἐπὶ τῷδε νοσοῦντι
οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει,
ἒ ἒ,
οὐδ' ἀπαράξαι κρᾶτα βίᾳ θέλει ἀντ. ά. 1015
μολὼν τοῦ στυγεροῦ. φεῦ φεῦ.

ΠΡ. ὦ παῖ τοῦδ' ἀνδρὸς, τοὔργον τόδε μεῖζον ἀνήκει
ἢ κατ' ἐμὰν ῥώμαν· σὺ δὲ σύλλαβε. σοί 'στι γὰρ
*ὁρμὰ
ἐς πλέον ἢ δι' ἐμοῦ σώζειν. 1020

ΤΛ. ψαύω μὲν ἔγωγε,
λαθίπονον δ' ὀδυνᾶν οὔτ' ἔνδοθεν οὔτε θύραθεν
ἔστι μοι ἐξανύσαι βίοτον. τοιαῦτα νέμει Ζεύς.

ΗΡ. ὦ παῖ, ποῦ ποτ' εἶ; στρ. γ'.
τᾷδέ με τᾷδέ με πρόσλαβε κουφίσας. 1024
ἒ ἒ, ἰὼ ἰὼ δαῖμον.

δρῦς. Mr. Blaydes cites Eur. Hel. 1325, *βίπτει δ' ἐν πένθει πέτρινα κατὰ δρία πολυνιφέα.*

1014. *ἀποτρέψει.* 'No one will turn *from its purpose* (viz. use against an enemy) fire or sword to help me in my malady.' But this does not explain the double negative, *οὐ—οὐκ*, and Linwood and Wunder regard *οὐκ ἀποτρέψει* as corrupt. The former, with Dindorf, adopts *ἐπιτρέψει* from a Vatican MS. Neue does better in regarding *οὐκ ἀποτρέψει* to be equivalent to *προπέμψει*, and Mr. Wratislaw gives a similar explanation in the Journal of Philology, Vol. i. Part ii. p. 151, "And now in my agony will not some one *not* turn away (but bring me," &c.). The double negative, under any view of the passage, is extremely awkward. Mr. Blaydes reads *οὐ χέρα τρέψει.*

1015. For *βίου*, which is clearly corrupt, the simplest correction seems to be *βίᾳ*, 'to strike off by a violent blow the head of the miserable sufferer.' The scholium *καὶ ἐλευθερῶσαι τοῦ μοχθηροῦ βίου* is probably due not to another reading, but to a desperate attempt to explain what is inexplicable. Probably *βίου* was introduced to suit the epithet *τοῦ στυγεροῦ.*

1017. *ὦ παῖ τοῦδ' ἀνδρὸς* is like the familiar and friendly address in Plato, Phileb. p. 36, D, *ὦ παῖ κείνου τἀνδρός.*—*ἀνήκει*, 'this task has reached a point too great for *my* strength to perform; so do *you* assist.'—Of the words following, *σοί τε γὰρ ὅμμα ἔμπλεον*, nothing can be made, nor does the Scholiast give any help. Prof. Campbell translates, 'Thou hast an unimpaired brightness, which affords more hope than the chance of saving him through me.' Mr. Pretor, 'for thou hast an eye to save him clearer than is at my command.' Wunder's *σοί τι γὰρ ἅμμα ἔμπεδον*, 'a firm hold of him,' does not read like Greek at all. Mr. Blaydes hazards eleven guesses, but none of them seem probable. I add one, whatever it is worth, *σοί 'στι γὰρ ὁρμὰ ἐς πλέον*, 'you have more *go in you* than to make (too much energy to let) his safety depend on me.' Hesych. *ὁρμή· βουλή, ἐπιθυμία*,—an explanation which very well suits this passage. The combination *ἐπὶ πλεῖον* was used more than once by the comic poets.

1022. The Schol. appears to have found both *ὀδύναν* and *ὀδυνᾶν*, and to have read *βιότου* with the present MSS. The editors generally acquiesce in *λαθίπονον ὀδυνᾶν βίοτον*, 'a life forgetful of its pains.'—*οὔτ' ἔνδοθεν* κ.τ.λ., Schol. *οὔτε ἀπ' ἐμαυτοῦ οὔτε ἀπό τινος τῶν ξένων δύναμαι ἐξανύσαι.* Prof. Campbell prefers the sense, 'neither in mind nor body.'—*τοιαῦτα*, a formula of resignation; 'such are the dispensations of Zeus.'

θρώσκει δ' αὖ, θρώσκει δειλαία ἀντ. β'.
διολοῦσ' ἡμᾶς
ἀποτίβατος ἀγρία νόσος.
ὦ Παλλὰς Παλλάς, τόδε μ' αὖ λωβᾶται. ἰὼ παῖ
τὸν φύτορ' οἰκτείρας ἀνεπίφθονον εἴρυσον ἔγχος,
παῖσον ἐμᾶς ὑπὸ κλῆδος· ἀκοῦ δ' ἄχος, ᾧ μ' ἐχόλωσεν
σὰ μάτηρ ἄθεος, τὰν ὧδ' ἐπίδοιμι πεσοῦσαν
αὖτως, ὧδ' αὖτως, ὥς μ' ὤλεσεν. ὦ γλυκὺς Ἄιδας,
ὦ Διὸς αὐθαίμων, ἀντ. γ'.
εὔνασον εὔνασον ὠκυπέτᾳ μόρῳ
τὸν μέλεον φθίσας.

ΧΟ. κλύουσ' ἔφριξα τάσδε συμφορὰς, φίλαι,
ἄνακτος, οἵας οἷος ὢν ἐλαύνεται.

ΗΡ. ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακὰ
καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ·
κοὔπω τοιοῦτον οὔτ' ἄκοιτις ἡ Διὸς
προὔθηκεν οὔθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοὶ,
οἷον τόδ' ἡ δολῶπις Οἰνέως κόρη

1029. διολοῦσα. The future participle, which the Romans express by the supine, requires θρώσκει to be a verb of motion towards, i.e. 'it comes on me again, as with a bound, to destroy me.' By the epithet (ἀπρόσβατος) the danger of approaching him is indicated.

1031. ὦ Παλλὰς Παλλὰς Dind., for ἰὼ Παλλάς.—τόδε, sc. τὸ νόσημα. Cf. v. 987.

1033. ἀνεπίφθονον, 'for which none will blame you.' Compare with this passage Phil. 747—9.—τὸν φύτορ' is Dindorf's conjecture for τὸν φύσαντ'. Prof. Campbell gives φύσαντ' οἰκτείρας, while Linwood suggests τὸν φύσαντ' οἴκτειρ' κ.τ.λ.

1038. ἐπίδοιμι. 'May I live to see her perishing even as she has been the death of me.' So κακὰ πόλλ' ἐπιδόντα, Il. xxii. 61.

1039—40. The MSS. have ὦ Διὸς—ὦ γλυκὺς &c., transposed by Seidler and others. Schol. ὦ τοῦ Διὸς ἀδελφὲ Ἀϊδωνεῦ.

1045. οἵας. The accusative is used as in Prom. V. 591, τοὺς ὑπερμήκεις δρόμους Ἥρᾳ στυγητὸς πρὸς βίαν γυμνάζεται. Mr. Blaydes and Wunder adopt οἵαις from several MSS. Linwood retains οἵας, comparing ἐμὲ δρόμους ἐλαύνειν in Ar. Nub. 29.

1046 seqq. The famous speech of Hercules in his agony ("the screaming Hercules," as Lessing calls him) has been rendered, somewhat loosely, but with great spirit, by Cicero in Tusc. Disp. ii. § 20. That he had the same readings in the main, is pretty certain, though he seems to have taken liberties with the Greek. In the first verse he found λόγῳ κακὰ, *dicta gravia*, i. e. λέγειν δεινά. This seems quite as good as κοὐ λόγῳ κακὰ (Bothe), i. e. οὐ μόνον λόγῳ, ἀλλ' ἔργῳ, and much more likely to be genuine than Wunder's guess καὶ λόγων πέρα.—θερμὰ, 'daring,' applied to persons by Aesch. Theb. 602. Eum. 560.—For νώτοισι (cf. 1090) Cicero may have found some antithetical word. If he read νόοισι or γνώμαισι, he had a very bad MS., but he translates *quae corpore exantlavi* (exantlata) *atque animo pertuli.*

καθῆψεν ὤμοις τοῖς ἐμοῖς Ἐρινύων
ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.
πλεύραισι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας
βέβρωκε σάρκας, πνεύμονός τ' ἀρτηρίας
ῥοφεῖ ξυνοικοῦν· ἐκ δὲ χλωρὸν αἷμά μου
πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας
τὸ πᾶν, ἀφράστῳ τῇδε χειρωθεὶς πέδῃ.
κοὐ ταῦτα λόγχῃ πεδιὰς, οὔθ' ὁ γηγενὴς
στρατὸς Γιγάντων, οὔτε θήρειος βία,
οὔθ' Ἕλλὰς, οὔτ' ἄγλωσσος, οὔθ' ὅσην ἐγὼ
γαῖαν καθαίρων ἱκόμην, ἔδρασέ πω·
γυνὴ δὲ, θῆλυς οὖσα κοὐκ ἀνδρὸς φύσιν,
μόνη με δὴ καθεῖλε φασγάνου δίχα.
ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγὼς,
καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσῃς πλέον.
δός μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβὼν
ἐς χεῖρα τὴν τεκοῦσαν, ὡς εἰδῶ σάφα
εἰ τοὐμὸν ἀλγεῖς μᾶλλον ἢ κείνης ὁρῶν
λωβητὸν εἶδος ἐν δίκῃ κακούμενον.
ἴθ', ὦ τέκνον, τόλμησον· οἰκτειρόν τέ με

1051. *καθῆψεν.* So Eurip. ap. Ar. Ran. 1211, *Διόνυσος ὃς θύρσοισι καὶ νεβρῶν δοραῖς καθαπτὸς κ.τ.λ.*

1053. *προσμαχθέν.* Schol. *προσκολληθέν.* The metaphor is from lumps of dough pressed and squeezed together.

1054. *ἀρτηρίας ῥοφεῖ.* 'It sucks dry (drains) the air-vessels in my lungs.' This is the earliest mention of the familiar medical word. Being found empty of blood after death, they were regarded as air-passages.

1057. *χειρωθεὶς,* 'bound as a captive.' This seems the proper and original sense of *χειροῦσθαι,* and hence in Aesch. Theb. 326 the women are said *κεχειρωμένας ἄγεσθαι.* Cf. inf. 1109.

1058. *λόγχη πεδιὰς,* 'fights in the open field.' Schol. *οἷον πρὸς Λαομέδοντα, οὔτε πρὸς Αὐγέαν, ἢ Κενταύρους.—Id. θήρειος βία· Λέοντος, ὕδρας, Κερβέρου, καὶ τῶν λοιπῶν.*

1060. Ἕλλὰς is here an adjective, 'no city, either of Greeks or barbarians.'

1063. *καθεῖλε.* A wrestler is said *καθελεῖν,* to pull down his adversary. Hence *φασγάνου δίχα,* whereas *ἀνελεῖν φασγάνῳ* would be used of slaying by a sword. For *ἀνδρὸς φύσιν,* which Hermann well explains as an attraction of the genitive in place of *ἀνὴρ φύσιν,* Mr. Blaydes cites no fewer than twelve proposed emendations. He reads himself *θῆλυν φῦσα κοὐκ ἀνδρὸς φύσιν.* I am myself satisfied that no change is necessary. The Schol. supplies *ἔχουσα,* but the syntax is mentally complete. Linwood translates, "and not after man's sort." Mr. Pretor, "and not of manly sex." Prof. Campbell thinks the poet may have meant, "being female and not derived from the male in her birth."

1064. *ἐτήτυμος γεγὼς,* 'being truly such by birth,' i. e. as you are the creation of the male, so be a son to me indeed. With this is contrasted *τὸ μητρὸς ὄνομα,* 'her who is *called* your mother,' but is only the *τροφὸς,* Aesch. Eum. 659.

1068. The sense is, *εἰ τοὐμὸν λωβητὸν εἶδος μᾶλλον ἀλγεῖς ἢ τὸ κείνης, ὁρῶν αὐτὴν ἐν δίκῃ κακουμένην.* Prof. Campbell rightly explains, 'if my form tormented or hers justly afflicted gives you more pain.'

πολλοῖσιν οἰκτρὸν, ὅστις ὥστε παρθένος
βέβρυχα κλαίων, καὶ τόδ' οὐδ' ἂν εἷς ποτε
τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα,
ἀλλ' ἀστένακτος αἰὲν ἐσπόμην κακοῖς.
νῦν δ' ἐκ τοιούτου θῆλυς ηὕρημαι τάλας.
καὶ νῦν προσελθὼν στῆθι πλησίον πατρὸς,
σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὕπο
πέπονθα. δείξω γὰρ τάδ' ἐκ καλυμμάτων.
ἰδοὺ, θεᾶσθε πάντες ἄθλιον δέμας,
ὁρᾶτε τὸν δύστηνον, ὡς οἰκτρῶς ἔχω.
αἰαῖ, ὦ τάλας,
ἔ ἔ,
ἔθαλψεν ἄτης σπασμὸς ἀρτίως· ὁ δ' αὖ
διῆξε πλευρῶν, οὐδ' ἀγύμναστόν μ' ἐᾶν
ἔοικεν ἡ τάλαινα διάβορος νόσος.
ὦναξ Ἄϊδη, δέξαι μ',
ὦ Διὸς ἀκτὶς, παῖσον.
ἔνσεισον, ὦναξ, ἐγκατάσκηψον βέλος,
πάτερ, κεραυνοῦ. δαίνυται γὰρ αὖ πάλιν,
ἤνθηκεν, ἐξώρμηκεν. ὦ χέρες χέρες,
ὦ νῶτα καὶ στέρν', ὦ φίλοι βραχίονες,
ὑμεῖς ἐκεῖνοι δὴ καθέσταθ', οἵ ποτε
Νεμέας ἔνοικον, βουκόλων ἀλάστορα,
λέοντ', ἄπλατον θρέμμα κἀπροσήγορον,
βίᾳ κατειργάσασθε, Λερναίαν θ' ὕδραν,

1074. *ἐσπόμην* the MSS., but the Schol. by explaining *ὑπέφερον πᾶν κακὸν*, seems to have found the imperfect. The notion of docility and non-resistance is implied in 'going with misfortunes.'

1075. *ἐκ τοιούτου*. 'After having shown such fortitude, I am found to be but a woman after all,' in thus giving way to grief.

1078. *ἐκ καλυμμάτων*, 'unveiled,' lit. after having been covered up. Aesch. Ag. 1177, *ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων ἔσται δεδορκώς*.

1082. *ἔθαλψεν*, 'just now caused me a smart.' So *θάλπος* is used in Antig. 1086. See Prom. V. 878.—*διῆξε*, 'it darted through my side.' I have placed a colon at *ἀρτίως*, with the MSS. Dindorf in a former edition had a comma. Most of the editors construe *σπασμὸς ὅδ' αὖ*, with Hermann.

1088. *δαίνυται*, 'it preys upon me, 'consumes me.' Eur. Tro. 775, *δαίνυσθε τοῦδε σάρκας*.

1089. Neither *ἤνθηκα* nor *ὥρμηκα* seem forms of the older Attic, and therefore it is probable that this verse is interpolated. However, *ἐξηνθηκὸς* occurs in Thuc. ii. 49.

1091. *ὑμεῖς κ.τ.λ.* Ironically said; 'so you are really they which erst did destroy by your force' &c.

διφυῆ τ' ἄμικτον ἱπποβάμονα στρατὸν
θηρῶν, ὑβριστὴν, ἄνομον, ὑπέροχον βίαν,
Ἐρυμάνθιόν τε θῆρα, τόν θ' ὑπὸ χθονὸς
Ἄιδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
δεινῆς Ἐχίδνης θρέμμα, τόν τε χρυσέων
δράκοντα μήλων φύλακ' ἐπ' ἐσχάτοις τόποις·
ἄλλων τε μόχθων μυρίων ἐγευσάμην,
κοὐδεὶς τροπαῖ' ἔστησε τῶν ἐμῶν χερῶν.
νῦν δ' ὧδ' ἄναρθρος καὶ κατερρακωμένος
τυφλῆς ὑπ' ἄτης ἐκπεπόρθημαι τάλας,
ὁ τῆς ἀρίστης μητρὸς ὠνομασμένος,
ὁ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος.
ἀλλ' εὖ γέ τοι τόδ' ἴστε, κἂν τὸ μηδὲν ὦ
κἂν μηδὲν ἕρπω, τήν γε δράσασαν τάδε
χειρώσομαι κἀκ τῶνδε. προσμόλοι μόνον,
ἵν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι
καὶ ζῶν κακούς γε καὶ θανὼν ἐτισάμην.

ΧΟ. ὦ τλῆμον Ἑλλὰς, πένθος οἷον εἰσορῶ
ἕξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλήσεται:

ΤΑ. ἐπεὶ παρέσχες ἀντιφωνῆσαι, πάτερ,
σιγὴν παρασχὼν κλῦθί μου, νοσῶν ὅμως.
αἰτήσομαι γάρ σ' ὧν δίκαια τυγχάνειν.
δός μοι σεαυτὸν, μὴ τοσοῦτον ὡς δάκνει
θυμῷ δύσοργος. οὐ γὰρ ἂν γνοίης ἐν οἷς

1095. *ἱπποβάμονα.* 'Mounted on horse's legs.' So *ἱπποβάμονες κάμηλοι* are camels ridden like horses, Aesch. Suppl. 284.

1105—6. The article in these verses may be taken equally well either with the participle or with the predicate. See sup. 541.

1111. *καὶ θανών.* 'Even in death.' He regards himself as one already dead, i. e. fatally stricken. This was already expressed by *κἂν τὸ μηδὲν ὦ.—κακούς γε*, i. e. if not others less deserving. Mr. Blaydes adopts Cobet's very needless alteration, *κακούργους*. So *ἀνδρὸς τοῦδέ γε* just below.

1114. *ἐπεὶ πάρεστιν* (*παρέστιν*) Wunder, who objects that no permission had been given. But surely his silence virtually gave consent, or his allowing an interval after his speech.

1115. Perhaps *σιγῇ παρασχὼν*, 'submitting yourself in silence to my expostulation.'

1117. *μὴ τοσοῦτον.* Supply, *θυμῷ δύσοργος ὤν, ὅσον δάκνει τῇ ξυμφορᾷ*, 'with less ill-temper than the provocation justifies.' Linwood and Prof. Campbell read *δάκνῃ*, and adopt the less natural sense, 'that you be not so devoured with rage, grievously distempered,' *ὡς μὴ τοσοῦτον δάκνῃ*. I agree with Mr. Pretor, "if *δάκνῃ* is to be regarded as a subjunctive, the order of the words is indefensible." No Greek would say *μὴ ὡς δάκνῃ* for *ὡς μὴ δάκνῃ*.

1118. *ἐν οἷς κ.τ.λ.* 'You are not

χαίρειν προθυμεῖ κἀν ὅτοις ἀλγεῖς μάτην.
ΗΡ. εἰπὼν ὃ χρῄζεις λῆξον· ὡς ἐγὼ νοσῶν
οὐδὲν ξυνίημ' ὧν σὺ ποικίλλεις πάλαι.
ΤΛ. τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων ἐν οἷς
νῦν ἐστιν οἷς θ' ἥμαρτεν οὐχ ἑκουσία.
ΗΡ. ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὖ
τῆς πατροφόντου μητρὸς, ὡς κλύειν ἐμέ;
ΤΛ. ἔχει γὰρ οὕτως ὥστε μὴ σιγᾶν πρέπειν.
ΗΡ. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις.
ΤΛ. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρεῖς.
ΗΡ. λέγ'· εὐλαβοῦ δὲ μὴ φανῇ κακὸς γεγώς.
ΤΛ. λέγω. τέθνηκεν ἀρτίως νεοσφαγής.
ΗΡ. πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.
ΤΛ. αὐτὴ πρὸς αὑτῆς, οὐδενὸς πρὸς ἐκτόπου.
ΗΡ. οἴμοι· πρὶν, ὡς χρῆν, σφ' ἐξ ἐμῆς θανεῖν χερός;
ΤΛ. κἂν σοῦ στραφείη θυμὸς, εἰ τὸ πᾶν μάθοις.
ΗΡ. δεινοῦ λόγου κατῆρξας· εἰπὲ δ' ᾗ νοεῖς.
ΤΛ. ἅπαν τὸ χρῆμ' ἥμαρτε χρηστὰ μωμένη.

likely to know the true nature of the vengeance you are so eager to exult in, nor of the suspicions at which you are without reason grieved.' This somewhat sophistical speech is not understood by Hercules, who calls it 'quibbling.' The antithesis between *χαίρειν* and *ἀλγεῖν* he "treats as a conundrum" (Prof. Campbell).

1122. *τῆς μητρός.* He intended to add, *τὴν παροῦσαν ξυμφοράν*, but he changes the construction, leaving the genitive. Mr. Blaydes compares Od. xi. 173, *εἰπὲ δέ μοι πατρός τε καὶ υἱέος ὃν κατέλειπον.* See also Phil. 439. El. 317. Aj. 1236, and sup. 928.

1124. *παρεμνήσω.* 'Do you heartlessly remind me once more of a mother who has proved the murderer of your father?' We have no English equivalent for this use of *παρὰ* in composition. Compare *παρασύρειν ἔπος*, to put in a word basely or wrongly, Prom. V. 1065.—*ἐμὲ*, emphatic, 'for *me* to hear about her!' Prof. Campbell notices the combination *ἡ πατροφόντης* (masc.).

1127. *τοῖς γε κ.τ.λ.*, a dative of reference, or 'causal;' 'No, indeed, it is *not* right to be silent when we consider the terrible mistakes she made before.'—'Yes, and to-day too (by her suicide),' is *the reply.*

1129. κακὸς, viz. by saying a word in defence of your mother's conduct.

1130. ἀρτίως. Cf. Aj. 898.

1131. *τέρας.* 'What you say is astounding, and the words by which you say it bode nothing but evil.' Compare Aesch. Ag. 1133, *κακῶν γὰρ διαὶ πολυεπεῖς τέχναι θεσπιῳδὸν φόβον φέρουσιν μαθεῖν.* Prof. Campbell inclines to the sense, 'Your words are a portent amidst my woes.'

1132. *πρὸς ἐκτόπου.* Schol. *ὑπ' ἄλλου ξένου.*

1135. *δεινοῦ λόγου.* 'A strange tale,' viz. if it is one that can alter my present belief. Some understand, 'You make a strong assertion, if you say I should *relent.*'

1136. *ἅπαν τὸ χρῆμ' ἥμαρτε*, 'she acted on a mistake in the whole matter,' or 'in the matter throughout.' Schol. *ζητοῦσα χρηστόν τι διαπράξασθαι τοῦ ὅλου πράγματος ἥμαρτεν.* Most of the editors follow Erfurdt in placing a

ΗΡ. χρήστ', ὦ κάκιστε, πατέρα σὸν κτείνασα δρᾷ;
ΥΛ. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν,
ἀπήμπλαχ', ὡς προσεῖδε τοὺς ἔνδον γάμους.
ΗΡ. καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίων; 1140
ΥΛ. Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν
τοιῷδε φίλτρῳ τὸν σὸν ἐκμῆναι πόθον.
ΗΡ. ἰοὺ ἰοὺ δύστηνος, οἴχομαι τάλας.
ὄλωλ' ὄλωλα, φέγγος οὐκ ἔτ' ἐστί μοι.
οἴμοι, φρονῶ δὴ ξυμφορᾶς ἵν' ἔσταμεν. 1145
ἴθ', ὦ τέκνον· πατὴρ γὰρ οὐκ ἔτ' ἐστί σοι·
κάλει τὸ πᾶν μοι σπέρμα σῶν ὁμαιμόνων,
κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς
μάτην ἄκοιτιν, ὡς τελευταίαν ἐμοῦ
φήμην πύθησθε θεσφάτων ὅσ' οἶδ' ἐγώ. 1150
ΥΛ. ἀλλ' οὔτε μήτηρ ἐνθάδ', ἀλλ' ἐπακτίᾳ
Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἕδραν,
παίδων δὲ τοὺς μὲν ξυλλαβοῦσ' αὐτὴ τρέφει,
τοὺς δ' ἂν τὸ Θήβης ἄστυ ναίοντας μάθοις·
ἡμεῖς δ' ὅσοι πάρεσμεν, εἴ τι χρὴ, πάτερ, 1155
πράσσειν, κλύοντες ἐξυπηρετήσομεν.

comma at χρῆμ', 'the whole matter is this,' &c., but it is difficult to see what is the construction of such a clause.

1138. *σέθεν* depends on *στέργημα* = *φίλτρον*.

1140. *τοσοῦτος*, so skilful as to produce such terrible effects. As usual, incredulity is conveyed by the formula of interrogation. 'Surely, no Trachinian druggist is so able!'

1142. *ἐκμῆναι*. A strong word, used of passionate love, as Ar. Eccl. 965, Κύπρι, τί μ' ἐκμαίνεις ἐπὶ ταύτῃ; Eur. Bacch. 35, πᾶν τὸ θῆλυ σπέρμα—ἐξέμηνα δωμάτων.

1143. *ἰοὺ ἰού*. 'Dear, dear!' (as we say) 'that name *Nessus the Centaur* reminds me of the oracle, that I should *die by no living hand*.' Hercules now first recognizes his destiny, and prepares with calmness to meet his fate.

1149. *μάτην*. "Because Zeus appears to have forsaken his child." Prof. Campbell.—*ἐμοῦ*, dependent, perhaps, on *πύθησθε*, although the words may mean 'the last prophecy about me,' which implies that others had preceded, e. g. that about the *δωδέκατος ἄροτος*, v. 825, but this would be the last. Cf. 1165. The Schol. explains, 'a declaration about my death.'

1151. *ἐπακτίᾳ*. A 'coast-town' in the literal sense Tiryns was not; it is here opposed to cities in the central parts. Mr. Blaydes' *ἐν πατρίᾳ Τίρυνθι* is metrically objectionable. — *συμβέβηκεν ὥστ' ἔχειν* is perhaps nothing more than *τυγχάνει ἔχουσα*, 'just now she is residing at Tiryns.' This, of course, is said to excuse her immediate presence, the suicide being still unknown to Hercules,—for *μήτηρ* seems to mean Deianira, not Alcmene. Others translate, 'she has agreed to dwell.' More probably the word is impersonal, 'it has so happened that she is living' &c. Tiryns, it should be observed, was the residence of Hercules till he removed to Trachis in consequence of the murder of Iphitus, sup. 39.

1156. *ἐξυπηρετεῖν* is here 'to perform in obedience to a command.'

HP. σὺ δ' οὖν ἄκουε τοὔργον· ἐξήκεις δ' ἵνα
φανεῖς ὁποῖος ὢν ἀνὴρ ἐμὸς καλεῖ.
ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,
πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕπο,
ἀλλ' ὅστις Ἅιδου φθίμενος οἰκήτωρ πέλοι.
ὅδ' οὖν ὁ θὴρ Κένταυρος, ὡς τὸ θεῖον ἦν
πρόφαντον, οὕτω ζῶντά μ' ἔκτεινεν θανών.
φανῶ δ' ἐγὼ τούτοισι συμβαίνοντ' ἴσα
μαντεῖα καινὰ, τοῖς πάλαι ξυνήγορα,
ἃ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ
Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην
πρὸς τῆς πατρῴας καὶ πολυγλώσσου δρυὸς,
ἥ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν
ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ
λύσιν τελεῖσθαι· κἀδόκουν πράξειν καλῶς.
τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.
τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίγνεται.
ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,
δεῖ σ' αὖ γενέσθαι τῷδε τἀνδρὶ σύμμαχον,
καὶ μὴ 'πιμεῖναι τοὐμὸν ὀξῦναι στόμα,

1157. *σὺ δ' οὖν*, 'do you then,' like *ἐγὼ δ' οὖν* and *ὁ δ' οὖν*, is not unfrequent. Here, perhaps, as Mr. Blaydes suggests, *σύ νυν* is the true reading.—*ἐξήκεις*, 'you have come to that critical time when (lit. 'where') you will have to show your real title to be called my son,' by obeying what will seem to you a terrible command. Of course, *ἐμὸς* is the predicate, and *ὁποῖος ὢν ἀνὴρ* means *qualem te virum praestiturus sis, si voles meus vocari*. The sense is plain enough, though the Schol. missed it.

1160. *πρὸς—ὕπο*. This verse looks genuine, though it is very carelessly worded. In Eur. Orest. 407, *ἐκ φασμάτων δὲ τάδε νοσεῖς ποίων ὕπο*, Nauck reads *φαντασμάτων* on conjecture. If any change is necessary, *ποτὲ* for *ὑπὸ* seems more likely than *ἀνδρῶν* for *πρὸς τῶν*.

1163. *ζῶντα*. Cf. Aesch. Cho. 886, *τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω*.

1164. *συμβαίνοντα*. Cf. v. 173. The word *ἴσα* is added by a metaphor from the equal measurement of yoke-horses, Il. ii. 765, *σταφύλῃ ἐπὶ νῶτον ἐΐσας*. Wunder reads *συμβαίνοντά σοι*.

1167. *Σελλῶν*. A name etymologically connected with *Ἕλλην*, and applied to a race of ascetics at Dodona who called themselves *Διὸς ὑποφῆται*, Il. xvi. 235, and *χαμαιεῦναι*. The Schol., who has preserved a valuable fragment of ten lines from the *Ἡοῖαι* of Hesiod, says that *Hellopia* was a name of Dodona. —*εἰσεγραψάμην*, 'wrote on a tablet,' is better than the conjecture *ἐξεγραψάμην*, 'copied out,' which implies transcription, while *ἀπογράφεσθαι* (Herod. viii. 135) is 'to write down from the mouth of another.' The *καινὰ μαντεῖα* may or may not be those mentioned sup. 157. 172.

1174. *συμβαίνει*, i. e. since the new oracle clearly coincides with the old one.

1176. *μὴ 'πιμεῖναι*. 'Not to wait for any words of mine to incite you to it.' Most editors, with the Schol., understand, 'and not to suffer yourself (by disobedience) to exasperate my words against you.'

ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον
κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρί.
ΥΛ. ἀλλ', ὦ πάτερ, ταρβῶ μὲν ἐς λόγου στάσιν
τοιάνδ' ἐπελθὼν, πείσομαι δ' ἃ σοι δοκεῖ.
ΗΡ. ἔμβαλλε χεῖρα δεξιὰν πρώτιστά μοι.
ΥΛ. ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;
ΗΡ. οὐ θᾶσσον οἴσεις μηδ' ἀπιστήσεις ἐμοί;
ΥΛ. ἰδοὺ προτείνω, κοὐδὲν ἀντειρήσεται.
ΗΡ. ὄμνυ Διὸς νῦν τοῦ με φύσαντος κάρα.
ΥΛ. ἦ μὴν τί δράσειν, καὶ τόδ' ἐξειρήσεται;
ΗΡ. ἦ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν.
ΥΛ. ὄμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπώμοτον.
ΗΡ. εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὔχου λαβεῖν.
ΥΛ. οὐ μὴ λάβω· δράσω γάρ. εὔχομαι δ' ὅμως.
ΗΡ. οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὕψιστον πάγον;
ΥΛ. οἶδ', ὡς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.
ΗΡ. ἐνταῦθά νυν χρὴ τοὐμὸν ἐξάραντά σε
σῶμ' αὐτόχειρα, καὶ ξὺν οἷς χρήζεις φίλων,
πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς
κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ
ἄγριον ἔλαιον, σῶμα τοὐμὸν ἐμβαλεῖν,

1177. *αὐτόν.* The merit of the act consisted in its being purely voluntary, and not done under compulsion. It was a triumph of filial obedience that was designed in the duty required of him.

1178. *ἐξευρόντα.* Discovering, making out by your own reasoning, that no law is so honourable as that of obedience to parents. It was one of the great natural laws (*θέσμια*) which Aeschylus says is written in the book of justice, Suppl. 709.

1179. *λόγου στάσιν.* 'Such a position as your words indicate.' The Schol. takes it for a mere periphrasis; others think an argument or dispute is meant, like *γλώσσης στάσιν* in Oed. R. 634. The meaning seems to be, *ἐπελθὼν ἐς τοιάνδε στάσιν διὰ τοὺς σοὺς λόγους.* Perhaps, *εἰς ἔργου στάσιν.*

1182. *ἐπιστρέφεις.* For *ἐπισκήπτεις, ἐπιστέλλεις,* or *ἐπιτάσσεις,* 'enjoin upon me.' With the next verse, '*Do* give it (the hand, or the pledge) at once, and don't disobey me!' compare Aj. 75, *οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ;*

1187. *τὸ λεχθὲν,* i.e. *ὃ ἂν λέξω,* 'which shall have been told you.' The question asked was, 'shall this too be plainly told me?' Hercules requires unconditional obedience before the particular duty is specified.

1189. *πημονάς.* A part of the formula was an imprecation of evil in the event of perjury. See Eur. Iph. T. 750, and the parody on it in Ar. Lysist. 235, *εἰ δὲ παραβαίην, ὕδατος ἐμπλῆθ' ἡ κύλιξ.*

1190. *οὐ μὴ λάβω.* 'There is no chance of my getting harm.'

1191. *τὸν Οἴτης Ζηνός.* 'The height of Oeta sacred to Zeus.'

1196. Prof. Campbell notices the difference between *κείρειν,* 'to lop twigs,' and *ἐκτέμνειν,* 'to cut down by the stump' the wild olive (*oleaster*). It is called *ἄρσην,* 'sturdy,' as the Romans said 'ure mares oleas,' Ovid. Fast. iv. 741. So *κτύπος ἄρσην* in Phil. 1155.

καὶ πευκίνης λαβόντα λαμπάδος σέλας
πρῆσαι. γόου δὲ μηδὲν εἰσίτω δάκρυ,
ἀλλ' ἀστένακτος κἀδάκρυτος, εἴπερ εἶ
τοῦδ' ἀνδρὸς, ἔρξον· εἰ δὲ μὴ, μενῶ σ' ἐγὼ
καὶ νέρθεν ὢν ἀραῖος εἰσαεὶ βαρύς.
ΥΛ. οἴμοι, πάτερ, τί εἶπας; οἷά μ' εἴργασαι.
ΗΡ. ὁποῖα δραστέ' ἐστίν· εἰ δὲ μὴ, πατρὸς
ἄλλου γενοῦ του μηδ' ἐμὸς κληθῇς ἔτι.
ΥΛ. οἴμοι μάλ' αὖθις, οἷά μ' ἐκκαλεῖ, πάτερ,
φονέα γενέσθαι καὶ παλαμναῖον σέθεν.
ΗΡ. οὐ δῆτ' ἔγωγ', ἀλλ' ὧν ἔχω παιώνιον
καὶ μοῦνον ἰατῆρα τῶν ἐμῶν κακῶν.
ΥΛ. καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν;
ΗΡ. ἀλλ' εἰ φοβεῖ πρὸς τοῦτο, τἄλλα γ' ἔργασαι.
ΥΛ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.
ΗΡ. ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;
ΥΛ. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν·
τὰ δ' ἄλλα πράξω κοὐ καμεῖ τοὐμὸν μέρος.
ΗΡ. ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνειμαι δέ μοι
χάριν βραχεῖαν πρὸς μακροῖς ἄλλοις διδούς.

1198. *πευκίνης, pineae.* The ceremony is to be free from that *κλαυθμὸς* or lament which in ordinary cases was part of the duty to the dead. This is the funeral of the sun-god, who goes out in flame behind the hill-top. He is *Φοῖβος*, the god of joy, who is not *τοιοῦτος ὥστε θρηνητοῦ τυχεῖν*, Aesch. Ag. 1075.

1201—2. *μενῶ σε.* 'I will haunt you and bring a curse on you, an angry spirit ever even in the other world.' Compare again Iph. T. 778, *ἦ σοῖς ἀραία δώμασιν γενήσομαι.*

1203. *οἷα.* Here, as inf. 1206, an exclamation, 'what a duty you require me to do!' (Lit. 'what a wrong you have done me.')

1208. Perhaps *ἀλλ' ὡς ἔχω*, 'in my present condition.' Cf. Aesch. Ag. 512, *νῦν αὖτε σωτὴρ ἴσθι καὶ παιώνιος, ἄναξ Ἀπολλον.*

1210. *καὶ πῶς κ.τ.λ.* 'But surely by setting fire to your body I am not likely to cure it!'

1211. *πρὸς τοῦτο.* We may supply *βλέπων*, or *νοῦν ἔχων*. So Oed. R. 980, *σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα*, sc. *ἀποσκοπῶν.*

1212. *φορᾶς γέ τοι κ.τ.λ.* 'To carrying you to the pyre at least no objection shall be made.' 'Will you also,' asks Hercules, 'pile to its full height the wood-heap that has been ordered?' Cf. Eur. Hec. 574, *οἱ δὲ πληροῦσιν πυρὰν κορμοὺς φέροντες πευκίνους.*

1214. *ὅσον γ' ἄν.* Supply, *δράσαιμι εἰ αὐτὸς μὴ προσψαύσαιμι.* 'As far as I can do it without myself touching it with my hands.' This is a compromise between filial affection and filial obedience, and Hercules is satisfied with it. See Oed. R. 347.

1215. *οὐ καμεῖ.* 'My part in the action shall not fail,' lit. not give in, not be wearied of the effort.

1216. Perhaps *προσνεῖμαι*, the infinitive, '(promise) to give me one more small favour in addition to other great ones.' Cf. Aj. 825, *αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.*

ΥΛ. εἰ καὶ μακρὰ κάρτ' ἐστὶν, ἐργασθήσεται.
ΗΡ. τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον;
ΥΛ. Ἰόλην ἔλεξας, ὥς γ' ἐπεικάζειν ἐμέ.
ΗΡ. ἔγνως. τοσοῦτον δή σ' ἐπισκήπτω, τέκνον·
ταύτην, ἐμοῦ θανόντος, εἴπερ εὐσεβεῖν
βούλει, πατρῴων ὁρκίων μεμνημένος,
πρόσθου δάμαρτα, μηδ' ἀπιστήσῃς πατρί·
μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ
κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτὲ,
ἀλλ' αὐτὸς, ὦ παῖ, τοῦτο κήδευσον λέχος.
πείθου. τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ
σμικροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν.
ΥΛ. οἴμοι. τὸ μὲν νοσοῦντι θυμοῦσθαι κακὸν,
τὸ δ' ὧδ' ὁρᾶν φρονοῦντα τίς ποτ' ἂν φέροι;
ΗΡ. ὡς ἐργασείων οὐδὲν ὧν λέγω θροεῖς.
ΥΛ. τίς γάρ ποθ', ἥ μοι μητρὶ μὲν θανεῖν μόνῃ
μεταίτιος σοί τ' αὖθις ὡς ἔχεις ἔχειν,
τίς ταῦτ' ἂν, ὅστις μὴ 'ξ ἀλαστόρων νοσοῖ,
ἕλοιτο; κρεῖσσον κἀμέ γ', ὦ πάτερ, θανεῖν
ἢ τοῖσιν ἐχθίστοισι συνναίειν ὁμοῦ.
ΗΡ. ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νεμεῖν ἐμοὶ

1219. *παρθένον*. Here, as inf. 1275, the word is used simply of an unmarried woman. But perhaps the poet regards Iole as not yet become the concubine, but only as the virgin daughter of Eurytus. It is clear from v. 1225 that she was no longer in her maiden estate.

1223. *πατρῴων ὁρκίων*, the oath exacted by and given to your father.

1227. *αὐτὸς — κήδευσον*. Do you yourself, and none other, make this alliance by taking her to wife.

1229. *συγχεῖ*, 'obliterates.' A metaphor from hot wax, or wet sand.

1232. *θροεῖς*, 'you complain.' Schol. *οὕτω λαλεῖς ὡς μηδὲν πράξων ὧν λέγω*. This desiderative occurs in Phil. 1001, *τί δ' ἐργασεῖεις;* In Aj. 326 and 585 we have *δρασείω*.—Hyllus, astounded at the proposal, and not relishing it, talks of his father being 'so-minded' as something quite intolerable; and Hercules interprets his remark as tantamount to a refusal.—It is to be observed, that mention is here first made to Hercules of the death of Deianira, which before (1152) had been concealed from him.

1234. *μόνῃ μεταίτιος*. See sup. 260. —*ὅστις μὴ νοσοῖ, nisi qui laboraret;* one of the approximations to the Latin idiom which may be observed sup. 955.—For *ταῦτ' ἄν*, 'this course of action,' perhaps *τήνδ' ἄν*, 'this woman,' should be restored, these forms of the pronoun being often confused. The construction, as it stands, is irregular, since *ἥ* in v. 1233 has no antecedent.

1238. There is no reason against taking *ὡς* here as an exclamation, 'how he seems determined not to show me any consideration now that I am dying.' Otherwise, the mixture of two constructions, *οὐ νεμεῖ, ὡς ἔοικεν*, and *ἔοικεν οὐ νεμεῖν*, may be defended. Cf. Oed. Col. 385. Aesch. Pers. 188. Herod. i. 58. Mr. Blaydes proposes a number of

φθίνοντι μοῖραν· ἀλλά τοι θεῶν ἀρὰ
μενεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις.
ΤΛ. οἴμοι, τάχ', ὡς ἔοικας, ὡς νοσεῖς φράσεις.
ΗΡ. σὺ γάρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.
ΤΛ. δείλαιος, ὡς ἐς πολλὰ τἀπορεῖν ἔχω.
ΗΡ. οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.
ΤΛ. ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ;
ΗΡ. οὐ δυσσέβεια, τοὐμὸν εἰ τέρψεις κέαρ.
ΤΛ. πράσσειν ἄνωγας οὖν με πανδίκως τάδε;
ΗΡ. ἔγωγε. τούτων μάρτυρας καλῶ θεούς.
ΤΛ. τοιγὰρ ποιήσω, κοὐκ ἀπώσομαι, τὸ σὸν
θεοῖσι δεικνὺς ἔργον. οὐ γὰρ ἄν ποτε
κακὸς φανείην σοί γε πιστεύσας, πάτερ.
ΗΡ. καλῶς τελευτᾷς, κἀπὶ τοῖσδε τὴν χάριν
ταχεῖαν, ὦ παῖ, πρόσθες· ὡς πρὶν ἐμπεσεῖν
σπαραγμὸν ἤ τιν' οἶστρον, ἐς πυράν με θῇς.
ἄγ' ἐγκονεῖτ', αἴρεσθε. παῦλά τοι κακῶν

changes, and in his text reads ὡς ἔοικεν, οὐ νεμεῖ πατρί. See Prom. V. 291, οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ' ἢ σοί.

1240. μενεῖ σε. Cf. v. 1201. For θεῶν ἀρὰ we should expect πατρὸς, but the notion is, the anger of the gods resulting from a father's curse.

1241. ὡς νοσεῖς φράσεις. The Schol. took this to mean, 'you will talk as wildly and violently as the disease upon you is violent.' Wunder translates, 'You will soon allow, as it seems, that you are insane.' Mr. Blaydes renders φράσεις 'you will give proof,' but reads φάνεις (φανεῖς) in his text. Prof. Campbell, 'you will tell us.' This should rather have been ἐρεῖς. The sense is somewhat uncertain. Perhaps the poet meant 'you will make it plain to us that you are not in your sober senses,' if you go on talking so.

1242. ἐκκινεῖς. See El. 567. Most MSS. have ἀπευνασθέντος, which Linwood retains, *sopito jam malo*, but Laur. is said to have ἀπ' εὐνασθέντος. It is hard to see why Mr. Blaydes should prefer to read σὺ γὰρ κατευνασθὲν τόδ' ἐκκινεῖς κακόν. The sense is, 'you rouse me after the malady had been lulled,' where ἀπὸ has the same sense as ἐκ in v. 1075.

1247. πανδίκως, 'with entire justice,' i. e. is it quite right that a son should burn a father? See v. 611.

1248. τούτων, viz. of the justice of the acts I have commanded.

1249. τὸ σὸν ἔργον, 'this deed of yours,' logically though not grammatically represents σὸν as a predicate, 'showing that the deed is yours,' and none of mine. The doctrine, μηδένα ἑκόντα ἀδικεῖσθαι, discussed by Aristotle (Eth. Nic. v.), seems here to find an illustration.

1251. Here, as sup. 1228, πιστεῦσαι seems to mean πιθόμενος, 'obeying.'

1252. τὴν χάριν ταχεῖαν. 'Let the favour you do me be a speedy one.'—ἐπὶ τοῖσδε, 'besides doing all that I have said, do it quickly.'

1255. παῦλα. This is said in reference to 1171—2. Mr. Blaydes pronounces the passage corrupt, and records no less than thirteen proposed alterations. Prof. Campbell translates, "this is my reprieve from woe, this is the last end of my being." The meaning seems to me simple enough; 'This, surely, is what the oracle meant by *respite from toils*,—

αὕτη, τελευτὴ τοὐδε τἀνδρὸς ὑστάτη.
ΥΛ. ἀλλ' οὐδὲν εἴργει σοὶ τελειοῦσθαι τάδε,
ἐπεὶ κελεύεις κἀξαναγκάζεις, πάτερ.
ΗΡ. ἄγε νυν, πρὶν τήνδ' ἀνακινῆσαι
νόσον, ὦ ψυχὴ σκληρὰ, χάλυβος
λιθοκόλλητον στόμιον παρέχουσ',
ἀνάπαυε βοὴν, ὡς ἐπίχαρτον
τελέουσ' ἀεκούσιον ἔργον.
ΥΛ. αἴρετ', ὀπαδοὶ, μεγάλην μὲν ἐμοὶ
τούτων θέμενοι συγγνωμοσύνην,
μεγάλην δὲ θεοῖς ἀγνωμοσύνην
εἰδότες ἔργων τῶν πρασσομένων,
οἳ φύσαντες καὶ κληζόμενοι
πατέρες τοιαῦτ' ἐφορῶσι πάθη.
τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ,
τὰ δὲ νῦν ἑστῶτ' οἰκτρὰ μὲν ἡμῖν,
αἰσχρὰ δ' ἐκείνοις,
χαλεπώτατα δ' οὖν ἀνδρῶν πάντων

even the death of myself.'—*ὑστάτη*, 'coming last of all.'

1257. *τελειοῦσθαι* is 'to be made *τέλειον*,' and it should properly refer to the attainment of full growth.

1259. *πρὶν ἀνακινῆσαι*. 'Before they (the bearers) wake up this sleeping malady.'

1261. *παρέχουσα*. We might have expected *παρεχομένη*, 'showing a stern power of restraint.' But he seems to call on his soul to lend him or supply him with a bit of steel, that he may bear without a groan the pain of the burning. We might even read *στομίῳ*, and take *παρέχειν* in the sense of 'submitting to pain with a strong check on the feelings.' Mr. Blaydes, who has a very long note here, reads in his text *σκληροῦ χάλυβος λιθοκόλλητον στόμιον δάκνουσ'*. He considers this "one of the most perplexing passages in Sophocles." By *λιθοκόλλητον* the sort of hard bit is meant which the Romans called *lupatum*, viz. set with jagged pieces of stone. Schol. *λίθινον καὶ σκληρὸν χαλινὸν σαυτῇ* (he should have said *ἐμοὶ*) *ἐπιβαλοῦσα*.

1262. *ἐπίχαρτον*. 'A deed which will crown your present reluctance with future joy.'—*ὡς τελέουσα* is the future. Prof. Campbell's version does not seem very good, "performing an unwilling deed as if rejoicing in it."

1265. *θέσθαι*, like *ποιεῖσθαι*, with the accusative of the noun, represents a verb, as here *συγγιγνώσκειν*, 'giving me ample pardon for these acts, and feeling that if there be any cruelty in the deeds that are being carried out, that cruelty must be charged to the gods.'—*εἰδότες*, i. e. *καταγνόντες θεῶν ἀγνωμοσύνην*, as a man is said *εἰδέναι χάριν*, 'to be conscious of gratitude,' 'to know that a return is due.' Prof. Campbell is here rather quaint, "recognizing in the gods much frowardness." The word *ἀγνώμων* often means 'churlish,' 'brutal,' 'without fellow-feeling.' Mr. Blaydes' word "inconsiderateness" hardly expresses the idea.—For *θεῶν*, 'in the gods,' most of the editors give *θεοῖς* with MS. Vat. The lines following show that Zeus is really meant.

1269. *ἐφορῶσι*, 'quietly regard.' So Aesch. Ag. 1270, *ἐποπτεύσας δέ με κἀν τοῖσδε κόσμοις καταγελωμένην*.

τῷ τήνδ' ἄτην ὑπέχοντι.
λείπου μηδὲ σὺ, παρθέν', ἀπ' οἴκων, 1275
μεγάλους μὲν ἰδοῦσα νέους θανάτους,
πολλὰ δὲ πήματα καὶ καινοπαθῆ,
κοὐδὲν τούτων ὅ τι μὴ Ζεύς.

1274. *ὑπέχειν*, which often has *δίκην* for its object, here takes the analogous accusative *ἄτην*, 'for him who has now to endure this affliction.'

1275. *παρθένε*, which the Schol. and most of the editors refer to the Hegemon of the Chorus, appears to be addressed to Iole, who is called *παρθένος* sup. v. 1219. She also is to attend the procession, and 'not to be left behind in the procession from the house.' There is some ellipse, either *βαδίζουσα* or *τῶν ἀπ' οἴκων*, 'do not be behind the others belonging to the household.' The Schol. records a variant *ἐπ' οἴκων*, which Mr. Blaydes adopts; but it is very doubtful if the phrase ever means 'at home;' it is probably limited to the sense of 'homewards,' with a verb of motion.—*νέους θανάτους*, the new, i. e. recent violent death of Deianira.—*μεγάλους*, often used by the Attics in the sense of *δεινούς*.

1278. *ὅ τι μὴ Ζεύς*, supply *ἐστὶ* or *ἔπραξεν*. Mr. Blaydes compares Aesch. Ag. 1464, *τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται· τί τῶνδ' οὐ θεόκραντόν ἐστιν;* —A procession is now formed with which, as in several other tragedies and comedies, the actors leave the stage followed by the chorus. Suspicions have been entertained, not without reason, of the genuineness of the concluding anapaestics assigned to Hyllus. The rule, observed in nearly all the extant tragedies, was for the chorus to utter two or three or more sententious anapaestic verses in concluding the subject of the drama. In the *Prometheus* however these anapaestics are spoken by Prometheus himself. The same suspicion attaches to the speech of Teucer in Aj. 1402—17.

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.

ΥΠΟΘΕΣΙΣ.

Τὸ δρᾶμα τῆς Τρωϊκῆς ἐστι πραγματείας, ὥσπερ οἱ ΑΝΤΗΝΟΡΙΔΑΙ, καὶ ΑΙΧΜΑΛΩΤΙΔΕΣ, καὶ ΕΛΕΝΗΣ ΑΡΠΑΓΗ, καὶ ΜΕΜΝΩΝ. πεπτωκότος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως ἐδόκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλέον τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδήν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. ὅθεν ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακεκίνηται καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι. καὶ τὰ μὲν ἀνεῖλε τῶν τετραπόδων, τὰ δὲ δήσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστι καὶ κριός τις ἔξοχος, ὃν ᾤετο εἶναι Ὀδυσσέα, ὃν δήσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ὁ ΜΑΣΤΙΓΟΦΟΡΟΣ, ἢ πρὸς ἀντιδιαστολὴν τοῦ ΛΟΚΡΟΥ. Δικαίαρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγέγραπται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηνᾶ Ὀδυσσέα ἐπὶ τῆς σκηνῆς διοπτεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα, καὶ ἐπικομπάζοντα, ὡς τῶν ἐχθρῶν ἀνῃρημένων. καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν τὸν Ὀδυσσέα. παραγίνεται δὲ χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονὸς, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικὰ, ἀγνοῶν δὲ τὸν δράσαντα. ἔξεισι δὲ καὶ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακὶς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστὶν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποίμνια. ἑκάτερος οὖν παρ' ἑκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ χορὸς μὲν παρὰ Τεκμήσσης, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικὰ τὰ σφαγέντα ποίμνια, ἀπολοφύρονται· καὶ μάλιστα ὁ χορός. ὅθεν δὴ ὁ Αἴας προελθὼν ἔμφρων γενόμενος ἑαυτὸν ἀπολοφύρεται. καὶ τούτου ἡ Τέκμησσα δεῖται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεισι καθαρσίων ἕνεκα καὶ ἑαυτὸν διαχρῆται. εἰσὶ δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον, οὐκ ἐῶντα θάπτειν τὸ σῶμα. τὸ δὲ πέρας, θάψας αὐτὸν Τεῦκρος ἀπολοφύρεται. παρίστησι δὲ

ὁ λόγος τῆς τραγῳδίας ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἥκοιεν ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκήσας ἐγκρατὴς εἶναι τῶν ὅπλων, καὶ ἀποτυχὼν ἔγνω ἑαυτὸν ἀνελεῖν. αἱ δὲ τοιαῦται φιλονεικίαι οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικηκέναι. ὅρα γὰρ καὶ παρ' Ὁμήρῳ τὰ περὶ τῆς ἥττης τοῦ Αἴαντος πάνυ διὰ βραχέων καὶ περιπαθῶς· (Ὀδ. λ, 542.)

οἵη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφειστήκει κεχολωμένη εἵνεκα τευχέων.

εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος· (547.)

ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ.

οὐκ ἐλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἥτταν ἀποθανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος. δαιμονίως δὲ εἰσφέρει προλογίζουσαν τὴν Ἀθηνᾶν. ἀπίθανον γὰρ τὸν Αἴαντα προϊόντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτόν· οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης τοῦ Ὀδυσσέως, διό φησι· (v. 36.)

καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὀδὸν κυνηγίᾳ.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. οἱ μὲν γάρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἱμορροῶν· οἱ δὲ ὅτι χρησμὸς ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὧν ἐστι καὶ Σοφοκλῆς. περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυψεν ἡ λεοντῆ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε.

INTRODUCTION.

THERE is every reason to believe that the story of the Contest for the Arms of Achilles between Ajax and Ulysses was one of the most famous episodes of antiquity. The Ὅπλων Κρίσις of Aeschylus treated of this subject, which is but briefly referred to in the Eleventh Book of the Odyssey (543—560). It is given at much greater length in the Fifth of Quintus Smyrnaeus (123—663), who has preserved, as has been shown in another publication,[1] the outline of the old Epics (commonly known as the 'Little Iliad' of the Cyclus) from which Sophocles evidently drew his inspirations.

After the celebration of the Funeral Games in honour of Achilles, his mother Thetis thus addresses the assembled Greeks:

> ἀλλ' ἴτω ὅς τ' ἐσάωσε νέκυν καὶ ἄριστος Ἀχαιῶν,
> καί νύ κέ οἱ θηητὰ καὶ ἄμβροτα τεύχε' ἔσασθαι
> δώσω, ἃ καὶ μακάρεσσι μέγ' εὔαδεν ἀθανάτοισιν.
>
> (Q. S. v. 125.)

Upon which Ajax and Ulysses rise to put in their claim on the score of service rendered to Achilles either in life or in death.[2] After some speeches on each side, the decision is entrusted to the Trojans,

> καὶ τότε Τρῳῒοι νῖες ἔριν δικάσαντ' ἀλεγεινὴν
> αἰζηῶν· νίκην δὲ καὶ ἄμβροτα τεύχεα δῶκαν
> πάντες ὁμοφρονέοντες εὐκτολέμῳ Ὀδυσῆϊ.
>
> (Q. S. v. 318.)

Ajax never forgave what he regarded the injustice of the verdict, and the supposed wrong so rankled in his mind that he turned mad,

[1] Quintus Smyrnaeus and the "Homer" of the Tragic Poets (2nd edition, F. Norgate, 1879). It will be seen, in the course of the notes to this play, that Sophocles deviates in many points from the Iliad.

[2] See Philoct. 372.

and made an attack on the herds and flocks collected in the camp, under the delusion that he was slaying his enemies, the two Atridae included.

It is at this point that the action of the play commences. Athena, the constant friend and protectress of Ulysses, addresses that hero, who has just gone forth in quest of the author of the havoc, and stands in great fear of him in his infuriated state.[3] She is told what Ajax has done, and instructs Ulysses what he is to do. Ajax comes on the stage, and in a very mad conversation with the goddess, openly boasts in the hearing of Ulysses, whom however he is not permitted to see, of the tortures which he is about to inflict on him and the other supposed captives.

From his appearing with a thong or whip to lash them with, he is called Μαστιγοφόρος,—perhaps an addition of later actors, or editors, to distinguish this from the Αἴας Λοκρὸς of the same author, and from others by more than one hand.[4]

The scene is laid in the Troad, in the part of the Greek camp adjoining the tent of Ajax. The time is the early dawn following the night-adventure. The chorus consists of Salaminian sailors,[5] who bear the same relation to Ajax as their chief that the Myrmidons did to Achilles. The burden of their song nearly always turns either on the merit of their hero or the discomfort of their long service. The poet, of course, takes the opportunity of indirectly complimenting Athens on the κλεινὰ Σαλαμὶς which was so important an appanage to their empire. The subject indeed was itself one of much political significance, since Ajax was the Eponym hero of one of the Tribes, and "both Athens and all Hellas had reason to hold dear the honour of the son of Telamon."[6] The character of Ajax is

[3] Sophocles inclines to the side of Ajax as the braver of the two. Thus in v. 1319 he makes even Ulysses speak of the dead Ajax as ἄλκιμος νεκρός. There is a slight touch of comedy (not altogether alien to the tragic muse) in the timidity of Ulysses vv. 74—88.

[4] See the Ὑπόθεσις, ἐν ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἐπιγέγραπται, and Jebb, Introd. p. xv. So the Hippolytus Στεφανηφόρος was distinguished from Ἱπ. Καλυπτόμενος, and similarly the extant plays respectively entitled Οἰδίπους and Ἰφιγένεια have a special nomenclature, like Προμηθεὺς Δεσμώτης and Λυόμενος.

[5] Mr. Palmer thinks that they acted also as herdsmen and shepherds; and this view, by no means an unreasonable one, explains, as will be seen, some difficulties in the play.

[6] Prof. Campbell, Introd. p. 45.

very finely conceived: he is not here the mere man of muscle, but he is also the man of thought and feeling,[7] who can moralize and forecast for the interests of his bereaved family. If his answers to the amiable Tecmessa are somewhat "short" and captious, it is but the reflexion of what every Greek soldier was likely to be, and perhaps habitually was, towards his helpmate and concubine.

To have seen the hero seated, distraught and blood-besprent, among the slaughtered herds (v. 325), and just becoming conscious of the enormity of his act, was a spectacle in itself as grand as is the soliloquy in which he determines on suicide (v. 646 seqq.). "He has found" (says Prof. Campbell) "a deep necessity for dying, of which, in his more passionate mood, he had been only imperfectly conscious. He is aware that he has broken through the sacred bounds of rule, and that he can only clear himself by death. He cannot submit, while he is Ajax—that is ethically impossible—but he can go where his enemies cannot come, and his debt to Athena will thus be paid." Pindar, while he refers (Isthm. iii. 53. Nem. vii. 27) to the suicide from vexation at the loss of the arms, and cites "Homer" as his authority, says nothing expressly about the madness.

The conclusion of the play, which turns on the disposal of the body after the suicide, has been called "very feeble," and compared to the conclusion of the Trachiniae.[8] Prof. Campbell is content to think that "the poet has spent less labour on this than on the former part of the drama." Nevertheless, a comparison of the ceremonies of the funeral described in Quintus Smyrnaeus (v. 612 ad fin.) will show that this formed a prominent part of the story in the old epics. To have stopped short after killing his hero would have been, on the part of the poet, a most lame and impotent proceeding. Those are but poor critics of Sophocles who regard the speeches of Agamemnon, Menelaus, and Teucer on the question of the burial, as mere "padding."[9] It has been remarked by others, that the plot naturally

[7] In the Iliad, as Wunder (p. 9, note) observes, among other qualities of strength is added the mental endowment καὶ πινυτῇ, vii. 289. See Prof. Campbell, 'Sophocles,' p. 90—3.

[8] Mr. Blaydes, Introd. to Trach. p. 4. In p. 2 of the Introduction to the Ajax he is content with observing that "here" (viz. after the suicide), "according to our notions of what is becoming, the play should have ended, where its interest ceases."

[9] The disputes in question, Mr. Blaydes contends, "enfeeble considerably the interest of the drama," and he adds, "if this portion of the play were omitted altogether, we should not miss it." I am bound to say, that this is not at all my

falls into three nearly equal divisions, the Madness, the Suicide, and the Burial. To lop off the last act would be materially to mutilate the poet's conception of the plot. "The true subject of the play" (observes Prof. Jebb) "is, in modern phrase, The Death *and Burial* of Ajax." Prof. Jebb further remarks (p. xii) that "the *Ajax* in a manner gathers up the lessons of the Iliad and of the Odyssey." My own impression is that the character, as well as the plot, is not drawn in reference to those poems, but was adapted from the other epic narratives, largely modified by the rhetoric and the philosophy of the Periclean age. The points of resemblance to, or rather of identity with, the Fifth Book of the "Posthomerica" are so close as to make it certain that Sophocles must have had before him that version of the story, while on the other hand the discrepancies from the Homeric account are, as will be shown, many and important. Compare, for instance, v. 51 seqq.,

> *ἐγώ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι*
> *γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,*
> *καὶ πρός τε πώλους ἐκτρέπω, σύμμικτά τε*
> *λείας ἄδαστα βουκόλων φρουρήματα,*

with Q. S. lib. v. 359, 404,

> *καὶ τὰ μὲν ὣς ὥρμαινε, τὰ δὴ τάχα πάντα τέλεσσεν,*
> *εἰ μή οἱ Τριτωνὶς ἀάσχετον ἔμβαλε λύσσαν,—*
> *τοὔνεκα δὴ μεγάλοιο μένος Τελαμωνιάδαο*
> *τρέψεν ἀπ' Ἀργείων·—*
> *ἐν δ' ἔθορεν μήλοισι, λέων ὡς ὀβριμόθυμος,*
> *καὶ τὰ μὲν ἐν κονίῃσιν ἐπασσύτερ' ἄλλοθεν ἄλλα*
> *κάββαλεν.*

The return to his senses, and his remorse for the deed, is mentioned *ib.* 451, *καὶ τότε οἱ Τριτωνὶς ἀπὸ φρενὸς ἠδὲ καὶ ὄσσων ἐσκέδασεν μανίην βλοσυρὴν πνείουσαν ὄλεθρον.* His suicide by the sword of Hector (ib. 483), the efforts of Teucer to save him (500), the outburst of Tecmessa's grief (521), the infant Eurysaces left in the tent (528), the fear of his being sold as a slave (ib. 553, Aj. 499), and his likeness to his father (ib. 527, Aj. 551), are all points of the closest

own opinion. And Mr. Blaydes himself quotes with approval the critique of Dindorf, "hac scena fabula aptissime finitur, et injuria, quam Ajax vivus erat expertus, honoribus qui mortuo habentur expiatur." I fully agree with Prof. Jebb's comment on this subject, Introd. p. xiii, and with Prof. Campbell in pp. 44, 115, of his 'Sophocles' (Classical Writers, 1879).

identity between the epics (now lost in their original form) and the drama which fortune has preserved to us.[1]

It is one of the peculiarities of Sophocles, and it shows the versatility of his genius, that no one of the extant plays is in the least like any other. Every one has a character and prominent merit of its own. To my mind the Ajax is an extremely fine play, both in conception and versification. I certainly do not sympathize with Mr. Blaydes' general estimate (p. 4), "as a whole, the play fails to excite much interest in a modern reader; and I agree with Bergk in thinking it not altogether worthy of the genius and taste of Sophocles." He appears to me to deal with it not so much as a work of art, as a field for Greek criticism and conjectural emendation.

It is generally agreed, though the date of this play is unknown, that it was one of the poet's earlier works. The rather frequent use of Epic words (noticed by Prof. Campbell, p. 53) fairly tends to this conclusion. Other arguments are given in p. xiv of Prof. Jebb's Introduction. There are nowhere more than two actors taking actual part in the dialogue; the anapaestic parodos (134 seqq.) is unique in Sophocles; and in the list of Sophoclean plays the Ajax stands first.

The Moral, or ethical character and object of the play, has been well explained by the same writer (Prof. Campbell) in his Introductory Analysis, while the Mythology has been given in detail in Wunder's Preface. Professor Jebb has done good service in showing the political and historical bearings of the play, in his prefatory remarks. I was the first, I believe, to show clearly that the whole plot of the play was unquestionably borrowed from the poems we call "Cyclic," and that the allusions, of which there are several, to scenes in the Iliad, indicate some marked differences from our present text of that poem.

[1] Wunder, who shows in his Introduction that he is aware that the poet followed the so-called 'Little Iliad' (ascribed by Proclus to Lesches, but by the ancients to Homer), shows that he had not consulted Q. Smyrnaeus. He remarks (p. 12), "I know no author who has clearly made this statement," viz. that Ajax and Ulysses first disputed with each other concerning the arms, without appealing to an arbitrator. Yet this is distinctly described in Q. S. v. 128, where Thetis proposes her son's arms as a prize:

ὃς φάτο· τοὶ δ' ἀνόρουσαν ἐριδμαίνοντ' ἐπέεσσιν
υἱὸς Λαέρταο καὶ ἀντιθέου Τελαμῶνος
Αἴας, ὃς μέγα πάντας ὑπείρεχεν ἐν Δαναοῖσιν.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ.

ΟΔΥΣΣΕΥΣ.

ΑΙΑΣ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ΤΕΚΜΗΣΣΑ.

ΑΓΓΕΛΟΣ.

ΤΕΥΚΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΑΓΑΜΕΜΝΩΝ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΣΤΡΑΤΟΚΗΡΥΞ.

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.

ΑΘΗΝΑ.

Ἀεὶ μέν, ὦ παῖ Λαρτίου, δέδορκά σε
πεῖράν τιν' ἐχθρῶν ἁρπάσαι θηρώμενον·
καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὁρῶ
Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
πάλαι κυνηγετοῦντα καὶ μετρούμενον
ἴχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς
εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. εὖ δέ σ' ἐκφέρει
κυνὸς Λακαίνης ὥς τις εὔρινος βάσις.

1. ἀεὶ μέν. Many plays begin with μὲν, not always definitely answered by δέ. The poet preferred καὶ νῦν to νῦν δὲ, partly from metrical convenience, but also because by that formula (as inf. 18) a practical illustration is given of a general remark. See on Aesch. Ag. 8. *Ut semper, ita nunc quoque*, Wunder.—The next line is variously rendered, 'seeking to seize an occasion against,' 'seeking to anticipate the design of,' 'hunting after an attempt upon your enemies, to seize it,' 'hunting for some adventure, to snatch some attempt upon thy foes' (Prof. Campbell, Int. Essay, p. 67). Schol. τὴν παρὰ τῶν ἐχθρῶν σοι γινομένην βλάβην ζητοῦντα προϋφαρπάσαι. For the infinitive Eur. Hel. 63 and 553, ὅς με θηρᾶται λαβεῖν, is cited. The first seems on the whole the best, and is that adopted by Linwood.

4. τάξιν ἐσχάτην, a post at the furthest end of the naval camp, viz. at the promontory of Sigeum. See Il. viii. 825. xi. 8. The twelve ships of Ajax (Il. ii. 557) are mentioned as ἔσχαται also in Iph. Aul. 292.

5. τὰ κείνου, 'his foot-tracks,' i. e. as if *he* was the enemy you had specially in pursuit.—μετρούμενον, 'taking your measure of them,' in order to form a judgment about his distance from you, while the traces are still recent. Many understand 'scanning,' 'observing,' 'considering.'

8. εὔρινος, which the Schol. took for the genitive of εὖρις (Aesch. Ag. 1093), is by most regarded as the nominative. Compare εὔχειρ, ὀλεσίθηρ (Phoen. 664). Hesych. εὔρινος· † εὔμυνος (εὐόσμου, Soping). For ὡς, 'as it were the step,' cf. Trach. 116, τὸν Καδμογενῆ τρέφει ὥσπερ πέλαγος Κρήσιον. The sense is, 'And very well do you hunt too, like a keen-scented Spartan hound; for the man *is* just now (as you suppose) at home,' i. e. he has just returned, ἔσω εἰσῆλθεν. Cf. Plato, Parmen. p. 128, c, καίτοι ὥσπερ γε αἱ Λάκαιναι σκύλακες εὖ μεταθεῖς τε καὶ ἰχνεύεις τὰ λεχθέντα. For τυγχάνει (ὤν) see El. 313, νῦν δ' ἀγροῖσι τυγχάνει.—ἐκφέρει, 'carries you on your way.' Schol. ἔξω τῆς σκηνῆς τοῦ Αἴαντος, but nothing more is meant than the going forth to some distance from the starting-place.

ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα
στάζων ἱδρῶτι καὶ χέρας ξιφοκτόνους.
καί σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης
ἔτ' ἔργον ἐστὶν, ἐννέπειν δ' ὅτου χάριν
σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθῃς.

ΟΔΥΣΣΕΥΣ.

ὦ φθέγμ' Ἀθάνας φιλτάτης ἐμοὶ θεῶν,
ὡς εὐμαθές σου, κἂν ἄποπτος ᾖς ὅμως,
φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ
χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
καὶ νῦν ἐπέγνως εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
κεῖνον γὰρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι.

11. παπταίνειν, Hesych. περιβλέπειν πάντη, 'to be anxiously looking,' peering or peeping with some caution lest you should be surprised. There seems in this word a slight reproach on his timidity; cf. v. 75. On the other hand, there is some vaunt in the reply of Ulysses, Αἴαντι τῷ σακεσφόρῳ.

13. εἰδυίας, scil. ὅτου νῦν ἐστί.

14. Ulysses, hearing himself addressed by name, but not seeing the speaker, recognizes his patron-goddess by her voice, and with some loquacity tells her the whole story of the present adventure.

15. ἄποπτος. I agree with Mr. Palmer that this means 'out of sight.' In Aesch. Eum. 397 the goddess appears in some kind of aerial car; but here, for all purposes of the stage, the voice was sufficient: it does not appear necessary that she should be seen even by the spectators. (The Schol. however says ἔστι μέντοι ἐπὶ τῆς σκηνῆς ἡ Ἀθηνᾶ· δεῖ γὰρ τοῦτο χαρίζεσθαι τῷ θεατῇ.) In Phil. 1412, Heracles is both heard and seen; but ἄποπτος in Phil. 467 means 'out of ken,' and it has a similar sense El. 1489 and Oed. R. 762, ὡς πλεῖστον εἴη τοῦδ' ἄποπτος ἄστεως. And so the Schol., φθέγμα εἶπεν ὡς μὴ θεασάμενος αὐτήν. See Oed. C. 863. El. 1225, and for εὐμαθὲς, Trach. 614. Hesych. ἄποπτος· ὁ ἄνωθεν (ἄπωθεν ?) καὶ ἔξω τῆς ὄψεως. Id. ἄποπτον· πόρρωθεν ὁρώμενον, ἢ ἀθεώρητον. Professors Jebb and Campbell prefer the sense 'dimly seen,' the latter editor holding it to be "unlikely that Athena should continue speaking so long, and be invisible." He refers also to σκιά τις inf. 301, but that proves nothing as to a present apparition to Ulysses. Prof. Jebb strongly maintains the visibility, on aesthetic grounds. Yet, if she were seen by him, why should Ajax say καὶ ξυναρπάζω φρενὶ, viz. σοῦ εἶναι? Compare however the *partial* apparition of Hera in Il. i. 198.

17. Τυρσηνικῆς. See Aesch. Eum. 537. We may suppose that a loud clear voice (ὑπέρτονον γήρυμα, Aesch. Eum. 539) was heard, by the aid of some acoustic contrivance.

18. δυσμενεῖ. 'That it is against an *enemy* that I am roaming about here, and that enemy is—Ajax the bearer of the (famed) shield.'—κυκλοῦντα, walking round and round, and to and fro about the tent.—ἐπέγνως, here used for ἔγνως, 'you are right in your judgment.' See Ant. 960, where the compound means 'found out too late.'

20. κεῖνον γάρ. 'For 'tis *he*, and no other, whom I have been tracking for some time past.' The reason why, he at once adds; 'for he has done us unlooked-for mischief only last night,—if indeed he *has* done it, for at present 'tis but a guess.' It might seem a better arrangement if v. 24 followed v. 20, in which case the γὰρ in v. 25 would refer to an ellipse of this kind; ('though we cannot doubt that the mischief was done by him,) for only just now we found'

νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
ἔχει περάνας, εἴπερ εἴργασταί τάδε·
ἴσμεν γὰρ οὐδὲν τρανὲς, ἀλλ' ἀλώμεθα·
κἀγὼ 'θελοντὴς τῷδ' ὑπεζύγην πόνῳ·
ἐφθαρμένας γὰρ ἀρτίως εὑρίσκομεν
λείας ἀπάσας καὶ κατηναρισμένας
ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.
τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
καί μοί τις ὀπτὴρ αὐτὸν εἰσιδὼν μόνον
πηδῶντα πεδία σὺν νεορράντῳ ξίφει
φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
κατ' ἴχνος ᾄσσω, καὶ τὰ μὲν σημαίνομαι,
τὰ δ' ἐκπέπληγμαι, κοὐκ ἔχω μαθεῖν ὅτου.
καιρὸν δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος

&c. The editions agree in placing a full stop after *πόιῳ*. But the reason why Ulysses has volunteered in the service seems expressed by the following *γάρ*.

21. *ἄσκοπον*. Hesych. *ἀθέατον· Σοφοκλῆς Αἴαντι μαστιγοφόρῳ. Id. ἄσκοπος· ἀνόητος· ἀπροόρατος*. Some understand, 'a deed for which we can see no motive' (the real motive being that Ajax thought he was killing the Greek chiefs); others 'unlooked for,' as Trach. 246. El. 864.—*ἡμᾶς*, depending on the implied sense of *ἔδρασε*, influenced, perhaps, by *εἴργασται* (transitively used). This is more after the manner of Sophocles than *ἡμῖν*, proposed by Linwood.

23. Hesych. *τρανές· σαφὲς, ἀληθές*. (Root *τερ*, as in *τορός*. Curtius, Gr. Et. p. 222.)

26. *ἐναρίζειν* and *κατεναρίζειν* (see Trach. 94) convey the combined idea of slaughter and spoil taken from the dead. Hesych. *κατηναρισμένα· ἀπολωλότα, ἐκδεδαρμένα, ἐσκυλευμένα. Σ. Αἰ. μαστ.—ἐκ χειρὸς, cominus*, by sword wounds and not by missiles from afar. Prof. Campbell follows Prof. Jebb in thinking an attack by man is meant, as opposed to deaths by wild beasts or lightning. So too Linwood, *vi, non casu aliquo prostratas*.

29. Hesych. *ὀπτήρ· ὁρατήρ· ἐφόπτης*. The word is a synonym of *σκοπός*. Cf. Aesch. Theb. 364, *κατόπτης στρατοῦ. Ib.* 36, *σκοποὺς καὶ κατοπτῆρας στρατοῦ*.

32. *σημαίνομαι* is nearly a synonym of *τεκμαίρομαι*, 'I assure myself of by visible proofs,' 'I know by the marks,' *ἔχω σήματα αὐτοῦ.—ἐκπέπληγμαι*, 'I am puzzled' (not, 'I am alarmed,' Wunder).—*τὰ μὲν* and *τὰ δὲ* seem to be accusatives of the object. Prof. Campbell prefers the sense 'in part.'—*ᾄσσω*, 'I start off at once on the track.'—*ὅτου*, sc. *ἀνδρός ἐστι*, 'whose they are.' Whether *ἴχνη* or *ἔργα* is meant by *τὰ μὲν* and *τὰ δὲ*, is left somewhat uncertain; but the confused marks of cattle and human feet may be so described. The Schol. read *ὅπου*, which is found in several MSS., and a var. lect. in L., i. e. *ὅπου νῦν ἐστὶν ὁ ἀνήρ*. Prof. Campbell translates, "and cannot discover where the quarry lies." He considers *ὅτου* the less probable because it is ambiguous. But Hermann says, "non ubi Ajax sit quaerit, sed cujus hominis esse *facinus illud* dicat." Linwood also has *ὅπου.—ἐφήκειν*, like *supervenire*, implies a fitness of time in arriving; cf. El. 304, *παυστῆρ' ἐφήξειν*. Prof. Jebb's rendering 'in season hast thou succoured' is not altogether a good one. Ajax thus appeals to Athena for further guidance.

34. *καιρὸν*, for *καιρίως*, 'just at the right time,' used like *ἀρχὴν, δίκην, τέλος*, &c. Cf. inf. 1316.—*τά τ' οὖν*, as in the formula *εἴτε—εἴτ' οὖν*, where the *οὖν* has no representative in our idiom. Mr. Palmer, who renders it 'in all things

τά τ' εἰσέπειτα σῇ κυβερνῶμαι χερί.
ΑΘ. ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγίᾳ.
ΟΔ. ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ ;
ΑΘ. ὡς ἔστιν ἀνδρὸς τοῦδε τἄργα ταὐτά σοι.
ΟΔ. καὶ πρὸς τί δυσλόγιστον ὧδ' ἦξεν χέρα ;
ΑΘ. χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.
ΟΔ. τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν ;
ΑΘ. δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.
ΟΔ. ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν ;
ΑΘ. κἂν ἐξεπράξατ' εἰ κατημέλησ' ἐγώ.
ΟΔ. ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;
ΑΘ. νύκτωρ ἐφ' ὑμᾶς δόλιος ὁρμᾶται μόνος.
ΟΔ. ἦ καὶ παρέστη κἀπὶ τέρμ' ἀφίκετο ;

then' &c., is obliged altogether to omit γάρ. He observes that τὰ εἰσέπειτα refers to Ulysses' advice to Agamemnon to allow the corpse of Ajax to be buried, v. 1333.

36. ἔγνων. 'I know it (your obedience to me); and that is why I am willing to help you now.' This gives a very good sense, and nothing seems gained by taking the aorist historically, 'I was aware (of thy setting out),' or 'I observed it, viz. that you were at fault.' The Schol. however says ταῦτα πρὸς τὰ ἐξ ἀρχῆς, ἵνα μὴ δόξῃ ἀγνοεῖν ἡ θεὰ τὸ πρᾶγμα.—κυναγίᾳ, which some make to depend directly on πρόθυμος, perhaps belongs to the whole sentence, 'a zealous guide on the way for this hunt of yours.' Prof. Jebb construes ἔβην εἰς ὁδὸν, 'I took my post upon the route,' and so Wunder.

39. ὡς. ('Yes;) for these doings *are* his, as you say (σοί).' Prof. Campbell prefers to understand ἴσθι ὡς, as in Phil. 567.

40. As καὶ τίς, καὶ πῶς &c. express incredulity, the *sense* of this verse is, 'Surely he did not set his hand to so purposeless (irrational) a deed!' But it is a difficult verse to translate: the reply shows that there is a direct question conveyed; 'And with what view (πρὸς τί σκοπῶν) did he engage in so reckless an act?' Mr. Palmer, 'And wherefore has he thus violently used his senseless hand?' Prof. Campbell, 'What had he respect to, when he rushed forth in an act of such ill-reasoned violence?' Mr. Blaydes, 'And for what inconceivable purpose did he thus direct his hand?' Prof. Jebb, 'And wherefore thus darted he his senseless hand?' There can be little doubt that δυσλόγιστον is the epithet to χέρα. Properly, ἄσσειν is transitive, 'to put in quick motion;' whence ἄσσεται is passive in Oed. Col. 1261. Wunder reads χερί, and construes δυσλόγιστον ἦξεν.

42. ποίμναις, with emphasis, i. e. ἀλλ' οὐκ αὐτοῖς τοῖς στρατηγοῖς.—βάσιν, a somewhat irregular cognate accusative, the sense being τήνδε ὁρμὴν ποιεῖται.

44. ὡς ἐπὶ, i. e. πραχθησόμενον.

45. ἐξεπράξατο. 'He would have carried the design out of (or for) himself.' There is a variant ἐξέπραξεν, which Linwood, Wunder, and Jebb prefer. Mr. Blaydes reads ἐξέπραξέ γ', which is probable. Hesych. ἐξεπράξατο· ἐφόνευσεν. —ἐγὼ, emphatic; 'but for *my* care of you.'

46. τόλμαις. So κακὰς τόλμας, Trach. 582. The dative represents πῶς ἂν ἐξεπράξατο; and the more full question would be ποῖαι δὲ ἦσαν αἱ τόλμαι κ.τ.λ The reply virtually is, 'by a nightly attack made single-handed upon us.'

48. παρέστη. Schol. ἐπλησίασεν ἡμῖν. —ἐπὶ τέρμα, τῆς ὁδοῦ, τῆς κυναγίας.

ΑΘ. καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.
ΟΔ. καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου;
ΑΘ. ἐγώ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,
καὶ πρός τε ποίμνας ἐκτρέπω σύμμικτά τε
λείας ἄδαστα βουκόλων φρουρήματα·
ἔνθ' ἐσπεσὼν ἔκειρε πολύκερων φόνον
κύκλῳ ῥαχίζων· κἀδόκει μὲν ἔσθ' ὅτε
δισσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,
ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.
ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
ὤτρυνον, εἰσέβαλλον εἰς ἕρκη κακά.
κἄπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν
ποίμνας τε πάσας ἐς δόμους κομίζεται,
ὡς ἄνδρας, οὐχ ὡς εὔκερων ἄγραν ἔχων.
καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται.

49. *καὶ δή.* 'He was already at,' or 'he was actually at the doors of the tents where the two generals-in-chief were quartered.'—*δισσαῖς*, i. e. *δισσῶν στρατηγῶν.*

50. *καὶ πῶς κ.τ.λ.* See on v. 40. 'And surely, if he got so far as that, he did not restrain a hand that was so eager for slaughter!' The genitive may depend on *ἐπέσχε*, but more probably on the notion of *ἐπιθυμοῦσαν* implied. Cf. Aesch. Suppl. 895, *μαιμᾷ πέλας δίπους ὄφις.*

51. *ἐγὼ κ.τ.λ.* 'It was I who prevented him, by throwing across his eyes strange horrible fancies, from exulting in that fatal deed; and I turned him from them to the flocks and the (herds) of yet undivided spoil in charge of the herdsmen, mixed up with others already there.' The genitive (*λείας*) depends on the implied notion of *ἀγέλας.* Prof. Campbell renders *δυσφόρους γνώμας* 'overpowering imaginations.' Mr. Palmer, with Wunder, understands 'misleading;' but he is mistaken in quoting *παραφόρους* from the scholia. Any notion, true or false, that takes strong possession of the mind, would be *δύσφορος.* Prof. Jebb's version seems to me less happy, 'the vexing fantasies of his baneful joy.'—Hesych. *ἀνηκέστου· ἀθεραπεύτου.*

55. *πολύκερων* (accusative), like *μελαγκέρῳ* in Agam. 1127, and *εὔκερων* inf. 64.—*ἔκειρε*, properly applied to the cattle themselves, governs *φόνον* as if *ἔπραξε* had been used. See on Trach. 848.—*ῥαχίζων*, Hesych. *διακόπτων, διὰ τὸ τὴν πρώτην καὶ μεγάλην διακοπὴν κατὰ τὴν ῥάχιν γίνεσθαι* (from the Schol.).

58. Mr. Blaydes spoils the metre by needlessly reading *ὅτε δ' ἄλλοτ' ἄλλον.* Wunder reads *ἄλλοσ' ἄλλον.* The syntax is, *ἔσθ' ὅτε στρ. ἄλλοτ' ἄλλον.*

59. *ἐγὼ*, repeated from v. 51,—'it was I, as I said, who' &c.—*φοιτῶντα*, i. e. *δαιμονῶντα, μανέντα.* Hesychius refers to this verse in v. *φοιτῶντα.* For *ἔχων* and *ἐμπίτνων* the Schol. has preserved variants *παρὼν* and *ἐμπεσών.*—*ἕρκη*, nets or enclosures, *ἀρκύστατα*, from which he had no escape. All these are hunting terms; *ὀτρύνειν* is used of urging wild animals to their own destruction.

62. *αὖ.* 'Then he turned to another work, and fastened together with ties the cows and sheep that survived, to take them in triumph to his home.'

65. *αἰκίζεται*, 'he is torturing,'

δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῇς.
θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
τὸν ἄνδρ'. ἐγὼ γὰρ ὀμμάτων ἀποστρόφους
αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν.
οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ·
Αἶαντα φωνῶ· στεῖχε δωμάτων πάρος.
ΟΔ. τί δρᾷς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.
ΑΘ. οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ;
ΟΔ. μὴ πρὸς θεῶν· ἀλλ' ἔνδον ἀρκείτω μένων.
ΑΘ. τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν;
ΟΔ. ἐχθρός γε τῷδε τἀνδρὶ καὶ τανῦν ἔτι.
ΑΘ. οὔκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν;
ΟΔ. ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.
ΑΘ. μεμηνότ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

'cruelly treating.' Hesych. *μαστίζεται, ὑβρίζεται.* A word applied to disfiguring wounds &c. inflicted on slaves. So Prom. V. 195, *οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται.* Inf. vv. 111. 300.

66. *περιφανῆ*, 'that this is plain downright madness.' Prof. Campbell translates 'in open day,' Prof. Jebb, 'this signal frenzy.'

68. *συμφορὰν δέχου.* 'Do not take it ill if I show you the man,' 'do not regard his presence as likely to harm you in any way.' Wunder construes *θαρσῶν μίμνε τὸν ἄνδρα.*

69. *ἀποστρόφους.* In point of sense this means *ἀποστρέψασα.* Wunder strangely says *ἀπείρξω* is put for *ποιήσω.*

71. *αἰχμαλωτίδας.* This delusion was one of the *δύσφοροι γνῶμαι*, sup. 52.— *ἀπευθύνοντα*, 'holding in thrall.' Profs. Campbell and Jebb think the notion of 'bending back' is implied, as in *ἀποστρέψαι.* Properly, the word is applied to keeping an animal, or a captive perhaps, from deviating from the straight path. In Oed. R. 104, *ἀπευθύνειν πόλιν* is to direct and govern a state, in Agam. 1645, 'to bring straight on a journey.'

73. Hesych. *στεῖχε· ἴθι, πορεύου.*

75. I agree with Linwood and Mr. Blaydes that the true reading is *ἀρεῖ*, not *ἀρεῖς.* They cite Hesychius, *ἀρῇ· λήψῃ, οἴσῃ.* Σοφοκλῆς Αἴαντι μαστιγοφόρῳ (referring however to 129 inf.). The *ἀ* of the future is generally long, as contracted from *ἀερῶ*, and *αἴρω, ἄρῶ*, follows the false analogy of *φαίνω, φανῶ.* Prof. Campbell seems to speak of them as distinct verbs. He renders the active (*ἀρεῖς*) 'allow cowardice to arise.' But *αἴρειν δειλίαν* would be very strange in this sense: it differs altogether from *αἴρειν θυμὸν, animos tollere.* Translate, '*Do* take it quietly, and not bring upon yourself the charge of cowardice.' Cf. Aesch. Theb. 239, *οὐ σῖγα μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν;*

76. *ἀρκείτω*, used personally, as in Antig. 547, *ἀρκέσω θνήσκουσ' ἐγώ.*

77. *ἀνὴρ*, 'a man,' i. e. valiant, and one deserving of the name. Cf. Oed. Col. 393. This is a common Attic use; so in Ar. Equit. 178, *καὶ πῶς ἐγὼ ἀλλαντοπώλης ὢν ἀνὴρ γενήσομαι;* Ibid. 333, *ἀλλ' ὦ τραφεὶς ὅθενπέρ εἰσιν ἄνδρες οἵπερ εἰσίν.* Plat. Symp. p. 192, A, &c. Hermann however thinks the meaning is, 'mad or not mad, his prowess is *but that of a man*, and you ought to face it.' 'And so I would' (says Ulysses, v. 82), 'were he in his right senses.' The goddess virtually asks, why Ajax should be feared now, if he was not feared before.

78. *τανῦν ἔτι.* Viz. *ἀνὴρ πρόσθεν ἐχθρὸς καὶ νῦν ἐχθρὸς ὤν.*

81. Mr. Blaydes prints this verse

ΟΔ. φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὅκνῳ.
ΑΘ. ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.
ΟΔ. πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὁρᾷ ;
ΑΘ. ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.
ΟΔ. γένοιτο μέντἂν πᾶν θεοῦ τεχνωμένου.
ΑΘ. σίγα νυν ἑστὼς καὶ μέν' ὡς κυρεῖς ἔχων.
ΟΔ. μένοιμ' ἄν· ἤθελον δ' ἂν ἐκτὸς ὢν τυχεῖν.
ΑΘ. ὦ οὗτος, Αἴας, δεύτερόν σε προσκαλῶ.
τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου ;

ΑΙΑΣ.

ὦ χαῖρ' Ἀθάνα, χαῖρε Διογενὲς τέκνον,
ὡς εὖ παρέστης· καί σε παγχρύσοις ἐγὼ
στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.
ΑΘ. καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,
ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ ;
ΑΙ. κόμπος πάρεστι κοὐκ ἀπαρνοῦμαι τὸ μή.
ΑΘ. ἦ καὶ πρὸς Ἀτρείδαισιν ᾔχμασας χέρα ;
ΑΙ. ὥστ' οὔποτ' Αἴανθ' οἵδ' ἀτιμάσουσ' ἔτι.

without an interrogation. In the next, he wrongly supplies ἰδεῖν with ἐξέστην. Verbs of this kind, like ἐκβῆναι ὅρου, *silvas egredi, evadere* &c., often take the accusative. Other editors have compared Dem. p. 460, οὐδένα πώποτε κίνδυνον ἐξέστησαν.

83. ἀλλ' οὐδὲ νῦν. 'Why, not even now (when he is *not* in his right senses) is there any fear of his seeing you near him,' i. e. near enough to get at you.

85. καὶ δεδορκότα. 'I will make them see dimly, though they retain the power of sight.'

87. ὡς κυρεῖς ἔχων, 'as you are at this present time.' (Not, 'as you *happen to be in* at present,' Mr. Palmer.) Not *chance*, but coincidence of time, is the true meaning of this phrase, as in the next verse, 'to be out of the way just now.' See Phil. 186.

90. ἐντρέπει, 'care for.' So τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην, inf. 1117. Properly, 'to turn round at some one's call;' hence to regard, attend to, &c. Compare μετατρέπεσθαι and ἐντρέπεται ἦτορ in Homer.—τῆς ξυμμάχου, said according to the delusion of Ajax, who fancies the goddess is on his side.

92. παρέστης, *ades*. He does not say πέφηνας, and it may be doubted if the goddess was even now visible. Prof. Jebb, assuming this, and consequently supposing that three actors were at once on the stage, argues from it the lateness of the play, or at least, the composition of it shortly after the novelty had been introduced.—παγχρύσοις κ.τ.λ. "It is part of his madness that Ajax regards the goddess as his ally, and promises offerings to the deity whose help he had so scornfully rejected." Prof. Campbell. 'Thank you,' replies Athena; 'but tell me this, did you make a successful onslaught on the Grecian host?'

97. ᾔχμασας. A more poetic,—we might perhaps say, in regard to the artificial style of Sophocles, a more pedantic,—term than ὤπλισας. Mr. Blaydes gives ᾖμαξας, with Musgrave, comparing inf. 453, and so Wunder. But the Schol. has σὺν αἰχμῇ ἐκίνησας. We have αἰχμάσαι τάδε in Trach. 354. Il. iv. 324, αἰχμὰς δ' αἰχμάσσουσι νεώτεροι.

98. οἵδε. "Ajax identified the Atreidae

ΑΘ. τεθνᾶσιν ἄνδρες, ὡς τὸ σὸν ξυνῆκ' ἐγώ.
ΑΙ. θανόντες ἤδη τἄμ' ἀφαιρείσθων ὅπλα.
ΑΘ. εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
ποῦ σοι τύχης ἔστηκεν; ἢ πέφευγέ σε;
ΑΙ. ἦ τοὐπίτριπτον κίναδος ἐξήρου μ' ὅπου;
ΑΘ. ἔγωγ'· Ὀδυσσῆ τὸν σὸν ἐνστάτην λέγω.
ΑΙ. ἥδιστος, ὦ δέσποινα, δεσμώτης ἔσω
θακεῖ· θανεῖν γὰρ αὐτὸν οὔ τί πω θέλω.
ΑΘ. πρὶν ἂν τί δράσῃς ἢ τί κερδάνῃς πλέον;
ΑΙ. πρὶν ἂν δεθεὶς πρὸς κίον' ἑρκείου στέγης
ΑΘ. τί δῆτα τὸν δύστηνον ἐργάσει κακόν;
ΑΙ. μάστιγι πρῶτον νῶτα φοινιχθεὶς θάνῃ.
ΑΘ. μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.
ΑΙ. χαίρειν, Ἀθάνα, τἄλλ' ἐγώ σ' ἐφίεμαι·
κεῖνος δὲ τίσει τήνδε κοὐκ ἄλλην δίκην.
ΑΘ. σὺ δ' οὖν, ἐπειδὴ τέρψις ἥδε σοι τὸ δρᾶν,
χρῶ χειρὶ, φείδου μηδὲν ὧνπερ ἐννοεῖς.
ΑΙ. χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι,

with the two rams, his treatment of which is described vv. 237 seqq." Prof. Jebb. "He has them in the tent, close at hand." Prof. Campbell.—Ἅπαντα, proudly said, and with the emphasis of self-consciousness.

99. τὸ σὸν, 'as I understand from your account.' Aesch. Ag. 533, ὡς νῦν τὸ σὸν δὴ, καὶ θανεῖν πολλὴ χάρις. Cf. inf. 1401.

100. τἀ ἐμὰ, i. e. which ought to be mine.

103. ἐπίτριπτον, 'good-for-nothing,' one who has had blows well rubbed upon him. So προστρίβεσθαι and ἐπιτρίβεσθαι are often used. *Versutum*, Wunder. Prof. Campbell explains it 'worn down,' 'fine,' comparing τρίβων and περίτριμμα ἀγορᾶς, which involve the notion of wasting time. The Schol. rightly has μαστιγίαν.—Hesych. κίναδος· θηρίον, ὄφις. Photius, Lex., ἰδίως Σικελιώτας φασὶ τὴν ἀλώπεκα κινάδιον καλεῖν.

104. τὸν σὸν ἐνστάτην. 'Who stood in your way in the matter of the arms.' τὸν ἐνιστάμενόν σοι ἐπὶ τῆς κρίσεως, Schol.—Hesych. ἐνστάτης· ἐχθρὸς ἐνιστάμενος, καὶ μὴ ἀναχωρῶν.

108. πρὸς κίονα. The central pillar that supported a peaked roof, ὑψηλῆς στέγης στῦλον ποδήρη, Agam. 898. The "grandiloquent expression," Prof. Campbell says, is due to his madness. Prof. Jebb translates "a pillar in the court.'

110. θάνῃ. Somewhat laxly repeated, though under the special condition, from v. 106. "I would not have him die till he is whipped to death." Prof. Campbell.

112. ἐγώ. This is one of very few passages in which no emphasis seems to be conveyed by the personal pronoun, unless, perhaps, there is some antithesis to κεῖνος.—σε, as in λέγω σε χαίρειν &c. Cf. El. 1456.—χαίρειν, 'to have your way.' The meaning is simple, but the Schol. misunderstood it.—ἐφίεμαι here = κελεύω, more commonly so used in the historic tenses.

114. σὺ δ' οὖν. 'Very well, then, do you, as you say it is a pleasure to you so to act, make a free use of your hand, spare him in nothing of what you intend to do.' With μηδὲν we may supply δρῶν, as φείδεσθαι takes a genitive. Linwood explains μηδὲν φείδου (ἐκείνων) ὧνπερ ἐννοεῖς.—With the willing answer to this request, Ajax retires within his tent.

τοιάνδ' ἀεί μοι ξύμμαχον παρεστάναι.
ΑΘ. ὁρᾷς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὅση;
τούτου τίς ἄν σοι τἀνδρὸς ἢ προνούστερος,
ἢ δρᾶν ἀμείνων ηὑρέθη τὰ καίρια;
ΟΔ. ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν
δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ,
ὀθούνεκ' ἄτῃ συγκατέζευκται κακῇ,
οὐδὲν τὸ τούτου μᾶλλον ἢ τοὐμὸν σκοπῶν.
ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
εἴδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.
ΑΘ. τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
μηδέν ποτ' εἴπῃς αὐτὸς ἐς θεοὺς ἔπος,
μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον
ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.
ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
ἅπαντα τἀνθρώπεια· τοὺς δὲ σώφρονας
θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακούς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τελαμώνιε παῖ, τῆς ἀμφιρύτου
Σαλαμῖνος ἔχων βάθρον ἀγχιάλου,

119. *σοι.* The ethical dative after *εἰρέθη*, not governed by *προνούστερος*. 'Whom could you have found to behave more considerately or to act more opportunely than Ajax,' i. e. in his ordinary capacity? Prof. Jebb quotes Il. vii. 289, where *πινυτὴ*, 'good sense,' is attributed to Ajax, though in xiii. 824 he is called *βουγάϊος*, 'a hulking lout.' The meaning is, 'here is a man who had excellent common sense, but who now, through the power of the gods in perverting it, has done the most foolish things.'

122. *ἔμπας, ὅμως, tametsi.*—*ἄτῃ κακῇ*, 'a mischievous delusion.' (Or simply *gravi malo.*) The metaphor from a yoke-horse is extremely frequent in tragedy. Cf. inf. 736.

127—33. Athena moralizes on the sentiments expressed by Ulysses. To her conversation, says Prof. Campbell (from Jebb), we may attribute the moderation shown by him at the end of the play.

129. *ἄρῃ*, 'assume.' See v. 75.—*ὄγκον*, 'conceit,' puffed up notions of your own prowess or cleverness.

131. *κλίνειν* and *ἀνάγειν*, 'to depress and lift up' (Phil. 866) are metaphors from the beam of a balance.—*ἡμέρα*, 'diuturnitas temporis,' Linwood. Others think 'a day,' i. e. a single day, is meant.

133. *καὶ στυγοῦσι*, i. e. as they favour the one, so they dislike the other.

134. The chorus of Salaminian sailors, friends and staunch supporters of (and as we say, 'believers in') Ajax, come to his tent, as represented on the stage, and as they march along, sing the anapaestic parodos. They are indignant at the charge brought against him, and attribute it to the envy which is apt to assail those in high places.

135. *βάθρον.* An island, resting firmly

σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω·
σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενὴς
λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
μέγαν ὄκνον ἔχω καὶ πεφόβημαι
πτηνῆς ὡς ὄμμα πελείας.
ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
ἐπὶ δυσκλείᾳ, σὲ τὸν ἱπποµανῆ
λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
βοτὰ καὶ λείαν,
ἥπερ δορίληπτος ἔτ' ἦν λοιπὴ,
κτείνοντ' αἴθωνι σιδήρῳ.
τοιούσδε λόγους ψιθύρους πλάσσων
εἰς ὦτα φέρει πᾶσιν Ὀδυσσεύς,
καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν
εὔπιστα λέγει, καὶ πᾶς ὁ κλύων
τοῦ λέξαντος χαίρει µᾶλλον
τοῖς σοῖς ἄχεσιν καθυβρίζων.

amidst the waves, is appropriately called a rocky platform, or immovable seat. Prof. Jebb seems to confuse a 'firm throne *in* an island' with the island itself, though he rightly explains *γῆς τόδ' αἰπεινὸν βάθρον*, said of Lemnos, in Phil. 1000.—*ἀγχιάλου*, a common-place epithet of any small island, in which every *πόλις* is of necessity near the sea.—Donaldson, New Crat. § 304, approves Bothe's correction *βάθρον ἀγχίαλον*.

136. *ἐπιχαίρειν*, properly 'to exult over,' is here used for *χαίρειν*. Cf. Aesch. Theb. 815, *χαίρειν—πόλιν εὖ πράσσουσαν*. The meaning here is, *χαίρω ὅταν εὖ πράσσῃς*, as the context shows.

138. *ὅταν—ἐπιβῇ*. The subjunctive implies that such a slander may happen again,—'whenever a stroke from Zeus or the violent language of abuse has assailed you, I am (ever) in great fear, and am scared, even as the dove shows fear by its eye in its flight,' or 'as the timid-eyed dove.'

141. *τῆς νῦν φθιμένης*, i. e. *τῆς παρελθούσης*. More properly, 'a report of what was done by you last night.' Schol. *ὡς καὶ τῆς παρελθούσης νυκτὸς ἐν φόβῳ γεγόναμεν ἐπὶ τῇ σῇ δυσκλείᾳ*. Rather, 'reports to our discredit,' as the character of the Salaminians generally was at stake.

143. *τὸν ἱπποµανῆ*. A common-place epithet of a field in which horses frisk and race about without restraint. Compare Trach. 188, *ἐν βουθερεῖ λειμῶνι*. Theoc. ii. 48, *ἱπποµανὲς φυτόν ἐστι παρ' Ἀρκάσι, τῷ δ' ἔπι πᾶσαι καὶ πῶλοι µαίνονται ἀν' ὥρεα καὶ θοαὶ ἵπποι*. The Schol. doubted whether the epithet belongs to *σε* or to *λειμῶνα*. I have no doubt myself that the latter is right, though Mr. Palmer at some length defends the former. The chief objection lies in the strangeness of the compound applied to human madness. Schol. *µεγάλως µαινόµενον, ἡ γὰρ τῶν ἵππων µανία χαλεπωτέρα ἐστίν*.

146. This verse, without the proper caesura, reads somewhat like an interpolation.

150—1. *νῦν—λέγει*. Schol. *ὅτι ἐν ἀτυχίᾳ καθέστηκας, τῆς ἥττης χάριν*.

152. *τοῦ λέξαντος µᾶλλον*. "As the rumour spreads and gains in strength, the spiteful joy of each new hearer is louder and more confident." Prof. Jebb.

τῶν γὰρ μεγάλων ψυχῶν ἰεὶς
οὐκ ἂν ἁμάρτοι· κατὰ δ' ἄν τις ἐμοῦ
τοιαῦτα λέγων οὐκ ἂν πείθοι.
πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἕρπει.
καίτοι σμικροὶ μεγάλων χωρὶς
σφαλερὸν πύργου ῥῦμα πέλονται·
μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν
καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους
τούτων γνώμας προδιδάσκειν.
ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ
χἠμεῖς οὐδὲν σθένομεν πρὸς ταῦτ'
ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.
ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,

154. *ἰεὶς*. Verbs of aiming regularly take a genitive, as *τοξεύειν τινὸς* &c. For *ἁμάρτοι* Laur. by the first hand has *ἁμάρτοις*, which Linwood and Mr. Blaydes prefer. The scholia strangely combine both readings, *κατὰ μὲν τῶν μεγάλων ψυχῶν ἰεὶς τις οὐκ ἂν ἁμάρτοις*. Either is easily defensible. 'When one aims at great souls, one is not likely to miss; but against *me* if a man said such things, he would hardly convince his hearers.' The contrast, says Prof. Jebb, is between a *βασιλεὺς* and one of the people.—Hesych. *ἁμάρτοις· ἀποτύχοις*.

157. *τὸν ἔχοντα*, 'the wealthy,' and indirectly, 'the man of influence,' *τὸν δυνατόν*. See Eur. Alc. 57, where *τῶν ἐχόντων = πλουσίων*.

159. *σφαλερόν*. Hesych. *σαθρὸν, ἀβέβαιον, ἐπικίνδυνον, ἐπισφαλές*.

161. *ὀρθοῖτο*. As large stones are kept in their place in a Cyclopian wall by small ones inserted in the interstices. 'As the small (by union) with the great, so the great will be best kept straight by the smaller.' The ingenious and satisfactory explanation of Dr. Donaldson, New Crat. § 455, who, referring to a parallel passage in Plato, Legg. p. 902, D, observes "it is very strange that all the commentators have failed to perceive this obvious interpretation." He adds, that the poet himself by v. 162 shows that the chorus is reciting a proverb. Prof. Jebb therefore misses the point in translating "a slippery garrison for the walls,"—a phrase in itself not very intelligible.

165. *ἡμεῖς κ.τ.λ.* 'And we have no power against these charges, to ward them off from ourselves, unless you assist us.' The sense is simple enough; but Mr. Blaydes translates 'to make any reply to this.' (Schol. *ἀντιτάξασθαι*.)

167. *ἀλλ' ὅτε κ.τ.λ.* 'Well! albeit, when they have got safely out of your sight, they chatter like a flock of birds, yet the moment you appear, they will cower in silence in alarm at the mighty vulture' (lit. 'perhaps, if you were on a sudden to appear, they would' &c.). Ajax is not compared to a vulture which frightens the birds, but he is described as the vulture himself. For this confusion of the object with the thing to which it is compared, cf. Aesch. Suppl. 223, *ἐν ἀγνῷ δ', ἑσμὸς ὡς πελειάδων, ἴζεσθε κίρκων τῶν ὁμοπτέρων φόβῳ*. By *σιγῇ* and *ἄφωνοι* is meant, that the slanderers would not have another word to say. With *ἀλλὰ* we might supply *οὐ μέλει αὐτῶν· ὅτε γὰρ κ.τ.λ.* More logically the proposition would stand thus: *εἰ γὰρ καὶ νῦν παταγοῦσιν φυγόντες σε, ὅμως φανεὶς φόβῳ ἐκπλήσσεις*. Linwood supposes the poet meant to say *ἡμεῖς οὐδὲν σθένομεν πρὸς ταῦτα,—ἀλλὰ τάχ' ἄν, εἰ σὺ φανείης, πτήξειαν*, but confused the passage by inserting the clause *ὅτε γὰρ δὴ κ.τ.λ.*

παταγοῦσιν ἅτε πτηνῶν ἀγέλαι·
μέγαν αἰγυπιὸν δ' ὑποδείσαντες
τάχ' ἂν ἐξαίφνης, εἰ σὺ φανείης,
σιγῇ πτήξειαν ἄφωνοι.
ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις, στρ.
ὦ μεγάλα φάτις, ὦ
μᾶτερ αἰσχύνας ἐμᾶς,
ὥρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας,
ἦ πού τινος νίκας ἀκάρπωτον χάριν,
ἤ ῥα κλυτῶν ἐνάρων
ψευσθεῖσ', ἀδώροις εἴτ' ἐλαφηβολίαις;
ἢ χαλκοθώραξ † ἤ τιν' Ἐνυάλιος

It is not easy to trace the poet's reasoning in ἀλλὰ κ.τ.λ., but perhaps he virtually meant ἀλλὰ γὰρ τάχα σιγὴν ἔξουσι. Wunder, after Dobree, omits ὑποδείσαντες, and makes μέγαν αἰγυπιὸν —πτήξειαν the apodosis.

172. "Hitherto the chorus have not even entertained the possibility of the charge against Ajax being true. But now they begin to ask themselves if it is possible that Ajax may have been driven to such an act by the wrath of some offended deity?" Prof. Jebb. Similarly in Hippol. 142 seqq. the illness of Phaedra is attributed to Pan, Hecate, the Corybantes, or to some offence against Artemis Dictynna. Mr. Davies (on Agamemnon v. 511) remarks that Ἄρτεμις Ταυροπόλα and Ἐνυάλιος are mentioned as the probable agents of the madness of Ajax, because they are indigenous divinities. At all events, the worship of the goddess was established at Brauron in the near neighbourhood; see Iph. T. 1456, Ἄρτεμιν δέ νιν βροτοὶ τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν. Ibid. v. 1462, σὺ δ' ἀμφὶ σεμνὰς, Ἰφιγένεια, κλίμακας Βραυρωνίας δεῖ τῆσδε κληδουχεῖν θεᾶς. See Hesych. in Ταυροπόλαι and Ταυρὼ, and Phot. Lex. in Ταυροπόλον.

176. ἀκάρπωτον. There is no way of exactly translating such an expression, or the similar one ἀνίερος ἀθύτων πελάνων in Hippol. 147. The meaning is, 'on account of the fruits of some victory not being paid;' but this is confused with καρπὸν οὐκ ἔχουσα νίκης χάριν. Schol. διὰ χάριν τινὸς νίκας, ἧς καὶ καρποὺς οὐκ ἐδέξατο. Prof. Campbell points out that χάριν may here mean 'the giving of a victory.' This is supported by another scholium, ἆρα χαριζομένη σοι τὸ νικᾶν καρπὸν καὶ ἀπαρχὰς οὐκ ἐδέξατο τῆς νίκης;—For ἦ που Linwood and Wunder read, with Lobeck, ἦ που. In this case it would be better to mark the question at ἀγελαίας. 'Was it Artemis who urged you on? Then it was doubtless because she had been disappointed of her expected honours in war or hunting: or was it the War-god &c.?'

178. The MSS. give ψευσθεῖσα δώροις, but the Schol. must have found ἀδώροις. His comment is, ἢ ἀπὸ κυνηγεσίων δῶρα οὐ λαβοῦσα. Mr. Palmer attempts to defend the vulgate, "or else because she has been defrauded on account of the gifts of noble spoils (not having been such as they ought to have been)."

179. As Homer and Aristoph. Pac. 457 appear to distinguish Ἄρης from Ἐνυάλιος, and as Aeschylus calls Ares χρυσοπήληξ δαίμων (Theb. 107), we may perhaps here follow the MSS. and scholia (διαστέλλει τὸν Ἄρεα ἀπὸ τοῦ Ἐνυαλίου) in retaining ἢ—ἤ against the corrections σοί τιν', αὖ τιν' (Prof. Campbell), εἴ τιν', ἤ τιν', μή τιν'. Prof. Campbell objects, that if the difference between the two gods can be maintained, it is out of place here. He remarks that Pindar, Isthm. v. 51, associates Enyalius with the prowess of Ajax; and it seems he was a δαίμων ἐπιχώριος. As Ares was on the side of the Trojans, ξυνοῦ δορὸς can only refer to Enyalius as the

μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις
μαχαναῖς ἐτίσατο λώβαν ;
οὔ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερὰ, ἀντ.
παῖ Τελαμῶνος, ἔβας
τόσσον ἐν ποίμναις πίτνων·
ἦκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι
καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.
εἰ δ' ὑποβαλλόμενοι
κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
ἢ τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς,
μὴ * μοί γ', ἄναξ, ἔθ' ὧδ' ἐφάλοις κλισίαις
ὄμμ' ἔχων κακὰν φάτιν ἄρῃ.
ἀλλ' ἄνα ἐξ ἑδράνων, ὅπου μακραίωνι ἐπῳδ.
στηρίζει ποτὲ τᾷδ' ἀγωνίῳ σχολᾷ

ally of the Greeks. Prof. Jebb thinks δή τιν' not improbable. The true reading is somewhat uncertain.

180. μομφὰν ἔχων. Dissatisfied that the aid of an allied spear was not duly acknowledged.—μαχαναῖς, 'by (prompting this) nocturnal enterprise.' Mr. Blaydes; and similarly Linwood. Less correctly, I think, Prof. Jebb, 'by nightly wiles,' i. e. subtle and malignant promptings in the dead of night. Mr. Palmer says "the device itself" is meant, "and not the suggestion of the thought." What follows, φρενόθεν γε, 'from your own thoughts' or suggestions, is contrasted with all the preceding surmises, not with the last alone. The Schol. seems to have construed ἐπ' ἀριστερὰ φρενόθεν, which he explains οὐ γὰρ ἐπὶ τοσοῦτον ἀφρονεῖς ὡς ἄνευ αἰτίας θέλειν ἐμπεσεῖν τοῖς ποιμνίοις.—πίτνων is 'in thus falling on the flocks.'

186. ἦκοι γὰρ ἄν. ('No! it cannot be that; it *must* be some god-sent delusion;) for a divine madness may have come.' Schol. ἔοικε γὰρ εἶναι θεία νόσος. The optative of ἥκειν in the sense of *venerit* is to be noticed. See El. 797. Prof. Jebb translates "must come," and he explains the γὰρ by a different ellipse.

188. ὑποβαλλόμενοι, taking up from others and adopting rumours of which they are not the authors. Cf. ὑπόβλητον στόμα, 'speaking at the dictation of another,' Oed. Col. 794.

189. οἱ μεγάλοι βασιλῆς. "Atridas dicit." Linwood.

190. Σισυφιδᾶν. See Phil. 417.—γενεᾶς, sc. βασιλεύς τις, viz. Ulysses. Linwood suggests Σισυφίδας. But cf. v. 202.

191. μὴ μοί γ' is Mr. Blaydes' correction for μὴ μή μ', though in his own text he gives μὴ μηκέτ' ὦναξ, and ἐμμένων for ὄμμ' ἔχων. It is very difficult to explain με, by the general notion implied of μή με διαβάλῃς αὐτὸς διαβαλλόμενος (Jebb), and equally difficult to defend the elision of μοι. The Schol. however says τὸ πλῆρες, μὴ μή μοι. Linwood admits the rarity of such an ellipse, but adds "certe μ' hoc quidem loco pro μοι positum fuisse crediderim."—ὄμμ' ἔχων, Schol. κρυπτόμενος ἐν ταῖς ἐφάλοις κλισίαις. Others translate, 'gazing on the tents by the sea.' In either case κλισίαις is a dative of place.

195. ὅπου—ποτέ. 'Wherever it is that you are now fixed to the spot in this long rest from the contest.' Others, with the Schol. τὸν (l. τῷ) ἀγῶνα ἐμποιοῦντί σοι, understand 'troublous,' 'anxious' rest. "An intermission which is both contentious and perilous," Prof. Campbell. Wunder says (not. crit.) "I have little doubt that Sophocles wrote μακραίων," and he reads in the next line ποτὶ, since ὅπου ποτὲ would imply that the chorus did not know where Ajax was.

ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις
ἀτάρβητος ὁρμᾶται
ἐν εὐανέμοις βάσσαις,
ἁπάντων καγχαζόντων γλώσσαις
βαρυάλγητ', ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ.

ναὸς ἀρωγοὶ τῆς Αἴαντος,
γενεᾶς χθονίων ἀπ' Ἐρεχθειδῶν,
ἔχομεν στοναχὰς οἱ κηδόμενοι
τοῦ Τελαμῶνος τηλόθεν οἴκου.
νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς
Αἴας θολερῷ
κεῖται χειμῶνι νοσήσας.

ΧΟ. τί δ' ἐνήλλακται †τῆς ἡμερίας

On the other hand, *στηρίζεσθαι πρός τινι* seems very doubtful Greek,—*φλέγων*, Schol. *ζωπυρῶν, ἀνεγείρων*. 'Aggravating,' Mr. Blaydes. "Inflaming the heaven-sent plague," Prof. Jebb. "Making calamity blaze to the sky," Prof. Campbell, who thinks the metaphor from a conflagration is continued in the next words. Translate, 'for the insolence of thy enemies goes forth with boldness undaunted in the breezy dells, while they all jeer at you with their tongues in words that cause us deepest pain.' The MSS. and Schol. have *βαρυάλγητα*, which Dindorf alters to *βαρυαλγήτως*. Not the adverb, but the accusative after *καγχαζόντων* seems intended. Most of the editors adopt the conjecture of Dindorf, *καχαζόντων*. The MS. Laur. has *κακχαζόντων*. This form might be defended on the analogy of *ὄκχος, βρόκχος*, and the Italian *acqua*, viz. by a lengthening of the guttural in pronunciation. The nasalized form of the root occurs in the Homeric *καγχαλόων*, 'chuckling.'—Wunder reads *ὦδ' ἀτάρβητος*, and the neuter plural may have come from the feminine termination.

200. *ἔστακεν*, stands stedfast, i. e. departs not, Hesych. *κεῖται*. The antithesis which Mr. Palmer finds between the report that speeds along and the grief that stands still, is a rather feeble one. Linwood however propounds a similar idea, that *στηρίζει* and *ὁρμᾶται* are thus contrasted. "Ajax semper in uno loco obsidiis obnoxius sedet: [dum] inimici apertos quasi per saltus vagantur, occasionem illum laedendi nunquam non captantes."

201. Tecmessa, the captive concubine of Ajax (v. 488), not knowing that the chorus have already heard the report, comes in great grief to inform them that her renowned Ajax is down with an attack of madness. Though islanders, (*νησιῶται*, whom the Athenians usually held in some contempt,) they are here complimented as Athenian *ἀστοί*, and descendants from Erechtheus. The Schol. observes that this is done to keep the allegiance of Salamis stedfast to the mother country.

202. *γενεᾶς*, = *γενόμενοι*. Cf. 190.

204. *τηλόθεν*. 'We, who have a concern for the house of Telamon without any close connexion with it.' Whether *ὄντες* or *ὄντος* should be supplied, the Schol. is in doubt. Linwood adopts the latter.

205. *ὠμοκρατὴς*, 'stern in command.' They speak as comrades who have experienced the short temper of their captain. See v. 548. By a naval metaphor, derived from a disturbed and muddy sea, they speak of him as ailing from a malady that deprives him of clear thought. Cf. Prom. V. 885, *θολεροὶ δὲ λόγοι παίουσ' εἰκῆ στυγνῆς πρὸς κύμασιν ἄτης*.

208. With Linwood, I regard *ἡμερίας* as probably corrupt; and the correction

ιὼξ ἥδε βάρος ;
παῖ τοῦ Φρυγίου Τελεύταντος,
λέγ', ἐπεί σε λέχος δουριάλωτον
στέρξας ἀνέχει θούριος Αἴας·
ὥστ' οὐκ ἂν ἄϊδρις ὑπείποις.
ΤΕ. πῶς δῆτα λέγω λόγον ἄρρητον ;
θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.
μανίᾳ γὰρ ἁλοὺς ἡμὶν ὁ κλεινὸς
νύκτερος Αἴας ἀπελωβήθη.
τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
χειροδάϊκτα σφάγι' αἱμοβαφῆ,
κείνου χρηστήρια τἀνδρός.
ΧΟ. οἷαν *ἔδειξας ἀνέρος αἴθοπος ἀγγελίαν στρ.
ἄτλατον οὐδὲ φευκτὰν,

of Thiersch, *ἠρεμίας*, as of little value, since it destroys the antithesis between night and day, which seems intended. Adopting this, Prof. Jebb translates, 'And by what heavy chance has the night been varied from its wonted stillness?' I doubt if this sense can be extracted from the Greek. And to supply *ὥρας* with *ἡμερίας* seems a licence without precedent. The Schol. has a remarkable gloss, *ἀντὶ τῆς ἀηδοῦς φορᾶς*, and *ποῖον βάρος ἔλαβεν αὕτη ἡ νὺξ ἀπὸ τῆς προτέρας ἀηδίας;* The variant he records, *ἀημερίας*, is only the Doric *α* superscribed over *ἡ*. It is hardly credible that he could have confounded *ἀημ* with *ἀηδ.*, but it is difficult to suggest anything better than *τί δ' ἐνήλλακται τοῦ πρὶν ἀηδοῦς κ.τ.λ.*

210. Τελεύταντος was pronounced with the liquid doubled. See many examples of this given on Aesch. Cho. 1038. It is surprising that so many editors should adopt Dindorf's reading, which violates the anapaestic pause, *τοῦ Φρυγίοιο* Τελεύταντος. Porson's proposal *σὺ* T. involves a false use of the pronoun.—In the "Homer" of Sophocles the parentage of Teemessa had doubtless been given.

212. *ἀνέχει*, lit. 'upholds,' 'maintains,' has the notion of familiar fondness, as the nightingale is described in Oed. Col. 674, *τὸν οἰνῶπ' ἀνέχουσα κισσόν*. Eur. Hec. 119, *τῆς μαντιπόλου βάκχης ἀνέχων λέκτρ' Ἀγαμέμνων*. Schol. *ἀντὶ τοῦ ἀνυψοῖ, τιμᾷ.*

213. *οὐκ ἄϊδρις*. 'You must be able with full knowledge to suggest a reason. For *ὑπειπεῖν* see Eur. Suppl. 1171, and Herc. F. 962.

216—17. Mr. Palmer thinks *ὁ κλεινὸς νύκτερος* form two descriptive epithets, "our famous night-marauding Ajax." It seems however simpler to take *νύκτερος* = *νύκτωρ*, 'disgraced (made a fool of) himself by a night-adventure,' or (with Linwood) *nocte furore captus*.

220. *χρηστήρια*, 'victims,' as if slain for a sacrifice. Aesch. Suppl. 450, *πεσεῖν χρηστήρια θεοῖσι πολλοῖς πολλά*. Theb. 230, *σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν*. —*κείνου τοῦ ἀνδρὸς*, i. e. of that once renowned and illustrious hero, who has now become a mere cattle-killer.

221. *ἀνέρος ἀγγελίαν*, 'a report *about* a man,' as inf. 998, *σοῦ βάξις*.—*αἴθονος* Dind., an epic form, recognized by Hesych. in *αἴθονα*, and compared with *αἴθων λῆμα*, Aesch. Theb. 448, *αἴθων γὰρ ἀνὴρ*, Rhes. 122, i. e. *θερμὸς, θρασὺς, αὐθάδης*. But the Schol. with most of the MSS. has *αἴθοπος*, and Hesych. *αἴθοπος· διαπύρου, μέλανος*, and *αἴθοπα· μέλανα· πυρώδη, ἢ θερμαντικόν*. There seems no authority for the shortened genitive of *αἴθων*, for *αἴθονα* in Hesych. is probably an error for *αἴθοπα*. In Laur. there is an erasure which leaves the original reading uncertain.—*οἷαν*, of course, is an exclamation, not a question. —*ἔδειξας ἀνέρος* is Wunder's reading for *ἐδήλωσας ἀνδρός*. See on 245.

τῶν μεγάλων Δαναῶν ὕπο κληζομέναν,
τὰν ὁ μέγας μῦθος ἀέξει.
οἴμοι φοβοῦμαι τὸ προσέρπον. περίφαντος ἀνὴρ
θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς
κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἱπποκόμους.
ΤΕ. ὤμοι· κεῖθεν κεῖθεν ἄρ' ἡμῖν
δεσμῶτιν ἄγων ἤλυθε ποίμνην·
ὧν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίας,
τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.
δύο δ' ἀργίποδας κριοὺς ἀνελὼν
τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω
κίονι δήσας

226. *τὰν κ.τ.λ.*, 'which is exaggerated by the serious talk about it.' Prof. Campbell, "which the mighty rumour is setting abroad."

227. Aesch. Prom. 127, *πᾶν μοι φοβερὸν τὸ προσέρπον.—περίφαντος*, 'in the sight of all.' Compare the Homeric *ἐν περιφαινομένῳ*, 'in a spot visible all round.' Schol. *φανερός ἐστιν ὅτι ταῦτα ἑαυτὸν διαθήσει.* Linwood thinks the sense may be 'it is evident he will kill himself.' Prof. Jebb, "the man will die a signal death," i. e. he will be stoned to death in public (inf. 254). And the Schol. has (*θανεῖται*) *ὑπὸ τῶν Ἑλλήνων, οὐ θεόθεν.* The chorus in their alarm perhaps exaggerate the matter, 'we shall see him kill *himself* next.

232. Mr. Palmer retains *ἱπποκόμους* of the MSS., contending (Appendix, p. 113—17) that "an iambic or trochaic dipodia in answer to a choriambus is a legitimate licence." This opens a wide and obscure question. It is quite possible that the word was pronounced *ἱπποκόμμους*. See on 199 and 210. But as *ἱπποκόμας* occurs in Hippol. 1399, as a 'manager of steeds,' it seems here a fairly safe correction, and nearly every editor has admitted it. The Schol. strangely took the compound to mean *τοὺς μεγάλως φυλάττοντας*, as in v. 143 he tells us that some explained *τὸν ἱπποκομανῆ* by *τὸν μεγάλως μαινόμενον*, and in v. 241 *ἱπποδέτην ῥυτῆρα* is *χαλινὸν μέγαν.*

233—4. *κεῖθεν ἄρα.* The truth breaks upon Teemessa, who had only said (v. 217) that animals lay slaughtered in the tent. *Now* she understands that it was from the public herds that he had brought the animals alive into his tent, and killed and tortured them there.

235. *τὴν μὲν* (viz. *ποίμνην*, for *τὰ μὲν τῆς ποίμνης*) Laur. and Schol., *τὰ μὲν εἴσω* two or three of the inferior MSS. Compare *ὧν* for *ὧν τῆς μὲν* in Trach. 548.—*ἔσω*, here for *ἔνδον.*—*'σφάζ'* most of the editors, needlessly, perhaps.

236. *πλευροκοπῶν*, 'by chopping the sides.' A butcher's term for dividing a carcass lengthwise. Compare *θαλασσοκοπεῖν*, a term from rowing, Ar. Equit. 830.

237. *ἀνελὼν*, 'taking up,' as was the custom in killing victims for a sacrifice; cf. *λαβεῖν ἀέρδην*, Aesch. Ag. 235. Here the action is opposed to *σφάζ' ἐπὶ γαίας.—ἀργίποδας*, Schol. *λευκόποδας.—γλῶσσαν ἄκραν*, a sacrificial ceremony; see Ar. Pac. 1060, and Od. iii. 332. It was connected with the tongue being a kind of sacred interpreter of the gods' will, and it is the origin of a custom not yet extinct, of cutting off and laying aside the tip of a tongue on the table. (As a boy, I have known one kept for years to 'bring luck.') The Schol. seems to have thought that the act symbolized the silencing of the eloquent Nestor, but the 'two rams' doubtless were supposed by Ajax to be the two Atridae.

239. Hesych. *θερίσας· τὸ θέρος ἀγαγών.*

240. *δήσας* takes the dative from the sense of *προσδήσας*, or *κίονι* may be a 'dative of place.'

μέγαν ἱπποδέτην ῥυτῆρα λαβὼν
παίει λιγυρᾷ μάστιγι διπλῇ,
κακὰ δεννάζων ῥήμαθ', ἃ δαίμων
κοὐδεὶς ἀνδρῶν ἐδίδαξεν. 244
ΧΟ. ὥρα τιν' ἤδη κρᾶτα καλύμμασι κρυψάμενον ἀντ.
ποδοῖν κλοπὰν ἀρέσθαι,
ἢ θοὸν εἰρεσίας ζυγὸν ἑζόμενον
ποντοπόρῳ ναΐ μεθεῖναι. 250
τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεῖδαι
καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη
ξυναλγεῖν μετὰ τοῦδε τυπείς, τὸν αἴσ' ἄπλατος
ἴσχει. 255
ΤΕ. οὐκ ἔτι. λαμπρᾶς γὰρ ἄτερ στεροπῆς 257
ᾄξας ὀξὺς νότος ὡς λήγει.
καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάθη 260
μηδενὸς ἄλλου παραπράξαντος,
μεγάλας ὀδύνας ὑποτείνει.

241. *ῥυτῆρα*, 'a rein,' occurs Oed. Col. 900.—*ἱπποδέτην*, perhaps, 'tied (or fastened) to horses,' as a bit is *διάδετος γένυος ἵππίας*, Aesch. Theb. 115. But a tether or 'horse-tie,' or even a carriage-trace, may be meant.—*διπλῇ*, Schol. *διπλώσας τὸν χαλινόν*. Cf. Il. xi. 531, *ὣς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους μάστιγι λιγυρῇ*.

243. *δεννάζων*, supply *αὐτούς*, 'abusing them in bad (shocking) words.' Antig. 759, *ἀλλ' οὐ—χαίρων ἐπὶ ψόγοισι δεννάσεις ἐμέ*. Hesych. *δεννάζων· λοιδορῶν*. So violent was the language that Tecmessa supposed it was the result of some demoniac possession.

245. *ὥρα τιν' ἤδη*. ''Tis high time for one now' &c. Cf. Oed. R. 466. The chorus, foreseeing the disgrace, and possibly the punishment impending, deliberate on the best course to pursue; shall they hide their heads in shame, and steal away, or put to sea and give the ship way? They must ply the oar, for the Atridae are plying threats against them.—*μεθεῖναι*, supply *τὸν στόλον*, 'to put on full speed.' The word is used in a military as well as in a naval sense. Aesch. Theb. 79, *μεθεῖται στρατὸς στρατόπεδον λιπών*.

255. *αἶσα ἄπλατος*. A malady of such a kind that none can venture to approach him, viz. a furious raving madness.

257. *οὐκέτι*. 'Not so now: for, like a brisk wind that has suddenly come on without lightning, he is becoming calm.' We may well suppose a local observation about electric clouds is here described. Linwood thinks *ἄτερ στεροπᾶς* (*στεροπῆς* Dind.) corrupt. Mr. Palmer would join *ὀξὺς λήγει*, 'he quickly ceases.' Perhaps *λαμπρὸς*, 'with a clear sky,' as in Agam. 1151, *λαμπρὸς πνέων ὁ χρησμός*. Prof. Campbell prefers to construe *ἄτερ στεροπᾶς λήγει*, 'he stops from his rage without a fatal end.'

259. *φρόνιμος*, i. e. *ἔμφρων γενόμενος*.

260. *τὸ γὰρ κ.τ.λ.* The remorse of one coming to his senses after some insane act is well described: 'the looking upon afflictions caused by oneself, if no one else has had a hand in them besides, suggests very painful thoughts.' Mr. Palmer translates, 'no other having wrongfully done them.' The Schol. seems better: *οἷον, μηδενὸς συμπράξαντος καὶ μετασχόντος τῶν ἁμαρτημάτων*.

ΧΟ. ἀλλ' εἰ πέπαυται, κάρτ' ἂν εὐτυχεῖν δοκῶ.
φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.
ΤΕ. πότερα δ' ἄν, εἰ νέμοι τις αἵρεσιν, λάβοις,
φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών;
ΧΟ. τό τοι διπλάζον, ὦ γύναι, μεῖζον κακόν.
ΤΕ. ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.
ΧΟ. πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις.
ΤΕ. ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
αὐτὸς μὲν ἥδεθ' οἷσιν εἶχετ' ἐν κακοῖς,
ἡμᾶς δὲ τοὺς φρονοῦντας ἠνία ξυνών·
νῦν δ' ὡς ἔληξε κἀνέπνευσε τῆς νόσου,
κεἰνός τε λύπῃ πᾶς ἐλήλαται κακῇ
ἡμεῖς θ' ὁμοίως οὐδὲν ἧσσον ἢ πάρος.
ἆρ' ἔστι ταῦτα δῖς τόσ' ἐξ ἁπλῶν κακά;

263. *εἰ πέπαυται.* Viz. as your word λήγει implies.—*κάρτ' ἂν εὐτυχεῖν* means *εὐτυχήσω.*

265—77. The argument is sophistical, and not very clearly expressed. 'Would you rather be Ajax,' Tecmessa asks, 'or his friends? *He* causes them grief, but does not feel it himself: they, from close companionship, have *his* trials to bear as well as their own (v. 275—6), when he has become conscious of his offence; and two evils are worse than one.' Tecmessa hence infers (v. 269) that she is really more to be pitied than Ajax: 'then we, without being mad, have to bear the sad consequences of madness;' we have the *ἄτη*, while he alone has the *νόσος*. Prof. Campbell, after Hermann and Linwood, observes, "Tecmessa here identifies herself with Ajax." Rather, she contrasts herself, except indeed so far as the griefs are common to both. The Schol. however says, *ἡμεῖς, ἀντὶ τοῦ ὁ Αἴας, νῦν μὴ νοσῶν ὀδυνᾷ ἑαυτὸν διὰ τὰ πεπραγμένα.* Mr. Blaydes, "we then, because we are not ailing (because Ajax has ceased from his madness) are now in trouble." Prof. Jebb, "then are we losers now, though the plague is past,"—where *ἡμεῖς* (he says) are Ajax and his friends. He gives the general sense thus: "You think that we are in better case because the frenzy of Ajax has passed off. But compare the actual with the recent state of things. *Then*, his madness was painful for his friends to witness; but *he*, at least, revelled in his delusions. *Now*, we his friends are still full of grief and anxiety; while he, restored to consciousness, shares our feelings. Thus the sum-total of suffering is increased. There is distress on both sides, and not on one only." I agree with Mr. Palmer, that "there is a clear distinction intended between Tecmessa and Ajax." She represents herself as the heavier sufferer of the two.

270. *οὐ κάτοιδα.* The chorus does not understand the sophistical proposition. Tecmessa explains: 'When he was mad, he vexed us without feeling vexation himself. Now he feels vexation himself, and we are vexed just *because* he is vexed, as well as on account of his former doings. So now we have grief on two separate accounts, for his sake and for our own sakes.' The effort to reason out the 'double woe' has introduced some obscurity into the passage. The meaning of *κοινὸς ἐν κοινοῖσι λυπεῖσθαι* (267) is explained by 275—6, viz. *λυπεῖσθαι σὺν τοῖς κοινῶς λυπουμένοις.* For the repetition of the adjective see El. 742. Trach. 613.

273. *ξυνὼν,* 'because he was one of us.'

275. *πᾶς,* i. e. *κατὰ πάντα.*

277. *ἆρα, nonne?*

ΧΟ. ξύμφημι δή σοι καὶ δέδοικα μὴ 'κ θεοῦ
πληγή τις ἥκῃ. πῶς γὰρ, εἰ πεπαυμένος
μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται;
ΤΕ. ὡς ὦδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.
ΧΟ. τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο;
δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.
ΤΕ. ἅπαν μαθήσει τοὔργον, ὡς κοινωνὸς ὤν.
κεῖνος γὰρ ἄκρας νυκτὸς, ἡνίχ' ἕσπεροι
λαμπτῆρες οὐκέτ' ἦθον, ἄμφηκες λαβὼν
ἐμαίετ' ἔγχος ἐξόδους ἕρπειν κενάς.
κἀγὼ 'πιπλήσσω καὶ λέγω, τί χρῆμα δρᾷς,
Αἴας; τί τήνδ' ἄκλητος οὔθ' ὑπ' ἀγγέλων
κληθεὶς ἀφορμᾷς πεῖραν οὔτε του κλύων
σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὕδει στρατός.
ὁ δ' εἶπε πρός με βαΐ', ἀεὶ δ' ὑμνούμενα·

279. There are variants ἥκῃ, ἥκει, ἥκοι. The first expresses fear lest a blow should have come; the second, which is adopted by Linwood, fear as to whether it has come, i. e. that it *has* come. Both, of course, are defensible; but the apprehension of the result seems here more appropriate. See on Phil. 493, δέδοικα—μὴ βεβήκῃ.—πῶς γὰρ, i. e. the settled gloom on his mind shows that all is not right. The remark, of course, anticipates the coming suicide, as sup. 230.

282. ἀρχή. The chorus, who as yet know only the effects, wish to learn the cause and first symptoms of the madness. —προσέπτατο, like προσέπτα Prom. V. 115, said of any sudden approach. Cf. ibid. 644. Eur. Alc. 420, οὐκ ἄφνω κακὸν τόδε προσέπτατ'.

284. κοινωνὸς, viz. as a partner in his disgrace as well as in his prosperity; cf. 267.

285. ἄκρας. Commentators differ as to whether early night or late night is meant; nor is it possible to decide. Both the edge or verge of night (evening), or the highest point to which it as it were ascends in the sky, may be meant. Professors Jebb and Campbell agree in preferring the latter sense, i. e. 'the dead of night.' So also Wunder, 'at midnight.' Linwood, *prima nocte*, and so Schol., περὶ πρῶτον ὕπνον, and οἷον κατὰ τὴν ἑσπέραν.—λαμπτῆρες, Aesch. Ag. 22, Cho. 537, Od. xviii. 307, not 'torches,' or 'lights,' but great standard candlesticks, as we should call them, used for inserting or suspending blazing pitch or oil or any flaring light: see Rich, Companion to Dict. in v. *candelabrum*. Schol. οἱ κατὰ τὴν οἰκίαν φαίνοντες λύχνοι. As αἴθειν is usually transitive, Mr. Blaydes thinks the poet may have written ἑσπέρους λαμπτῆρας.

287. κενάς. Schol. τὰς οὐκέτι [ἐς] χρήσιμον γινομένας. 'On a bootless expedition,' to which no one had summoned him. Mr. Palmer translates, "to steal out upon the deserted paths." It was however the uselessness of the journey that caused Tecmessa to object.

289. ὑπ' ἀγγέλων. See Trach. 391. Aesch. Cho. 821, ἥκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος.

292. βαιὰ, 'few words, but oft-repeated.' Ajax was a man of few words, and moreover ὠμοκρατὴς, v. 205, stern in his commands. Here he 'snubbed' Tecmessa by virtually asking, 'What is that to you?' She, knowing his present temper, μαθοῦσα, ceased from further expostulation, and he went forth alone.—ἐσσύθη, like the anomalous epic form ἐσσύμενος, takes the double σ for metrical convenience.

γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει.
κἀγὼ μαθοῦσ' ἔληξ', ὁ δ' ἐσσύθη μόνος.
καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας·
ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
ταύρους, κύνας βοτῆρας, εὔκερών τ' ἄγραν.
καὶ τοὺς μὲν ηὐχένιζε, τοὺς δ' ἄνω τρέπων
ἔσφαζε κἀρράχιζε, τοὺς δὲ δεσμίους
ἠκίζεθ' ὥστε φῶτας ἐν ποίμναις πίτνων.
τέλος δ' ὑπάξας διὰ θυρῶν σκιᾷ τινὶ
λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,
τοὺς δ' ἀμφ' Ὀδυσσεῖ, συντιθεὶς γέλων πολὺν,
ὅσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών·
κἄπειτ' ἀπάξας αὖθις ἐς δόμους πάλιν
ἔμφρων μόλις πως ξὺν χρόνῳ καθίσταται,

296. *συνδέτους*, bound or strung together, like captives tied to each other in a row. Mr. Palmer separates *κύνας* from *βοτῆρας* by a comma, supposing that men and animals were promiscuously brought in. The words *ὥστε φῶτας* (300) imply that animals alone are described. The Schol. explains *τοὺς ποιμενικοὺς κύνας*, but *κύων βοτὴρ* is certainly a strange phrase for a shepherd's dog.—For *εὔκερων* (accusative) Dindorf reads *εὐερόν τ'* from Schneidewin,—a needless change, since goats and sheep have horns as well as oxen.

298. *ηὐχένιζε*. 'Wrung (or broke) their necks,' as distinct from *ἔσφαζε*, 'cut their throats.'—*ἠκίζετο*, sup. 65. For *ῥαχίζειν*, 'to break the back-bone,' cf. sup. 56. Aesch. Pers. 428, *ἔπαιον, ἐρράχιζον*, where the exact sense is determined by the context. (Prof. Campbell, "he cleft them through to the spine.") It is usual in this construction to omit the copula, so that *ἔσφαζεν, ἐρράχιζεν* is probably the true reading.

301. *ὑπάξας*, 'stealing away in haste.' A variant of equal authority is *ἀπάξας*.—*σκιᾷ τινὶ*, the shadowy form, or rather, the visionary person of some one whose voice only was heard. The goddess does not say (sup. 51 seqq.) that she actually spoke to Ajax or he to her, after bringing in the cattle. But the context seems to show that she had urged him to the violent treatment which he supposed he was exercising on his enemies.—*ἀνέσπα*, a metaphor from drawing arrows out of a quiver. So *τοξεύειν*, like *ἰέναι*, is often used of uttering words; cf. Ant. 1031. For *ἀνασπᾶν* in the corresponding sense see Ar. Ran. 903. Plat. Theaet. p. 180.

303. *γέλων*, a loud laugh of exultation; cf. Ant. 483. The usual epithet is *πολὺς*, e. g. in Bacch. 250. Q. Smyrnaeus, v. 439, *ὀψὲ δ' ὅ γ' ἀρνειοῖο κατακταμένου σχεδὸν ἔστη, καί ῥ' ὅλοὸν γελάσας τοῖον ποτὶ μῦθον ἔειπε.*—*συντιθεὶς*, 'adding,' lit. putting laughter as well as taunts into his action against them. Similarly Agam. 1579, *λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρὰν* (*ἀρᾷ*). Mr. Blaydes is hardly correct, "heaping up much ridiculous talk," nor is "many a vaunt" (Jebb) precisely the sense.—*ἐκτίσαιτο*, the indirect past narrative, 'at having gone and paid off upon them so much ill-treatment of himself,' viz. in refusing him the arms, unjustly as he thought. Musgrave proposed *ἐκτίσοιτ'*, 'he would pay them for.'

306. *μόλις*, 'at last, and after some time, he comes to his senses by some means or other.' This is the usual sense of *μόλις*, exactly the Latin *vix*. ("In painful wise," Jebb.) — For *ἀπάξας*, 'hastening back,' Dind. reads *ἐπάξας*, Mr. Blaydes *ἐσάξας*. Wunder compares Trach. 693, *ἔσω δ' ἀποστείχουσα*.

καὶ πλῆρες ἄτης ὡς διοπτεύει στέγος,
παίσας κάρα 'θώϋξεν· ἐν δ' ἐρειπίοις
νεκρῶν ἐρειφθεὶς ἕζετ' ἀρνείου φόνου,
κόμην ἀπρὶξ ὄνυξι συλλαβὼν χερί.
καὶ τὸν μὲν ἦστο πλεῖστον ἄφθογγος χρόνον·
ἔπειτ' ἐμοὶ τὰ δεῖν' ἐπηπείλησ' ἔπη,
εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,
κἀνήρετ' ἐν τῷ πράγματος κυροῖ ποτέ.
κἀγὼ, φίλοι, δείσασα τοὐξειργασμένον
ἔλεξα πᾶν ὅσονπερ ἐξηπιστάμην.
ὁ δ' εὐθὺς ἐξώμωξεν οἰμωγὰς λυγρὰς,
ἃς οὔποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.
πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
τοιούσδ' ἀεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν·
ἀλλ' ἀψόφητος ὀξέων κωκυμάτων

307. ἄτης. Properly the delusion itself, then (as here) the consequences of it, which is the usual sense of ἄτη in Sophocles.—Hesych. διοπτεύειν· κατασκοπεῖν. He is thought to allude to this passage. Q. Smyrn. v. 456, Αἴας δ' ὡς ἴδε μῆλα κατὰ χθονὸς ἀσπαίροντα, θάμβεεν ἐν φρεσὶ πάμπαν· ὀίσατο γὰρ ὅλον εἶναι ἐκ μακάρων.

309. ἐρειφθείς. ἀντὶ τοῦ καταπεσὼν, ἐρριμμένος, Schol., who records a variant ἐρεισθείς. But ἐρείπειν is to throw down in ruin, ἐρείδειν to prop and support. The latter might here mean 'leaning against the dead bodies.' And this is adopted by Mr. Blaydes. We have νεκροῖς combined with ναυτικὰ ἐρείπια in Agam. 643. A second genitive is here added, as the cause from which the fall of the carcases came.

310. Hesych. ἀπρίξ· προσπεφυκότως, ἰσχυρῶς, σφοδρῶς.

311. τὸν μὲν—πλεῖστον. The separation of the article is due to metrical convenience; so Eur. El. 781, ὁ δ' εἶπ' Ὀρέστης. Phoen. 512, ταῖς γὰρ ἂν Θήβαις τόδε γένοιτ' ὄνειδος. See on Trach. 116.

312. τὰ δεινὰ ἔπη. 'Then it was that he uttered against me all those threatening (horrible) words, if I did not make known to him *all* the disaster that had befallen him.' With δεινὸς in this sense the article is more often used than omitted. See inf. 650. 1226.—φανοίην, the future; there is no transitive aorist ἔφανον. Tecmessa, though unwilling to explain the full extent of the damage done, does so under fear of the threat; see on 292. The Schol. says, 'there is great pathos in such a sensible man (τὸν ἐμφρονέστατον) as Ajax asking of his concubine what are the acts which he has himself done.' Prof. Campbell: "Tecmessa, fearing that she was wrong in obeying Ajax, attempts to secure yet more the sympathy of the chorus."

314. ἐν τῷ πράγματος. Linwood compares Eur. Hel. 1195, ἐν τῷ δὲ κεῖσαι ξυμφορᾶς;

317. ἐξώμωξεν. Schol. ἐξάκουστον ὤμωξεν.

320. ἐξηγεῖτο, 'he explained,' he gave it as a reason (or perhaps, 'he used sagely to observe'), 'that it was the part of a cowardly and low-spirited man to indulge in groans of that sort.'—ἔχειν γόους, to make them a practice, *usurpare*. Profs. Campbell and Jebb think ἔχειν πρὸς ἀνδρὸς might mean that groans proceed from a man; for myself, I doubt this. Compare ἔχομεν στοναχὰς sup. 203, (though *causas gemendi* is there meant,) and Phil. 213.—βαρυψύχου, Schol. μικροψύχου, καταπεπτωκότος τὴν ψυχήν. —For πρὸς cf. inf. 581.

321. Hesych. ἀψόφητος· ἄνευ κραυγῆς.

ὑπεστέναζε ταῦρος ὡς βρυχώμενος.
νῦν δ' ἐν τοιᾷδε κείμενος κακῇ τύχῃ
ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
σιδηροκμῆσιν ἤσυχος θακεῖ πεσὼν,
καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν·
τοιαῦτα γάρ πως καὶ λέγει κἀδύρεται.
ἀλλ', ὦ φίλοι, τούτων γὰρ οὕνεκ' ἐστάλην,
ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.
φίλων γὰρ οἱ τοιοίδε νικῶνται λόγοις.
ΧΟ. Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις
ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.
ΑΙ. ἰώ μοί μοι.
ΤΕ. τάχ', ὡς ἔοικε, μᾶλλον· ἢ οὐκ ἠκούσατε
Αἴαντος οἵαν τήνδε θωΰσσει βοήν;
ΑΙ. ἰώ μοί μοι.
ΧΟ. ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι

322. *βρυχώμενος*. 'Moaning,' not uttering shrieks or screams *ὀξέως*. See Trach. 805. 904.

325—6. A full stop is wrongly placed in the editions both at *πεσὼν* and at *κακόν*. The sense is, 'he shows that he wants to do some mischief, for I know not how it is, but all his words and lamentations turn on (or tend to) this.' Tecmessa says just enough to suggest suicide to her hearers, though she does not as yet apprehend such a terrible result.

328. *ἐστάλην*, 'I came here to find you.' Oed. Col. 20, *μακρὰν γὰρ ὡς γέροντι προὐστάλης ὁδόν*. She says this by way of excuse for having left Ajax in such a time of trouble (Schol.).

330. *οἱ τοιοίδε*. 'Men like him (stern in temper, v. 205) are prevailed over by the arguments of friends,' viz. if not by the persuasions of a woman. The MSS. and Schol. have *φίλοι* for *λόγοις*, but the latter is quoted by Stobaeus, Flor. 113. 8. Mr. Palmer, with Wunder, retains *φίλοι*, but the sense is very poor, 'such friends yield to their friends.' The error perhaps arose from an ancient variant, *λόγοις γὰρ οἱ τοιοίδε νικῶνται φίλοι*.

332. *διαπεφοιβάσθαι* (*φοιβάζω*, al. *διαπεφοιβᾶσθαι*), Schol. *ἐκμεμηνέναι*, 'has become thoroughly and hopelessly mad,' i.e. even though he has had a lucid interval. "Has been demented by his troubles," Prof. Jebb. It is a question (which I have raised on *διατετίμηται*, Aesch. Theb. 1050) if the sense is not rather, 'what you say about the madness caused by his troubles being *over* (*ἔμφρων*, v. 306) is something terrible,' viz. if he is still showing such symptoms of distress, and is so moody and strange in his conduct, that he may yet end by committing some worse act.—*ἡμῖν*, like *ἐμὸς* and *εἶναι*, Agam. 14 and 1100, overflows, as it were, from the preceding verse. Some, as sup. 216, take it as part of this verse, 'our hero' &c.

334. *μᾶλλον*. Schol. *τάχα, ὡς φαίνεται, μᾶλλον στενάζει* (l. *στενάξει*).

336. *ἔοικεν κ.τ.λ.* From the suppressed groans heard from within, the chorus infers that Ajax is either still out of his mind, or pained by the memory of the ravings that were formerly upon him. In contrast with *τοῖς πάλαι ξυνοῦσι* they add *παρὼν*, 'as if still present at events which are past.' The Schol. explains *νοσήμασι* by *τοῖς πεπραγμένοις ὑπὸ τοῦ παλαιοῦ νοσήματος*. Linwood thinks *παρὼν* corrupt. Perhaps, *παροῦσι—ξυνών*.

νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.

AI. ἰὼ παῖ παῖ.

TE. ὤμοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾷ. 340
τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.

AI. Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν εἰσαεὶ
λεηλατήσει χρόνον; ἐγὼ δ' ἀπόλλυμαι.

XO. ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.
τάχ' ἄν τιν' αἰδῶ κἀπ' ἐμοὶ βλέψας λάβοι. 345

TE. ἰδού, διοίγω· προσβλέπειν δ' ἔξεστί σοι
τὰ τοῦδε πράγη, καὐτὸς ὡς ἔχων κυρεῖ.

AI. ἰὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων στρ. ά. 348
μόνοι ἔτ' ἐμμένοντες ὀρθῷ νόμῳ, 350
ἴδεσθέ μ' οἷον ἄρτι κῦμα φοινίας ὑπὸ ζάλης
ἀμφίδρομον κυκλεῖται.

XO. οἴμ' ὡς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.

341. *τάλαιν' ἐγώ.* Schol. *ἐδεδίει μὴ ἀνέλῃ αὐτὸν μαινόμενος.* Hesych. *μενοιᾷ· φροντίζει, μεριμνᾷ. προθυμεῖται, ὀρέγεται.*

342. *ποῦ Τεῦκρος.* "Ajax wished to see Teucer (his half-brother) in order to commend the child Eurysaces to his care: cf. v. 562." Prof. Jebb. When therefore Ajax first called out '*Boy!*' and then said that he called Teucer, he meant that he wanted them both. "The chorus thinks he has recovered his senses, since he recollects his son and brother so well" (Wunder). Teucer had gone into the Troad on one of those raids of which, from the frequent allusions to them in the Iliad, the old epics doubtless gave detailed accounts. See 564 and 720. "We may observe the dramatic propriety of Teucer's absence; for, had he been present, Ajax would not have been able to effect his bloody purpose." Mr. Blaydes.

344. *φρονεῖν ἔοικεν,* i. e. *ἔμφρων γενέσθαι.* They judge either from the altered tones of his voice, or from the concern he now expresses for his own family.

345. *καὶ ἐπ' ἐμοί.* Schol. *τάχ' ἂν ἐφ' ἡμῖν αἰδεσθῇ, ἀπολιπὼν ἡμᾶς ἀνάρχους καὶ ὑποχειρίους τοῖς ἐχθροῖς.* 'Perhaps he may have some feeling of respect even for me when he sees me,' i. e. though so much humbler in rank, and less closely related to him than Tecmessa herself. (Mr. Blaydes thinks 'even me' refers to the absence of Teucer.) Prof. Campbell takes *αἰδῶ* to mean 'self-respect.' Linwood construes *καὶ βλέψας ἐπ' ἐμοί,* comparing, for the slight disarrangement of *καί,* Antig. 280. 554. Wunder makes *καὶ* qualify *αἰδῶ,* 'perhaps he may even be more moderate when he sees me.' For *βλέψας ἐπ' ἐμοὶ* Mr. Palmer cites *ἐπιβλέπειν ἐπί τινι* from Dinarchus, 99. 22.

346. *διοίγω.* According to the Schol., the eccyclema is here employed. Mr. Blaydes thinks that the curtain of the tent is drawn aside, and the hero is seen sword in hand seated among the slaughtered sheep.—*πράγη,* in the sense of *ἔργα,* or *πράξεις* (Schol.), is somewhat unusual.—Ajax addresses his trusty comrades in a metaphor suited to their naval service, and bids them behold by what a tempest of bloodshedding frenzy he has been overtaken and caught.

350. *ὀρθῷ νόμῳ* Schol. *τὸν τῆς φιλίας φησίν.* He imagines all his friends have deserted him except the chorus.

354. *ὡς ἔοικας.* Schol. *πρὸς τὴν Τέκμησσαν ὁ λόγος.* He seems also to recognize a reading *ὡς—ἔχεις,* by which the remark would be addressed to Ajax himself, *ἔοικεν οὖν, φησίν, ὅτι ἐν μεγάλῳ χειμῶνι γέγονας.* But *ἔχει* gives a good and simple meaning: 'the fact itself proves how completely he is out of his

δηλοῖ δὲ τοὔργον ὡς ἀφροντίστως ἔχει. 355

AI. ἰὼ γένος ναΐας ἀρωγὸν τέχνας, ἀντ. ά.
ὃς ἁλίαν ἔβας ἑλίσσων πλάταν,
σέ τοι σέ τοι μόνον δέδορκα †ποιμένων ἐπαρκέσοντ'·
ἀλλά με συνδάϊξον. 361

XO. εὔφημα φώνει· μὴ κακὸν κακῷ διδοὺς
ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

AI. ὁρᾷς τὸν θρασὺν, τὸν εὐκάρδιον, στρ. β'.
τὸν ἐν δαΐοις ἄτρεστον μάχαις, 365
ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας;
οἴμοι γέλωτος, οἷον ὑβρίσθην ἄρα.

mind.' Prof. Jebb objects to Ajax being the subject to ἔχει, since Ajax had returned to his senses. But his version is not satisfactory, "The fact proves that a wild hand was here." Prof. Campbell takes *τοὔργον* as the subject. This may mean, *δηλοῖ σε κυκλεῖσθαι κ.τ.λ., ἐπεὶ ἀφρ. ἔχει.* On the whole, I agree with Mr. Palmer's view of the passage. It was most natural that, on first seeing the slain sheep, the chorus should conclude the slayer was still mad, sitting as he was amongst them.

359. *ἁλίαν ὃς ἐπέβας* the MSS. The reading in the text is Hermann's. Others give *ὃς ἅλιον ἔβας* and *ἅλιον ὃς ἐπέβας* (Linwood and Campbell).—*ἑλίσσων*, poetically for *ἐρέσσων*, in reference to the turning of ships round an island. Hesych. *πλάταν· πλοῖον.* And so Aesch. Ag. 679, *κελσάντων πλάταν ἄφαντον.* The Schol. thinks there is an imitation of the Homeric *νέες ἀμφιέλισσαι.* "Addidit *ἑλίσσων*, ut ostenderet qualis sive quo munere fungens chorus navem conscendisset." Linwood.

360. The words *ποιμένων ἐπαρκέσοντ'* are probably corrupt. The Schol. seems to have found an imperative: *ποιμένων, τῶν ἐμὲ ποιμαινόντων καὶ θαλπόντων· τὴν αὐτὴν οὖν μοι προαίρεσιν λάβε, καὶ ἐξαι με ἀποθανεῖν, ἢ σφάξον με σὺν τοῖς θρέμμασιν.* Perhaps therefore he read (with a stop after *ποιμένων*) *ἐπάρκεσον δ', ἢ ἀλλά με (ἢ σύ με) συνδάϊξον.* A gloss on v. 362 reads *ἀλλὰ σύ με δάϊξον.* Mr. Palmer contends that the chorus were "shepherds who pastured their flocks in Mount Ida year after year," appealing to v. 600—5. There are difficulties in this view, since the chorus are spoken of as sailors by profession throughout the play, and especially in this very passage. The title given them in v. 565, *ἄνδρες ἀσπιστῆρες, ἐνάλιος λεὼς*, seems hardly compatible with their position as shepherds. Linwood says "*ποιμένων* verum esse nequit," and he conjectures, without much confidence, *τῶν ἐμῶν.* Dindorf reads *πημονῶν ἔτ' ἄρκος ὄντ'* with Lobeck; Wunder and Mr. Blaydes *πημονὰν ἐπαρκέσοντ'* with Reiske. Prof. Campbell thinks *μόνον ποιμένων* may mean 'the only shepherd,' i. e. 'the only one to do the duty of a shepherd,' viz. to slay him. But this is certainly far-fetched, as is the ordinary explanation of *ποιμένων* = *κηδεμόνων.*

363. With *τὸ πῆμα τῆς ἄτης*, 'the mischief already done by your madness,' cf. *τὸ πῆμα τῆς νόσου*, Phil. 765, and *πῆμ' ἀποστρέψαι νόσου*, Agam. 823. Prof. Jebb's rendering, 'the bitterness of the doom,' seems rather forced. The word may well bear the Aeschylean sense of mental delusion. (See on v. 307.) The 'bad remedy for the evil' is, of course, the death he not obscurely alludes to. Schol. *μὴ τῷ θανάτῳ διαλύσῃς τὸ δύσεδος· πῆμα δὲ ἄτης, κατὰ περίφρασιν, ἄτην.*

364. *τὸν θρασὺν κ.τ.λ.*, i.e. *καλούμενον.* Cf. Trach. 541. inf. 726.

366. *ἀφόβοις.* Schol. *τοῖς μὴ φόβον ἐμποιοῦσι, θηρσὶ δὲ, προβάτοις.* In the sense of 'inspiring no fear' Mr. Palmer cites Prom. V. 921, *ἐμοὶ δ' ὅτε μὲν ὁμαλὸς ὁ γάμος, ἄφοβος, οὐδὲ δέδια.*

367. *ἄρα* is more common in this sense with the imperfect, 'what a sport, it seems, have I been made, and what an outrage has been done me (by the

ΤΕ. μὴ, δέσποτ' Αἴας, λίσσομαί σ', αὔδα τάδε.
ΑΙ. οὐκ ἐκτός; οὐκ ἄψορρον ἐκνεμεῖ πόδα;
αἰαῖ αἰαῖ.
ΧΟ. ὦ πρὸς θεῶν ὕπεικε καὶ φρόνησον εὖ.
ΑΙ. ὦ δύσμορος, ὃς χερὶ μὲν μεθῆκα τοὺς ἀλάστορας,
ἐν δ' ἑλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις
ἐρεμνὸν αἷμ' ἔδευσα.
ΧΟ. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις;
οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν.
ΑΙ. ἰὼ πάνθ' ὁρῶν, ἁπάντων τ' ἀεὶ . ἀντ. β'.
κακῶν ὄργανον, τέκνον Λαρτίου,
κακοπινέστατόν τ' ἄλημα στρατοῦ,
ἦ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.
ΧΟ. ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κὠδύρεται.
ΑΙ. ἴδοιμι *γάρ νιν, καίπερ ὧδ' ἀτώμενος —

goddess)!' See on Trach. 61, and inf. 401—3.

369. *οὐκ ἐκτός.* 'Get out!' (with violence.) Ajax retains his character of *ὠμοκρατὴς*, v. 205. The contrast is the stronger from Tecmessa's gentle and imploring expostulation. Hesych. *ἄψορρον· παλινόρμητον, ἐξ ὑποστροφῆς.*

372. *ὦ δύσμορος.* He does not notice the remark of the chorus, but goes on, as people out of their minds do, talking of himself incoherently. (Schol.)—*χερὶ* Herm. for *χερσὶ* or *χεροῖν*. The sense seems to be, *ὃς τοὺς μὲν ἀλάστορας μεθῆκα, τοῖς δὲ βουσὶν ἐμπεσὼν αἷμα ἔδευσα χερί*, as Wunder perceived.

375. *κλυτοῖς.* Schol. *διὰ τὰς ἐν αὐτοῖς ταραχὰς καὶ φωνάς.* He thought the epithet meant 'heard' in their bleatings. But *κλυτὸς* is an old epic verbal (see New Cratylus, § 311) implying superiority, and was applied even to herds and flocks that were talked about, and so it became a common-place epithet.

376. *ἔδευσα.* He should have said *αὐτοὺς αἵματι.* But see v. 55.

377. *ἐπ' ἐξειργασμένοις.* 'Well, if it was so, why should you go on grieving when the deed has been done (and cannot be undone)?' So *ἐπὶ ἀρρήτοις λόγοις*, 'with words unsaid,' Ant. 556. See Aesch. Pers. 531. Agam. 1350.

378. *ὅπως κ.τ.λ.* A confused, or purposely eccentric variation of *ὅπως ταῦτα οὐχ ἕξει*, or *οὐ γένοιτ' ἂν ταῦτα ἄλλως ἔχειν.* Mr. Palmer quotes, after others, Xen. Hell. vi. 2, 32, *εὕρετο ὅπως μήτε διὰ τὸν πλοῦν ἀνεπιστήμονας εἶναι, μήτε κ.τ.λ.* Mr. Blaydes "does not believe the common reading can possibly be right," and gives *ταῦτά γ' ὥστ' οὐχ ὧδ' ἔχειν.* (For *ὥστε οὐκ* see on El. 780.)

379. *πάνθ' ὁρῶν*, 'whose eye (*libidinem*) nothing escapes.'

381. The complimentary phrase, 'the dirtiest vagabond in all the army,' may be regarded as a specimen of the military slang. Hesych. *κακοπινής· κακὸς μεθυστής* (as if from *πίνειν*). *Id. ἄλημα· ὁδοπορία*, and *ἐφθὸν ἄλευρον.* The derivation from *ἀλεῖν*, 'to grind,' seems less probable. The Schol. explains *ἄλημα* by *ἀπάτημα.* Linwood, *fraudator, qui alios in errorem inducit.* As Ulysses was an adept at playing the beggar, the word has a special point.—*πολὺν κ.τ.λ.*, see v. 303. 'I dare say you are having a good laugh at me through joy at my misfortune.'—*ἄγειν*, as in *σχολὴν ἄγειν*, implies the continuance of the disposition.

384. The MSS. give *ἴδοιμί νιν*, and the syllable wanting may be variously supplied, *μὲν, μὴν, δὴ, νυν*, &c. There seems *aposiopesis*, as he meant to say, 'may I see them killed,' but the wish is expressed by *ὀλέσσας*, 390. Cf. Aesch. Cho. 430, *κἄπειτ' ἐγὼ νοσφίσας* (sc. *αὐτοὺς*) *ὀλοίμαν.*

ἰώ μοί μοι. 385

TE. μηδὲν μέγ' εἴπῃς. οὐχ ὁρᾷς ἵν' εἶ κακοῦ ;

AI. ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώ-
τατον,
ἐχθρὸν ἄλημα, τούς τε δισσάρχας ὀλέσσας βασιλῆς
τέλος θάνοιμι καὐτός. 391

TE. ὅταν κατεύχῃ ταῦθ', ὁμοῦ κἀμοὶ θανεῖν
εὔχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος ;

AI. ἰὼ σκότος, ἐμὸν φάος, στρ. γ'. 394
ἔρεβος ὦ φαεννότατον, ὡς ἐμοί,
ἕλεσθ' ἕλεσθέ μ' οἰκήτορα,
ἕλεσθέ μ'. οὔτε γὰρ θεῶν γένος οὔθ' ἁμερίων
ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων. 400
ἀλλά μ' ἃ Διὸς
ἀλκίμα θεὸς
ὀλέθρι' αἰκίζει.
ποῖ τις οὖν φύγῃ ;
ποῖ μολὼν μενῶ ;
εἰ τὰ μὲν φθίνει, φίλοι, 405

394. The antithesis, 'O darkness that is light to me,' i. e. O death which to me is preferable to life, is a natural outpouring of grief. Similarly the grave is called *σκότῳ φάος ἰσόμοιρον*, Aesch. Cho. 311. For *ὡς ἐμοὶ* cf. Ant. 1161. Linwood, after Dindorf, "quo in loco res meae sunt." Prof. Campbell thinks Ajax refers to the return of morning after the deeds done in the darkness. But 'take me to thee' can only refer to the grave; cf. El. 1165, *τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος*.

399. *θεῶν γένος*. Supply *εἰς* from the following line. The Schol. seems to have read *ἄξιον*, 'neither gods nor men are worth looking to for aid now.'

403. *ὀλέθρι'* for *ὀλέθριον* Dind. Prof. Campbell adopts a more violent change, *οὔλιον*, from Wunder.—For *ποῖ τις φύγῃ* cf. Oed. Col. 170, *θύγατερ, ποῖ τις φροντίδος ἔλθῃ ;* In the older Attic, the third person of the deliberative subjunctive is used *only* in this formula, i. e. where *τις* virtually means *ἡμεῖς*. Mr. Palmer is wrong in reading *φύγοι* from inferior MSS. In what follows, where one or two syllables appear to have dropped out, he thinks the context points to the sense, 'how can I escape, if the animals left in the field, together with these near me, have perished ?' Thus he retains *τοῖσδ' ὁμοῦ*, which Lobeck alters to *τίσις δ' ὁμοῦ*, while Dindorf further reads *πέλει* for *πέλας*. No help is given by the Scholiast, who strangely comments (on *τὰ μὲν φθίνει*) *τὴν κατὰ τὴν κρίσιν τῶν ὅπλων*. Linwood thinks the words mean *perit omnis conatus; frustra sunt haec omnia*. No correction and no version of the passage as yet proposed carries with it any high degree of probability. Probably *δὲ* should be omitted after *μώραις*, this being the apodosis; and *κεῖμαι δὲ τοῖσδ' ὁμοῦ πέλας* should be read in v. 406, 'If the creatures are slain, and I myself am lying amidst them, then we are liable to the charge of a senseless raid on dumb animals, and every man in the army will be likely to throw at me two javelins with his hand.' Thus in v. 424 we must restore *ἐξερῶ μέγ', οἷον οὐ- | δέπω τινὰ Τροία στρατοῦ | δέρχθη κ.τ.λ.*, for *οἷον οὔτινα κ.τ.λ.*

*κεῖμαι δὲ τοῖσδ' ὁμοῦ πέλας,
μώραις [δ'] ἄγραις προσκείμεθα,
πᾶς δὲ στρατὸς δίπαλτος ἄν με
χειρὶ φονεύοι.

TE. ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον
φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

AI. ἰὼ πόροι ἁλίρροθοι ἀντ. γ'.
πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον,
πολὺν πολύν με δαρόν τε δὴ
κατείχετ' ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκ ἔτι μ', οὐκ
ἔτ' ἀμπνοὰς ἔχοντα· τοῦτό τις φρονῶν ἴστω.
ὦ Σκαμάνδριοι
γείτονες ῥοαί,
εὔφρονες Ἀργείοις
οὐκ ἔτ' ἄνδρα μὴ
τόνδ' ἴδητ', ἔπος
ἐξερέω μέγ', οἷον *οὐ-
δέπω τινὰ Τροία στρατοῦ
δέρχθη χθονὸς μολόντ' ἀπὸ
Ἑλλανίδος· τανῦν δ' ἄτιμος
ὧδε πρόκειμαι.

410. *χρήσιμον.* Schol. *γενναιότατον*, sc. *χρῆσθαι γενναῖον φίλοις*, Eur. Or. 870.

412. *πόροι ἁλίρροθοι.* 'Rivers that flow surging to the sea,' viz. the rivers of the Troad. Cf. Aesch. Cho. 63, *πόροι πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες.* Hesych. *πόροι· ποταμοί.* I cannot agree with Prof. Jebb's version, "paths by the wild waves." Schol. *ποταμοὶ εἰς θάλασσαν ῥέοντες· οὐ τοὺς ἐν Σαλαμῖνι δέ φησιν, ἀλλὰ τοὺς ἐν Τροίᾳ.* Prof. Campbell translates "paths of the rushing sea." Linwood, after Lobeck, 'waves that pass on the sea.'—*νέμος, nemus, τόπος ἐν ᾧ νέμονται.*

415. *οὐκέτι*, sc. *ζῶντά με καθέξετε.* The earth is very often said *κατέχειν τὸν θανόντα*, just as *ὁ θανὼν θήκην κατέχει*, Aesch. Suppl. 25. Mr. Palmer would connect *οὐκέτ' ἀμπνοὰς ἔχοντα ἄνδρα τόνδε μὴ ἴδητε.* It may be doubted if this is any improvement on the received punctuation, a full stop at *ἴστω*. —*φρονῶν*, 'one who has intelligence.' He means, the dark hint and threat will be understood by some.

420. *Ἀργείοις* is said with some bitterness, 'kindly to the Argive host, (but not to me).' "It is a telling stroke in the madness of Ajax that he should regard even inanimate things as hostile to him, who in his saner mood has such deep tenderness for them." Prof. Campbell. He thinks *Ἀργείοις* is meant here to apply only to the chiefs. The propitiation of rivers, as *κουροτρόφοι* and *εὐτραφεῖς*, was a primary duty of all who came to a new land.

423. *ἔπος μέγα.* He apologizes for a boast about himself, extorted by the feeling that his merits have not been duly acknowledged.—Hesych. *ἐξερεω· λέξω.—στρατοῦ*, 'belonging to the army.' Similarly Aesch. Theb. 117, *ἑπτὰ δ' ἀγάνορες πρέποντες στρατοῦ δορυσσοῦς σάγαις.*

427. *πρόκεισθαι* is used of bodies flung

ΧΟ. οὗτοι σ' ἀπείργειν, οὐδ' ὅπως ἐῶ λέγειν
ἔχω, κακοῖς τοιοῖσδε συμπεπτωκότα.
ΑΙ. αἰαῖ· τίς ἄν ποτ' ᾠ̔εθ' ὧδ' ἐπώνυμον
τοὐμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
νῦν γὰρ πάρεστι καὶ δὶς αἰάζειν ἐμοὶ
καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ
πρὸς οἶκον ἦλθε πᾶσαν εὔκλειαν φέρων,
ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,
οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι.
καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι
κρίνειν ἔμελλε κράτος ἀριστείας τινί,
οὐκ ἄν τις αὖτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
νῦν δ' αὖτ' Ἀτρεῖδαι φωτὶ παντουργῷ φρένας
ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
κεἰ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι

out, *projecta*, or exposed to the taunts or the gaze of the vulgar. Aesch. Theb. 958, *πρόκεισαι κατακτάς*. Inf. v. 1059.

430. *αἰαῖ*. By a very common custom a play or pun on the name Αἴας is expressed, as if we were to say, 'Ah, yes! I see now why I was called *Aias*. Who ever would have thought that my name would so well agree with my misfortunes!' There are many examples of this even in Homer, as *ὀδύσασθαι* and *Ὀδυσσεύς*, *Τυχίος κάμε τεύχων*, *πῆλαι Πηλιάδα μελίην*, *ἀλᾶσθαι πεδίον τὸ ἀλήϊον* &c., and many more in Euripides. By *ὧδ' ἐπώνυμον ξυνοίσειν* he means *ὧδε ξυνῳδόν*, or *ὧδε ὀρθῶς*. Prof. Campbell calls *ἐπώνυμον* "a supplementary predicate."

434. *πατήρ*. The adventures of Telamon as the companion of Hercules, and the prizes and honours awarded him in the first expedition to Troy,—among others, Hesione as a wife,—were doubtless described in the *Cypria*.

438. *Τροίας*, i. e. of the region of Troy, the Troad. The tradition doubtless was that the army had occupied the site of the same camp in the former expedition. Indeed, this is alluded to in Il. xx. 145.

439. *ἀρκέσας*, i. e. *πράξας βοηθὼν τοῖς φίλοις*. Cf. inf. 535.

443. *κρίνειν*, to award as *κριτὴς*, to adjudge.

445. *αὖτ'*, i. e. *αὐτά*.—*ἔπραξαν*, 'contrived to secure them for,' the notion of intrigue and negotiation attaching to the word.—*παντουργῷ*, hardly to be distinguished from *πανούργῳ*, though Prof. Campbell would do this. One who would do anything is not in fact the same as he who does, or would do, everything. But did the poet intend this distinction?

446. *κράτη*, 'the valorous acts.' Elsewhere in the plural this word means 'commands.' See on Aesch. Suppl. 387.

447—9. *κεἰ μὴ κ.τ.λ.* 'And were it not this eye (saw things wrongly) and my mind was perverted and had lost the guidance of my judgment, they never would have decided a suit in this way

γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἄν ποτε
δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.
νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ
ἤδη μ' ἐπ' αὐτοῖς χεῖρ' † ἐπεντύνοντ' ἐμὴν
ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
ὥστ' ἐν τοιοῖσδε χεῖρας αἱμάξαι βοτοῖς·
κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
ἐμοῦ μὲν οὐχ ἑκόντος· εἰ δέ τις θεῶν
βλάπτοι, φύγοι τἂν χὠ κακὸς τὸν κρείσσονα.
καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.
πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἕδρας
μόνους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ;
καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεὶς
Τελαμῶνι; πῶς με τλήσεταί ποτ' εἰσιδεῖν
γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν;
οὐκ ἔστι τοὔργον τλητόν. ἀλλὰ δῆτ' ἰὼν
πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις

against another man,' i. e. they would not have lived to do so. Mr. Blaydes reads *τό τ' ὄμμα χαὶ φρένες διάστροφοι γνώμης μ' ἀπεῖρξαν τῆς ἐμῆς*, which would give a good sense, 'had precluded me from judging rightly.' The Schol. explains the verb by both *ἐξέπεσον* and *ἀπήγαγον*.—The active *ψηφίζειν*, 'to give a vote by ballot,' here used for *δικάζειν*, is remarkable. Wunder incorrectly translates, 'they would never have passed such a sentence upon another man.'

451. *ἐπευθύνοντ'* is said to be the first reading in MS. Laur., and it is adopted by several editors, though inferior in sense. Mr. Palmer reads *ἐπεντείνοντ'*, with some MSS., 'in the very act of stretching out my hand.' Translate, 'just as I was getting my hand ready to seize them.'—*λυσσώδη*, cf. Quint. Smyrn. v. 360, *εἰ μή οἱ Τριτωνὶς ἀάσχετον ἔμβαλε λύσσαν*, and *ib.* 405, Αἴας—*φοίτα ἐνὶ στέρνοισιν ἔχων ὀλοόφρονα λύσσαν*.—*ἔσφηλεν*, 'crossed me in my path,' 'caused me to fail in my intention.'

453. Perhaps *βοτοῖς* is added by epexegesis, 'so as to imbrue my hands in creatures like these,—sheep and cattle.' Prof. Jebb translates 'these poor cattle.' "He turns a remorseful eye on the slain animals lying round him," Prof. Campbell.

456. *βλάπτοι*. For the sense of this word, 'to impede in a course,' see *New Cratylus*, § 454, and El. 696.

459. Prof. Campbell calls attention to the resolved foot. I have shown reasons for thinking that *πεδία* and similar forms were pronounced like *ya*. See on Aesch. Eum. 764.

461. *μόνους* is somewhat proudly said, 'left alone in their glory,' without my aid.

465. *ὧν — εὐκλείας*. "Literally, 'of which he had [himself] a great glory-crown,' both genitives depending on *στέφανον*, but *εὐκλείας* more closely." Prof. Jebb. Cf. v. 435. Linwood cites the same combination from Eur. Suppl. 315, and Frag. 219.

καὶ δρῶν τι χρηστὸν, εἶτα λοίσθιον θάνω ;
ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.
οὐκ ἔστι ταῦτα. πεῖρά τις ζητητέα
τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.
αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῄζειν βίου,
κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
τί γὰρ παρ' ἦμαρ ἡμέρα τέρπειν ἔχει
προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν ;
οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν
ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
τὸν εὐγενῆ χρή. πάντ' ἀκήκοας λόγον.

469. ὧδε. If I died so, they would be glad, since they would escape the invidious charge of having caused my death.

472. μὴ γεγώς. He should have said either ὅτι οὐ γέγονα, or μή με γεγονέναι ἄσπλαγχνον. As it stands, the use of μὴ is anomalous. Hesych. ἄσπλαγχνος· δειλός.—μὴ γεγὼς, = ὅτι οὐ γέγονα.

474. μηδὲν ἐξαλλάσσεται means μηδεμίαν ἐξαλλαγὴν ἔχει, 'who has no alteration in respect of misfortunes.' Prof. Campbell, "who being in evils finds no respite therefrom." In the Scholia we should read [ἀλλ'] ἀεὶ ἐν κακοῖς ἐξετάζεται, sc. ὤν. Mr. Palmer thinks the sense is, "it is base for a man to desire a long life, because he happens to be one who is in no way cut off from it by calamities." To me this seems far-fetched and unnecessary. The argument goes on to show that life has no pleasure worth the living for, if one is weighed down by his woes. 'For what has one day alternating with another day, to please us by, when it does but bring us nearer to, or puts us further back from, that which must come at last, even death?' Thus a man seriously ill might be better one day and worse the next, and this alternation is the only change that his sufferings receive. Prof. Jebb's version is this: "For what power to please hath day by day, with its dooming, or delaying,—just of death?" Prof. Campbell, "what pleasure can day following day afford,—at least by adding or subtracting what from death?" Linwood, "adding to the account of life, and taking off from (h. e. deferring) death." He thinks the metaphor is from calculating, but doubts if 475—8 are genuine. Wunder, "for why can the day delight men, giving them up to, and rescuing them from death at alternate times?" Mr. Blaydes says "no satisfactory correction or explanation of it has yet been given." With προσθεῖναι and ἀναθεῖναι compare the Homeric phrase for closing and opening, ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι, Il. v. 751. The Schol. explains προσθεῖσα τὸ ζῆν καὶ ἀναβαλλομένη τοῦ θανεῖν. For the γε in v. 476 we might compare the lines of Sir W. Scott, "For come he slow, or come he fast, It is but death that comes at last." Aesch. Cho. 410, τί δ' ἂν φάντες τύχοιμεν ἢ τάπερ πάθομεν ἄχεα πρός γε τῶν τεκομένων; ('*parents*, indeed!')

477. Mr. Palmer may perhaps be right in reading βροτῶν for βροτόν. He says the word occurs more than sixty times in Sophocles, but always, except here, in the plural. For βροτῶν ὅστις he well compares Oed. T. 427. 1194, and Oed. Col. 252. Thus the meaning is, 'I would not buy at (i. e. for) any consideration that one among mortals who allows himself to be cheered by empty hopes.' On the other hand, βροτῶν would be naturally the genitive after λόγου. Schol. χλιαίνεται, θάλπεται· τὸ γὰρ τοιοῦτον (l. τοιούτου γὰρ τὸ) ἐξαπατᾶν ἑαυτὸν ἐν ψευδολογίᾳ διάγοντα.

ΧΟ. οὐδεὶς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον,
Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.
ΤΕ. ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 485
οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποις κακόν.
ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρὸς,
εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν·
νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ὧδ' ἔδοξέ που
καὶ σῇ μάλιστα χειρί. τοιγαροῦν, ἐπεὶ 490
τὸ σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σά,
καί σ' ἀντιάζω πρός τ' ἐφεστίου Διὸς
εὐνῆς τε τῆς σῆς, ᾗ συνηλλάχθης ἐμοὶ,
μή μ' ἀξιώσῃς βάξιν ἀλγεινὴν λαβεῖν
τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφεὶς τινί. 495
εἰ γὰρ θάνῃς σὺ καὶ τελευτήσας ἀφῇς,
ταύτῃ νόμιζε κἀμὲ τῇ τόθ' ἡμέρᾳ

481. *ὑπόβλητον*, suggested by another, not your own genuine sentiments. See sup. 189. Schol. *οἰκεῖα σαυτῷ εἶπας· ὅμως γε μὴν παῦσαι, τὸ πᾶν ἀναθεὶς ἡμῖν.*

485. Tecmessa, in a speech of great pathos, bewails her unhappy state as a captive; she is wholly dependent now on her lord, and she loves him; let him not therefore leave her and her infant destitute and at the mercy of the enemy. Compare the speech of Andromache over the dead Hector in Il. xxii. 477 seqq., and also that in vi. 407 seqq.

Ibid. ἀναγκαίας τύχης. Mr. Palmer, "than the doom of an unavoidable calamity." Prof. Campbell, "than helpless fortune," i. e. the lot of the helpless. Prof. Jebb, "than the fate-doomed lot." A better rendering is, 'than the condition of slavish constraint.' Hermann rightly renders it by *captivitas*. Similarly the fate of captivity is called by the chorus in Aesch. Cho. 66 *ἀνάγκα ἀμφίπτολις*. See inf. 803, *πρόστητ' ἀναγκαίας τύχης*, 'stand up for a poor slave.'

488. *εἴπερ τινός*. A singular instance of Attic attraction. See Oed. Col. 734. The separation of *Φρυγῶν* from *τινὸς* shows that the whole sentence was regarded as one clause.

490. Hesych. *τοιγαροῦν· ὅθεν δή· ἢ οὐκοῦν.*

491. *λέχος ξυνῆλθον*. So Trach. 27, *λέχος Ἡρακλεῖ κριτὸν ξυστᾶσα.*

492. *πρός τε*. The *τε* is not 'misplaced,' but follows a general rule, that it is attached to the preposition. See sup. 53. We should rather expect, *νῦν δ' ἀντιάζω πρός σ' ἐφεστίου Διός.—συνηλλάχθης*, 'the marriage by which you were united to me.' Prof. Campbell, "where thou wast reconciled with me" (Ajax till then being her enemy as the destroyer of her home). Schol. *γάμῳ συνεζεύχθης, συνηρμόσθης.*

495. *ἐφεὶς*, making me over to, putting me in the power of another to treat me as his slave (*χειρίαν*). Mr. Palmer says there is no instance of this use of *ἐφεῖναι*, and reads *ἀφεὶς*. It is probable that the poet purposely avoided the compound he uses in the very next line. The word is common in Homer, and properly means 'to let go at,' from which the notion of allowing some thing or person to leave one, is but a small change. Cf. inf. 1297.

497. *ταύτῃ κ.τ.λ.* So Trach. 719, *καίτοι δέδοκται, κεῖνος εἰ σφαλήσεται,*

βίᾳ ξυναρπασθεῖσαν Ἀργείων ὕπο
ξὺν παιδὶ τῷ σῷ δουλίαν ἕξειν τροφήν.
καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ
λόγοις ἰάπτων, ἴδετε τὴν ὁμευνέτιν
Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
οἵας λατρείας ἀνθ' ὅσου ζήλου τρέφει.
τοιαῦτ' ἐρεῖ τις. κἀμὲ μὲν δαίμων ἑλᾷ,
σοὶ δ' αἰσχρὰ τἄπη ταῦτα καὶ τῷ σῷ γένει.
ἀλλ' αἴδεσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
γήρᾳ προλείπων, αἴδεσαι δὲ μητέρα
πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις
θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν·
οἴκτειρε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας

ταύτῃ σὺν ὁρμῇ κἀμὲ συνθανεῖν ἅμα. With Linwood, Mr. Palmer, and Prof. Campbell, I have retained *εἰ* against the inferior MS. reading *ἦν* and Bothe's conjecture *ᾗ*, adopted by Wunder. For *εἰ* with the subjunctive see Oed. Col. 1443. Aesch. Eum. 225. Mr. Palmer contends that the syntax *ᾗ—ταύτῃ τῇ ἡμέρᾳ*, where the preceding relative occupies a separate clause, is "novel and strange, and has certainly nothing at all like it in Sophocles." Possibly the poet wrote *εἰ γὰρ θανεῖ σὺ καὶ ἀφῇς*, the future and the aorist subjunctive being, from their close affinity, not unfrequently combined. See on Aesch. Cho. 80. Linwood proposes *ταὐτῇ*.—*δουλίαν*, cf. Quint. Smyrn. v. 553, *οὐ σέο κοιρανίης ἐπιβήσεται, ἀλλά μιν ἄλλοι δμῶα λυγρὸν τεύξουσιν.*

501. *τὴν ὁμευνέτιν.* 'This bed-fellow,'—a taunting expression in place of *τὴν ἄλοχον*. Thus *πικρὸν πρόσφθεγμα* is 'a harsh name to describe a person by.' ("Will name me in bitter phrase," Jebb.)

503. *ὅσου ζήλου.* 'In place of how envied a lot,' viz. as the partner *τοῦ μέγιστον ἰσχύσαντος.*—*τρέφει*, Schol. *αὔξει, ἔχει.*

504. *ἑλᾷ*, 'will persecute,' cf. 275. 756.—*σοὶ αἰσχρὰ*, "Ajax believed that he had guarded against the consequences which she fears. See v. 560." Prof. Jebb.

510—13. *οἴκτειρε παῖδα, εἰ διοίσεται, ὅσον κακὸν νεμεῖς*, is a condensed phrase. 'Think with pity on your son, if his property shall be plundered by unfriendly guardians, without you to protect him, what harm you will do both to him and to me.' I incline to agree with Lobeck and Donaldson (New Crat. § 180) that *διοίσεται* here means *διασπασθήσεται*. Hesych. *διοίσεται· διακριθήσεται· ἢ διάξει, καὶ βιώσεται· ἢ διαλελέξεται* (*διασπαράξεται*?). The *ὀρφανισταὶ* here are the *χηρωσταὶ* in Il. v. 158, who are said to divide the property of a youth killed in war. It is objected that *διαφορεῖν*, not *διαφέρειν*, is used in this sense; e. g. Bacch. 739, *ἄλλαι δὲ δαμάλας διεφόρουν σπαράγμασιν.* In Aesch. Cho. 60 the Schol. explains *διαφέρει* by *διασπαράσσει*, and the word often has the sense of carrying to and fro, as in Eur. Suppl. 382. 715. Most of the commentators however, with the Schol. *διάξει καὶ βιώσεται*, understand *τὸν βίον.* I cannot persuade myself that *διαφέρειν ὑπό τινος* could possibly mean 'to live under (subject to) a person.' More probably a verse may have dropped out, like *κλῆρον πατρῷον δυστυχῶς ἀφαιρεθεὶς ὑπ' ὀρφανιστῶν.* Mr. Palmer would supply *τὴν τροφὴν*, 'if he shall have to pass through the period of his young nurture under unfeeling guardians.' Wrongly, as I think, because it is against the pause or caesura of the verse, he construes *νέας τροφῆς σοῦ*, "the young nurture he is receiving from you;" and the genitive could not be so used, 'to live through.' The Schol. indeed has *εἰ τῆς νέας τροφῆς σοῦ χωρὶς*

τροφῆς στερηθεὶς σοῦ διοίσεται μόνος
ὑπ᾽ ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν
κείνῳ τε κἀμοὶ τοῦθ᾽, ὅταν θάνῃς, νεμεῖς.
ἐμοὶ γὰρ οὐκ ἔτ᾽ ἐστὶν εἰς ὅ τι βλέπω
πλὴν σοῦ. σὺ γάρ μοι πατρίδ᾽ ἤστωσας δόρει, 515
καὶ μητέρ᾽ ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἅιδου θανασίμους οἰκήτορας.
τίς δῆτ᾽ ἐμοὶ γένοιτ᾽ ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶσ᾽ ἔγωγε σώζομαι.
ἀλλ᾽ ἴσχε κἀμοῦ μνῆστιν. ἀνδρί τοι χρεὼν 520
μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.
χάρις χάριν γάρ ἐστιν ἡ τίκτουσ᾽ ἀεί·
ὅτου δ᾽ ἀπορρεῖ μνῆστις εὖ πεπονθότος,
οὐκ ἂν γένοιτ᾽ ἔθ᾽ οὗτος εὐγενὴς ἀνήρ.

ΧΟ. Αἴας, ἔχειν σ᾽ ἂν οἶκτον ὡς κἀγὼ φρενὶ 525
θέλοιμ᾽ ἄν· αἰνοίης γὰρ ἂν τὰ τῆσδ᾽ ἔπη.

ΑΙ. καὶ κάρτ᾽ ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
ἐὰν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕ. ἀλλ᾽, ὦ φίλ᾽ Αἴας, πάντ᾽ ἔγωγε πείσομαι.

ΑΙ. κόμιζέ νύν μοι παῖδα τὸν ἐμόν, ὡς ἴδω. 530

διάξει, but I think some participle representing στερηθεὶς has dropped out, and that he intended to explain σοῦ μόνος by σοῦ χωρίς. Prof. Campbell, though he translates "shall live out his life," adds "Hermann's interpretation, 'will be pulled to pieces by,' is perhaps worth considering."

515. Hesych. ἤιστωσας· ἀφανῆ ἐποίησας.

516. ἄλλη μοῖρα. Not, perhaps, 'another doom' (Prof. Campbell), i.e. 'a different fate,' but 'fate carried off *besides* my mother' &c. So Linwood, *praeterea*. According to the view we take, Ajax was or was not responsible for their deaths.—καθαιρεῖν is often used in the sense of destroying, perhaps by a metaphor from the wrestling-school.

521. εἴ τί που πάθοι. Mr. Palmer, in a good note, points out the peculiarity of the optative where there is only a condition and no apodosis. He refers to Ant. 1031, Trach. 93, and 1344 inf. But Laur. has πάθῃ, which Wunder retains. Cf. 496.

522. χάρις γάρ. 'For it is a favour *done* that originates a favour *received* in every instance.'

523—4. Prof. Jebb thinks this distich alludes to the concluding lines in the speech of Ajax, 479—80. Since precisely the same was said in v. 520, that 'a man, if he deserves the name, is bound to remember a service done to him,' it is rather feeble here to add, 'if he does not, he loses his claim to good birth.' Linwood regards 523—4 as interpolated, and doubts if 523 is even good Greek.

527. There is a strong irony here. '*Praise her!* Certainly, she shall have praise from *me*,—if only she condescends to do as she is bid.' The Schol. refers this to Tecmessa's reluctance to bring the child.—The εὖ belongs to τελεῖν. Possibly μόνον τὸ ταχθὲν should be construed in the sense of ἐὰν μὴ πολυπραγμονῇ. Cf. 586.

ΤΕ. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.
ΑΙ. ἐν τοῖσδε τοῖς κακοῖσιν, ἢ τί μοι λέγεις;
ΤΕ. μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.
ΑΙ. πρέπον γέ τἂν ἦν δαίμονος τοὐμοῦ τόδε.
ΤΕ. ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.
ΑΙ. ἐπῄνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου.
ΤΕ. τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοῖμί σε;
ΑΙ. δός μοι προσειπεῖν αὐτὸν ἐμφανῆ τ' ἰδεῖν.
ΤΕ. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.
ΑΙ. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν;
ΤΕ. ὦ παῖ, πατὴρ καλεῖ σε. δεῦρο προσπόλων
ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.
ΑΙ. ἔρποντι φωνεῖς, ἢ λελειμμένῳ λόγων;
ΤΕ. καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.
ΑΙ. αἶρ' αὐτόν, αἶρε δεῦρο. ταρβήσει γὰρ οὔ

531. καὶ μὴν—γε. See inf. 539. In this formula γε is a part of the expression, and does not (as Prof. Jebb contends) affect the sense of φόβοισι, 'in my poor fears.' Cf. Aesch. Cho. 197, καὶ μὴν στίβοι γε—ποδῶν ὁμοῖοι. The simple sense is, 'well but, in (or through) my fears I let him leave me and go where he pleased.' Prof. Campbell, "Indeed in my fears I have put him out of the way of harm." Mr. Palmer, "In truth I only sent him away through absolute fear." Mr. Blaydes reads φόβῳ σῷ γ'. The plural occurs also Oed. R. 917. The Schol. probably read ἐξερυσάμην, and these words are sometimes confounded. See Prom. V. 243.—In Q. Smyrn. v. 528 Eurysaces is said to have been left by Tecmessa as an infant in the tent, ἀλλ' ὁ μὲν οὖν ἔτι τυτθὸς ἐνὶ λεχέεσσι λέλειπτο.

534. δαίμονος. Sophocles is very fond of the use of the genitive, and sometimes (as inf. 1274) employs it in a very anomalous manner. The reply seems intended purposely to vex and distress Tecmessa, whose compliant character is brought out by contrast with his short and stern answers.

535. ἀλλ' οὖν κ.τ.λ. 'Well, but *I* took care of him, so far as to prevent *that* happening.' There is a kind of play in ἐκλύσασθαι and φυλάξαι. She let him out just by way of keeping him safe; 'I had him in my keeping by allowing him to depart.' This is explained at v. 539.—ἀρκέσαι, Schol. ἀποσοβῆσαι τὸ θανεῖν.—'I thank you for the act,' Ajax replies, 'and for the foresight which you displayed.'

537. ὡς ἐκ τῶνδε, 'now that the matter is so,' viz. that he is at present away.

539. καὶ μὴν — γε. The sense is, 'Well, he is not far off, if you really want him.'

541. προσπόλων — ὅσπερ. Compare βροτῶν ὅστις sup. 477.—κυρεῖς has the usual meaning of 'at this time,' 'just now.'

543. ἔρποντι. 'Do you speak to him as going, or as having failed to hear you?' Supply προσπόλων τινί. There seems however no reason why παιδὶ may not be meant, since Tecmessa had said ὦ παῖ as well as προσπόλων τις. So perhaps the Schol. understood it, ἐγγὺς ὄντι, ἢ ἀπολιμπανομένῳ τῆς κλήσεως. Mr. Blaydes' conjecture εὕδοντι is rather ingenious. 'Are they all asleep?' He should have confirmed it by Aesch. Cho. 867, κωφοῖς ἀΰτῶ καὶ καθεύδουσιν μάτην ἄκραντα βάζω.

545. αἶρε. Schol. πρόσφερε. A common Attic use, as in Ar. Pac. 1, αἶρ' αἶρε μᾶζαν ὡς τάχιστα καυθάρῳ. So also μή μοι οἶνον ἄειρε, Il. vi. 264.—που, i. e. οὐ γάρ που, 'for, of course, he will not be afraid at seeing' &c. Linwood, with

νεοσφαγῆ που τόνδε προσλεύσσων φόνον,
εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς
δεῖ πωλοδαμνεῖν κἀξομοιοῦσθαι φύσιν.
ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 550
τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
ὀθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος.
τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακὸν,
ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς. 555
ὅταν δ' ἵκῃ πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
δείξεις ἐν ἐχθροῖς οἷος ἐξ οἵου 'τράφης.
τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν
ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.
οὗτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ 560
στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι

Dindorf, encloses v. 546 as an interpolation.

547. *δικαίως*, i. e. *ἀληθῶς*.

548. *ὠμοῖς*. See v. 205. Schol. *νῦν τὸ ὠμοῖς ὡς κατὰ τῶν καρπῶν.*—*νόμοις*, poetically for *τρόποις*. Prof. Jebb gives the sense "habits of hardy indifference" to the sight of what would unnerve others.—*αὐτὸν*, the object to *πωλοδαμνεῖν*, is the subject to *ἐξομοιοῦσθαι*. *Id.* —Hesych. *πωλοδαμνεῖν· πῶλον δαμάζειν.*

551. *τὰ δ' ἄλλ' ὅμοιος*. Q. Smyrn. v. 527, (*Τέκμησσα*) *Εὐρυσάκην τέκεθ' υἱὸν, ἐοικότα πάντα τοκῆι.*

552. *καίτοι κ.τ.λ.* '*Become* more lucky, did I say? Why, even now I have to envy you for this, that you are already happy in your unconsciousness of these evils. *Happy*, I say, for it is in the absence of feeling and emotion that the chief pleasure of life consists. Yes! if the want of *φρόνησις* is an evil, it is one at least that is wholly free from pain; it is only when you attain the knowledge of what joy and sorrow are, that you understand how much better it is *φρονεῖν μηδὲν*, to be without understanding.' Most of the editors omit 554 as an interpolation. But the Schol. found it, and well explains it; *ἐν τῷ νηπίῳ κακὸν μὲν τὸ μὴ φρονεῖν, κακὸν δὲ ὅμως ἀνώδυνον.* Compare Trach. 144. Oed. R. 1390. The poet is, no doubt, alluding to a philosophical dogma. So at the present day some doubt if the education of the lower classes is a greater benefit than evil.

556. *δεῖ σε* (*σκοπεῖν*) *ὅπως δείξεις* is, in effect, *δεήσει σε δεῖξαι*, 'you will have to show.' See Philoct. 55.—*ἐν ἐχθροῖς*, "in dealing with your enemies," Prof. Campbell.

558. *τέως*, 'meanwhile,' viz. till you have attained to that knowledge.—*βόσκου*, grow, like a tender plant, by the light airs of heaven. See on Trach. 146. —*χαρμονὴν*, 'a joy to thy mother,' the accusative in apposition to the sentence.

562. *πυλωρόν*. 'Such a warder for a guardian.'—*ἀμφί σοι, circa te versatum*, 'to protect you.' See inf. 990.—*τροφῆς ἄοκνον*, i. e. *ὄκνον οὐκ ἔχοντα*, neither indolent nor indifferent in educating you.—*ἔμπα*, Schol. *ὅμως*. The passage may have been tampered with; a natural reading would be *τοῖον πυλωρὸν Τεῦκρον ἀμφί σοι, τέκνον, λέξω τροφῆς ἄοκνον φύλακα κ.τ.λ.* Possibly, *ἔμπᾶς εἰ ταυῦν*

λείψω τροφῆς ἄοκνον ἔμπα, κεἰ τανῦν
τηλωπὸς οἰχνεῖ δυσμενῶν θήραν ἔχων.
ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεὼς,
ὑμῖν τε κοινὴν τήνδ' ἐπισκήπτω χάριν,
κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολὴν, ὅπως
τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
Τελαμῶνι δείξει μητρί τ', Ἐρίβοιαν λέγω,
ὡς σφιν γένηται γηροβοσκὸς εἰσαεὶ
[μέχρις οὗ μυχοὺς κίχωσι τοῦ κάτω θεοῦ],
καὶ τἀμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς
θήσουσ' Ἀχαιοῖς μήθ' ὁ λυμεὼν ἐμοί.
ἀλλ' αὐτό μοι σὺ, παῖ, λαβὼν ἐπώνυμον,

κ.τ.λ. For in Pind. Nem. iv. 36, ἔμπα καίπερ ἔχει should be ἔμπας εἴπερ ἔχει, because καίπερ does not take a finite verb, but only a participle. Compare ἐντυπὰς, ἀνδρακάς. A more remarkable example of the termination made short for metrical convenience is ὑπ' αὐγὰς in Ar. Thesm. 500. Compare sup. 121. Aeschylus uses ἔμπας Prom. 48. Eum. 220.

564. θήραν ἔχων. See sup. 343.

566—7. ὑμῖν τε—κείνῳ τε. 'As on my part I charge you in common to do me this favour, so do you report to him (Teucer) this command of mine' &c.—κοινὴν, viz. to you, the chorus, and to Teucer. The Schol. well explains the sense, 'I shall be equally obliged to him for his compliance, and to you for giving to him my commands.'

569. μητρὶ, viz. τῇ ἐμῇ. See Pind. Isthm. v. 65. Diod. Sic. iv. 72, Τελαμὼν δὲ φυγὼν ἐξ Αἰγίνης—ἔγημεν ἐξ Ἀθηνῶν Ἐρίβοιαν τὴν Ἀλκάθου, ἐξ ἧς ἐγέννησεν Αἴαντα τὸν ἐπὶ Τροίαν στρατεύσαντα.

571. μέχρις οὗ. This might be regarded as one word, as ἐπὶ τοῖσδε forms an initial anapaest. But most critics regard the verse as an interpolation, though the Schol. explains it by ἕως τελευτήσωσι.

573. The syntax is continued from 567, καὶ ὅπως—μὴ θήσουσι κ.τ.λ. The young Eurysaces is to be presented to his grandfather Telamon, that he may prevent his father's renowned arms being, like those of Achilles, proposed as a prize to be contended for, and perhaps again to be got possession of by Ulysses, who is called ὁ λυμεὼν ἐμός.—His mind, the Schol. observes, so rankles on the defeat that he cannot help predicting a similar miscarriage of justice after his own decease.—ἀγωνάρχαι, Schol. ἀγωνοθέται.—For the article see on Trach. 936, ὁ παῖς δύστηνος. Homer often has τὰ τεύχεα καλὰ and the like; e.g. ὁ μοχλὸς ἐλάϊνος in Od. ix. 378; τὰ μῆλα ταναύποδα, ib. 464; and ὁ γεννήτωρ ἐμὸς occurs in Hippol. 683; yet it is probable that (as suggested in *New Cratylus*, § 304) ἐμοὶ should be read for ἐμός. Others propose to omit ὁ, which however seems essential to the proper emphasis, 'that destroyer of my peace.'

574. αὐτό. There is some difficulty in this. 'As for the shield itself, after which you had your name, take it and hold it, turning it this way and that by the leather thong stitched to it with much sewing.' In contrast with the shield stand τὰ ἄλλα τεύχη, which are to be buried with him. Perhaps however for σὺ we should read σοῦ, 'the shield that itself has your own name,' εὐρὺ σάκος. It is very possible the poet meant to represent the compound αὐτεπώνυμον, Eur. Phoen. 769. The πόρπαξ was a ring of leather stitched down at intervals on the under side of the shield, so that the hand could grasp any loop of it. When these loops were cut, the shield became quite useless; see Ar. Equit. 849. Il. xii. 296, ἔντοσθεν δὲ βυείας ῥάψε θαμειάς. The shield hung on the arm and shoulder by two bars called κανόνες. It was brandished and turned round, and the wearer was said

Εὐρύσακες, ἴσχε διὰ πολυρράφου στρέφων
πόρπακος ἑπτάβοιον ἄρρηκτον σάκος·
τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται.
ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους
δάκρυε. κάρτα τοι φιλοίκτιστον γυνή.
πύκαζε θᾶσσον. οὐ πρὸς ἰατροῦ σοφοῦ
θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι.

XO. δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.

TE. ὦ δέσποτ' Αἴας, τί ποτε δρασείεις φρενί;

AI. μὴ κρῖνε, μὴ 'ξέταζε. σωφρονεῖν καλόν.

TE. οἴμ' ὡς ἀθυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου
καὶ θεῶν ἱκνοῦμαι μὴ προδοὺς ἡμᾶς γένῃ.

AI. ἄγαν γε λυπεῖς. οὐ κάτοισθ' ἐγὼ θεοῖς
ὡς οὐδὲν ἀρκεῖν εἶμ' ὀφειλέτης ἔτι;

TE. εὔφημα φώνει.

AI. τοῖς ἀκούουσιν λέγε.

TE. σὺ δ' οὐχὶ πείσει;

AI. πόλλ' ἄγαν ἤδη θροεῖς.

στρέφειν and δινεῖν, Aesch. Theb. 485. Prof. Jebb's version, "wielding it by the bulky armlet," does not give the right meaning.

579. πάκτου, 'fasten,' 'shut close.'—γόους δάκρυε, like κείρειν φόνον, v. 55, αἷμ' ἔδευσα, 375, ἔργα ἀρκέσας, 439, &c. By ἐπισκήνους, 'at the tents,' a hint is given that a woman's grief should not reach the ears of soldiers.—φιλοίκτιστον, 'a complaining thing,' one to whom τὸ οἰκτίζεσθαι φίλον ἐστί. Hermann explains, "lamentis mulierum facile hominum miseratio commovetur."

581. Hesych. πύκαζε· κάλυπτε· στεφάνου, πύκνου.

582. τομᾶν is one of those verbs which, like λημᾶν, φονᾶν, λοφᾶν, ποδαγρᾶν, imply a disposition to some affection. Here a malady is said 'to want the knife,' by which Ajax means the stab of his own sword; cf. v. 815. He virtually says, 'And now I must go and do the deed, since the evil has gone beyond the power of words (charms) to heal.' And he says it with a bitterness and an emphasis which the chorus calls γλῶσσα τεθηγμένη.

586. μὴ κρῖνε, 'question me not.' Cf. Trach. 195. Another of the short and stern replies of Ajax.—σωφρονεῖν, 'to be discreet;' Schol. νῦν τὸ μὴ περιεργεῖν, 'not to be inquisitive.'

588. προδοὺς γένῃ. Compare μὴ κτείνας γένῃ Phil. 773. Oed. T. 957.

589. On γε following ἄγαν see Ant. 573, and on Aesch. Suppl. 698.—Ajax, now quite determined to die, but evading the direct expression of his resolve, says (in reference to πρὸς θεῶν) that he owes the gods nothing now, i. e. after that they seem to have deserted him, and therefore he does not care whether they approve or disapprove of the act. "Do you not know that I am now no longer a debtor to the gods to render them any duty or service?" Mr. Palmer. The remark shocks the gentle Tecmessa, as bordering on impiety, and she bids him use good words.

TE. ταρβῶ γὰρ, ὦναξ.
AI. οὐ ξυνέρξεθ' ὡς τάχος;
TE. πρὸς θεῶν, μαλάσσου.
AI. μῶρά μοι δοκεῖς φρονεῖν,
εἰ τοὐμὸν ἦθος ἄρτι παιδεύειν νοεῖς. 595
XO. ὦ κλεινὰ Σαλαμὶς, σὺ μέν που στρ. ά.
ναίεις ἁλίπλακτος, εὐδαίμων,
πᾶσιν περίφαντος ἀεί·
ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος 600

593. οὐ ξυνέρξεθ'. 'Shut up the house, I say, directly!' Schol. τοῖς θεράπουσι κελεύει αὐτὴν ἀποκλείειν. He may be right in supposing Tecmessa is meant. Yet it seems a repetition of the command in 579. 581, and shutting the house would mean the keeping her in.

595. μῶρα κ.τ.λ. 'You are a fool in my opinion, if you think to read *my* disposition a lesson *now*.' Matters have gone too far, and his temper is too much soured, to think of becoming μαλθακὸς at a woman's request.

596. Ajax has retired to his tent, and Tecmessa with the child to the woman's apartment. The theme of the chorus is the pining for their native island, and the anticipation of the great grief that will prevail when the news arrives there of the madness of Ajax. They contrast the immovable island home, beaten by the waves, prosperous, ever conspicuous to all under the bright suns of Greece, with their own long wanderings and discomforts in the region of the Troad.

597. ἁλίπλακτος, 'sea-beaten,' is adopted by most editors for ἁλίπλαγκτος. But inf. 695 Pan is rightly called ἁλίπλαγκτος as a wanderer on the sea-shore (Aesch. Pers. 451).—ναίεις, cf. Il. ii. 626. In περίφαντος there may be an allusion to historical events.

600. παλαιὸς ἀφ' οὗ κ.τ.λ. See Phil. 493. The passage following is difficult, and probably corrupt. Mr. Palmer is the only one of the editors who defends the MSS. reading, Ἰδαίᾳ μίμνω λειμωνίᾳ ποίᾳ, μήλων ἀνήριθμος, αἰὲν εὐνόμᾳ, which he translates, (in connexion with ποιμένων, v. 360,) not indeed in very elegant English, "For I the wretched one, it is a long time dating back from an early period (of our coming hither), having the charge of a countless number of sheep, have been dwelling in the grassy meadows of Ida, that at all seasons of the year afford good pasture." (The metre, which thus differs from the antistrophe, v. 614, he defends as a licence, at p. 113 seqq.) To my mind, the separation of αἰὲν εὐνόμᾳ (which he wrongly says is Doric for εὐνόμῳ) from ποίᾳ, by the intervening words μήλων ἀνήριθμος, is a fatal objection. Again, εὐνόμᾳ does not metrically correspond with ηὔρηται in v. 615. Most of the editors acquiesce in the far-fetched conjectures λειμώνι' ἄποινα, μηνῶν ἀνήριθμος, and εὐνώμᾳ χρόνῳ. Prof. Jebb gives this version of the reading thus emended, "But I, sufferer, 'tis long time that I wait my reward for camping under Ida,—through endless months ever worn by the steady march of time." He regards εὐνώμης χρόνος = εὐκίνητος, the word by which the Schol. explains the corrupt εὐνόμᾳ. Mr. Blaydes reads Ἰδαῖα ναίων λειμώνι' ἔπαυλα—εὐνᾶσθαι (from εὐνᾶσθαι), after Bergk and Lobeck. Accepting ἔπαυλα as not widely differing from ποίᾳ, especially as it restores both sense and metre perfectly, I have ventured to read ἐνναίων for εὐνόμᾳ. 'It is long since I have been waiting here, living all the time in the homesteads on Ida amidst countless sheep.' There may have been two causes of the corruption; the first was, the notion that ἐνναίων would require ἐπαύλοις, and the other was, the idea that some epithet was wanted either to χρόνῳ or to ποίᾳ (when altered from ἔπαυλα). I seem to discover a vestige of a various reading λειμωνίοις ἐπαύλοις in the scholium τοῖς χλοεροῖς καὶ λειμῶνας ἔχουσι, which, as the gloss now stands, is quite unintelligible. My conjecture ἐνναίων is further confirmed by the scholium διάγων.

Ἰδαῖα μίμνω λειμώνι' ἔπαυλα μήλων
ἀνήριθμος αἰὲν ἐνναίων,
χρόνῳ τρυχόμενος,
κακὰν ἐλπίδ' ἔχων
ἔτι μέ ποτ' ἀνύσειν
τὸν ἀπότροπον ἀΐδηλον Ἅιδαν.
καί μοι δυσθεράπευτος Αἴας ἀντ. ά.
ξύνεστιν ἔφεδρος, ὤμοι μοι,
θείᾳ μανίᾳ ξύναυλος·
ὃν ἐξεπέμψω πρὶν δή ποτε θουρίῳ
κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας
φίλοις μέγα πένθος ηὕρηται.
τὰ πρὶν δ' ἔργα χεροῖν
μεγίστας ἀρετᾶς
ἄφιλα παρ' ἀφίλοις
ἔπεσ' ἔπεσε μελέοις Ἀτρείδαις.
ἦ που παλαιᾷ μὲν ἔντροφος ἀμέρᾳ, στρ. β'.
λευκῷ δὲ γήρᾳ μάτηρ νιν ὅταν νοσοῦντα
φρενόμορως ἀκούσῃ,

607. ἀνύσειν (ἀνύσειν Dind.), see on El. 1452.

608. Unless ἀνυπότροπον is the true reading, 'from which there is no return,' we must understand 'hateful.' Cf. Oed. R. 1313.

609. καί μοι κ.τ.λ. 'Then (as a further grievance) there is Ajax with his obstinate malady whom I have to deal with as with a foe in reserve, afflicted (lit. residing, σύγχορτος, ξύνοικος) with a heaven-sent malady.' Linwood, "malis jam commemoratis accessit nunc tanquam gravius malum Ajax morbo correptus."

612. ἐξεπέμψω. 'Whom you (Salamis) erst did send forth as your champion.' Cf. El. 1130, δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγὼ, and for the middle, Pers. 140, ἑκάστα—θοῦρον εὐνατῆρα προπεμψαμένα.

614. Ἄρει. Here, as in Trach. 653, Aesch. Theb. 233, the first syllable is long.—οἰοβώτας, 'a feeder on his own thoughts.' Schol. αὐθαίρετος, ὡς ἂν εἴποι τις, αὐτὸς ἑαυτοῦ διάνοιαν βόσκων, καὶ μηδενὶ πειθόμενος. Ajax "turns his mind away from all others, like a herdsman driving a single heifer apart from the herd," Prof. Campbell. The Schol. offers many explanations of this singular phrase. The doubt is, whether οἷς or οἶος, *solus*, is the first part of the word. 'A solitary feeder' is appropriate to an animal which through illness separates itself from the rest. Aeschylus has οἰοβουκόλος, Suppl. 299.—ηὕρηται seems to be passive, 'he is proved to be a great grief to his friends.'

620. παρὰ, 'in the judgment of.' See v. 924.

626. φρενομόρως. Schol. εἰς τὴν μοῖραν τῶν φρενῶν νοσοῦντα, ὅ ἐστι, φρενοβλαβῶς, μανικῶς. Either φρενοβόρως or φρενομανῶς (Agam. 1140) are probable conjectures of Mr. Blaydes.—αἴλινον, Schol. οὐκ αἴλινον, οὐδ' οἰκτρᾶς γόον ἀηδοῦς ἥσει. See on Aesch. Cho. 286. And so Mr. Palmer; while Profs. Jebb and Campbell understand that she will sing the song of Linus, but not that of the nightingale. The sense seems to me to be, she will utter a shrill scream, and not a low mourning note.

αἴλινον αἴλινον
οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς
ἥσει δύσμορος, ἀλλ' ὀξυτόνους μὲν ᾠδὰς
θρηνήσει, χερόπληκτοι δ'
ἐν στέρνοισι πεσοῦνται
δοῦποι καὶ πολιᾶς ἄμυγμα χαίτας.
κρείσσων γὰρ Ἀιδᾳ κεύθων ὁ νοσῶν μάταν, ἀντ. β'.
ὃς ἐκ πατρῴας ἥκων γενεᾶς *ἄριστος
πολυπόνων Ἀχαιῶν,
οὐκ ἔτι συντρόφοις
ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ.
ὦ τλᾶμον πάτερ, οἵαν σε μένει πυθέσθαι
παιδὸς δύσφορον ἄταν,
ἂν οὔπω τις ἔθρεψεν
αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.
ΑΙ. ἄπανθ' ὁ μακρὸς καναρίθμητος χρόνος

635. ὁ νοσῶν μάταν, 'one who is ailing from delusion.' ("The distempered foolishly," "the idly vext," Prof. Jebb.) "Sensus est; qui tali in statu est, is magis lugendus est quam si mortuus esset," Linwood. There is no English equivalent for μάτην, which is often added when an act is itself the result of some failure. So Ar. Pac. 95, τί μάτην οὐχ ὑγιαίνεις; Aesch. Cho. 831, λόγοι—θνήσκοντες μάτην. *Ibid.* 866, καθεύδουσιν μάτην ἄκραντα βάζω. The MSS. have ἢ νοσῶν μάτην, 'a man is better dead than mad.' This gives good sense, but the antistrophic verse is in favour of the correction. Mr. Palmer defends ἤ, comparing the similar verse Oed. R. 1368.

636. ἥκων κ.τ.λ. This seems a mixed construction between ἥκων ἐκ γενεᾶς ἀρίστας and ἄριστος ὢν γενεᾶς. The best MSS. and Schol. omit ἄριστος. The Schol. seems to have found ἄριστα.

640. οὐκέτι — ὁμιλεῖ. 'No longer remains in the temper in which he was brought up, but lives outside of it.' It is hard to render ὁμιλεῖν exactly, which means that all his thoughts and conversation are distraught, and have left the limits of his usual habits. "Consorts with them so as to be outside them, i. e. does not consort with them, an oxymoron," Prof. Campbell.

645. αἰὼν, here for γενεὰ, or βίοτος. None of the Aeacid family, except this man Ajax, ever yet in their life-time fostered (have been the prey of) such a malady as this.—Mr. Blaydes, with Wunder, admits δίων, i. e. διογενῶν, the conjecture of Reiske and Bergk.

646. Returning from his tent, in which for a time he had shut himself up, Ajax delivers a grand soliloquy, replete with reflections and philosophic maxims. How far the studied ambiguity of his language in reference to the suicide he has resolved upon is for the purpose of concealment, or the result of the subtle irony of which Sophocles is such a master, is a question not very easily answered. The spectators, of course, know what is coming; but his immediate friends should not be so clearly apprised of it as to prevent him from executing his purpose. He pretends, as the Schol. observes, to have been dissuaded from it by Tecmessa, and to have altered his mind in compassion to her and the boy.

646—9. The point of the remark is, 'Time only shows what is in store for us. Who would have thought that Ajax the stern would be melted by a woman's words?' But this is put into a philo-

φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
κοὐκ ἔστ' ἄελπτον οὐδέν, ἀλλ' ἁλίσκεται
χὠ δεινὸς ὅρκος χαὶ περισκελεῖς φρένες.
κἀγὼ γὰρ, ὃς τὰ δείν' ἐκαρτέρουν τότε
βαφῇ σίδηρος ὡς, ἐθηλύνθην στόμα
πρὸς τῆσδε τῆς γυναικός· οἰκτείρω δέ νιν
χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.
ἀλλ' εἶμι πρός τε λουτρὰ καὶ παρακτίους
λειμῶνας, ὡς ἂν λύμαθ' ἁγνίσας ἐμὰ
μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς·
μολών τε χῶρον ἔνθ' ἂν ἀστιβῆ κίχω
κρύψω τόδ' ἔγχος τοὐμόν, ἔχθιστον βελῶν,

sophic form: 'All things does long and countless time give birth to when yet unseen (hidden in its womb), and has them (in turn) put away when they have come to light.' The metaphor is from the hiding of a birth, which a mother would be said *κρύπτεσθαι*, 'to get concealed from sight.' Cf. Trach. 474, *πᾶν σοι φράσω τἀληθὲς, οὐδὲ κρύψομαι.*

648. *ἁλίσκεται.* 'Even the solemn oath is no proof against time, nor the stubborn resolve.' He means, that even an oath to kill himself (such as that virtually made at v. 416) is not able to stand firm against the assaults of time, which may bring a change of intention. —*περισκελεῖς*, Schol. *αἱ ἄγαν σκληραὶ ψυχαί.*

650—2. *κἀγὼ γάρ.* 'For I too (viz. as a further and special instance of a general statement), who formerly was so terribly stiff and stark, like iron hardened by dipping, am now made by this woman to talk like her own softer sex.' The Schol. rightly understands *ἐκαρτέρουν ὡς σίδηρος*, though he gives another explanation, which many commentators adopt, 'have been softened like iron dipped in oil.' A little knowledge of metallurgy would have saved them from this mistake. It is obvious too that the simile must be *καρτερὸς ὡς σίδηρος*, not *θῆλυς ὡς σίδηρος*. Lobeck thinks 'softening' iron may refer to its general manipulation and treatment for making it serviceable. Compare Plat. Resp. iii. p. 411, B, *ὅταν τις μουσικῇ παρέχῃ,— οὗτος τὸ μὲν πρῶτον, εἴ τι θυμοειδὲς εἶχεν, ὥσπερ σίδηρον ἔμαλαξε καὶ χρήσιμον ἐξ ἀχρήστου καὶ σκληροῦ ἐποίησεν.* On the other hand, in Od. ix. 392 the dipping of iron in water is called 'the hardening' or 'hardness' of it, *τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν.* See also Antig. 474—6. A variant is recorded by the Schol. *ὃς τὰ δείν' ἐπηπείλησ' ἔπη.— στόμα*, which some interpret 'edge,' may just as well be taken for 'language.' Prof. Campbell thinks the double sense is intended.

652. *οἰκτείρω*, i. e. *δι' οἶκτον ὀκνῶ λιπεῖν.* But *λιπὼν, si reliquero*, is an obvious suggestion.

655. *λύματα*, viz. the gore from the slaughter of the cattle. This, as the Schol. observes, is a plausible excuse for withdrawing himself in order to carry out his intention without interruption. Prof. Jebb supposes there is a further allusion to the atonement of his own death; but I rather doubt this. Undoubtedly however there is such double meaning in what he proceeds to describe, the burying and hiding of the sword; cf. v. 821.

656. *ἐξαλύξωμαι* is restored from Hesychius, who cites this play, for *ἐξαλεύσωμαι.*

657. *ἔνθ' ἄν*, = *ὅπου ἄν*, occurs Ant. 773, *ἔρημος ἔνθ' ἂν ᾖ βροτῶν στίβος.* There is an allusion to the custom of carrying away and concealing any polluted thing, *καθάρματα ἐκπέμψαι*, Aesch. Cho. 90, and perhaps to the burying of the *μάχαιρα* of Acastus, Apollodor. iii. 13, 3.—*γαίας*, dependent on *ἔνθα* following.

γαίας ὀρύξας ἔνθα μή τις ὄψεται·
ἀλλ' αὐτὸ νὺξ Ἅιδης τε σωζόντων κάτω.
ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
παρ' Ἕκτορος δώρημα δυσμενεστάτου,
οὔπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα.
τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
εἴκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. τί μή;
καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς
χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
ἐξίσταται δὲ νυκτὸς αἰανὴς κύκλος
τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν·
δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος
λύει πεδήσας, οὐδ' ἀεὶ λαβὼν ἔχει.
ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;

659. *ἔνθα μὴ, ubi non possit* &c. See El. 380. 436. Oed. R. 1412.—*γαίας*, as if he had said *ἐν τόπῳ τινὶ γαίας κ.τ.λ.*

662. *παρ' Ἕκτορος.* See Il. vii. 305. inf. 1032.

666. *τοιγάρ.* 'Well, then' &c. His proud unbending spirit has in fact come to the very opposite conclusion. But he says, with intense irony, that now he will obey, because those in authority, divine and human, *ought* to be obeyed, even as day and night, and the seasons, obey a general natural law.

668. *τί μή;* 'Why should we *not* obey them? For even (*καὶ γὰρ*) things that are of awful power and things that are strongest give way to authority.' By *τιμαῖς* natural laws of alternation and distribution are meant; Schol. *ταῖς ἀλλήλων διανεμέσεσιν· ἐκ γὰρ ἐναντιότητος τὸ πᾶν συνέστηκε.* For the article repeated, as with a distinct category of things, cf. Aesch. Suppl. 962, *τὰ λῷστα καὶ τὰ θυμηδέστατα.*—Hesych. *ὑπείκει· ὑπακούει, ὑποχωρεῖ, ὑποτάσσεται.*

670—2. *τοῦτο μὲν — δέ.* 'Here the winters with their paths of snow make way for the fruitful summer; there the eternal round of night retires before the coming of the day with its white steeds to light up its full splendour. Even the blowing of fierce gales allows a lull to the roaring sea; and like everything else (*ἐν δὲ*), all-subduing sleep binds fast and then unties, and does not always hold in thrall those whom it has taken captive.' In this highly poetical passage the law of succession and alternation is enunciated; illustrating the pretended change of sentiment which has come to the speaker.—For *αἰανὴς* (Laur. and Schol.) many of the editors adopt *αἰανῆς*, which is said to mean 'dark.' The other word occurs in Aesch. Eum. 542, *εἰς τὸν αἰανῆ χρόνον*, and the Schol. read *αἰανὴς* (for *διαλγὴς*) in Cho. 60, with the explanation *ἡ διαιωνίζουσα.* As for *κύκλος*, which some interpret 'the orb,' i. e. the moon, Prof. Jebb "the vault of weary night," cf. Trach. 131. El. 1365.

674. *ἐκοίμισε, cessando quiescere sinit.*—*ἐν δὲ*, see Oed. R. 27. Trach. 202.

ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
ὡς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον
τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
ὡς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ
βροτῶν ἄπιστός ἐσθ' ἑταιρείας λιμήν.
ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ
ἔσω θεοῖς ἐλθοῦσα διὰ †τέλους, γύναι,
εὔχου τελεῖσθαι τοὐμὸν ὧν ἐρᾷ κέαρ.
ὑμεῖς θ' ἑταῖροι ταὐτὰ τῇδέ μοι τάδε
τιμᾶτε, Τεύκρῳ τ', ἢν μόλῃ, σημήνατε
μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.
ἐγὼ γὰρ εἶμ' ἐκεῖσ' ὅποι πορευτέον·
ὑμεῖς δ' ἃ φράζω δρᾶτε, καὶ τάχ' ἄν μ' ἴσως
πύθοισθε, κεἰ νῦν δυστυχῶ, σεσωσμένον.

678. ἐγὼ, which is the subject to βουλήσομαι, is irregular in syntax from the insertion of a clause that was intended to be parenthetic. Perhaps, after all, there is aposiopesis; 'But I,—ah well! I have learnt how treacherous is friendship,' &c. Mr. Palmer thinks he intended to say, 'But I *have* learnt wisdom,' viz. from bitter experience. Prof. Jebb would supply ἐγὼ γνώσομαι σωφρονεῖν, and so Mr. Blaydes, who gives ἔγωγ' with a colon. Linwood supposes the sense intended was ἐγὼ τοῦτο ποιήσω. The sentiment seems somewhat abrupt, but perhaps the emotion of Ajax and his sense of the injustice done him by those who should have been his friends, make him dwell on the topic. The Schol. traces the connexion thus: 'as all things go by contraries, perhaps the Atridae may turn round and become friends again; so both friends and enemies should be treated as if change were possible.' The well-known comment of Cicero, De Amicit. § 16, is referred to by the editors, where Laelius says Scipio condemned the doctrine that one ought so to love as to be prepared some day to hate. Compare also Eur. Hipp. 253. Aesch. Ag. 812.

681. ὑπουργῶν ὠφελεῖν, 'to do him a service at his request.'

683. λιμήν. The 'harbour of friendship' is that mutual feeling of security and good faith in which friends seek a refuge in their troubles.

684. ἀμφὶ τούτοισιν, Schol. περὶ τούτων. By saying εὖ σχήσει, 'all shall be duly attended to,' he disarms suspicion of immediate harm. "All that he meant was, that he would cease henceforth from any further contention with them, by destroying himself." Mr. Palmer. No doubt, the words are, as he observes, ambiguously said; but, if they are heard by the chorus and Tecmessa, they would not convey to them any such suspicion. The joyous expressions in the following chorus are elicited by the confident hope of better things in store.

685. διὰ τέλους cannot be relied upon. Mr. Blaydes adopts διὰ τάχους from the Schol., who perhaps intended to quote a various reading. Prof. Campbell, "to be accomplished to the end."

687. ταυτὰ τῇδε κ.τ.λ. 'Pay the same regard to my behests as she will do,' viz. 565 seqq. The alliteration in this distich has been remarked by others.

689. μέλειν. Here, as in El. 342 and elsewhere, perhaps = μέλεσθαι.

691. ἃ φράζω, what I point out to you is to be done; cf. 577.—τάχ' ἄν ἴσως, a combination elsewhere found, so that it is doubtful if τάχα here means 'soon,' though it gives a most appropriate sense.—σεσωσμένον, meaning, of course, θανάτῳ.

ΧΟ. ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν. στρ.
ἰὼ ἰὼ Πὰν Πάν,
ὦ Πὰν Πὰν ἁλίπλαγκτε, Κυλλανίας χιονοκτύπου
πετραίας ἀπὸ δειράδος φάνηθ', ὦ
θεῶν χοροποῖ' ἄναξ, ὅπως μοι
Νύσια Κνώσι' ὀρχήματ' αὐτοδαῆ ξυνὼν ἰάψῃς.
νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων
ὁ Δάλιος, εὔγνωστος
ἐμοὶ ξυνείη διὰ παντὸς εὔφρων.
ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. ἀντ.
ἰὼ ἰώ. νῦν αὖ,
νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
θοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας

693. The short ode following, accompanied with a rapid dance, and containing expressions of ecstatic joy at the supposed change of sentiment in their leader, much resembles that in Trach. 205, welcoming the unlooked-for return of Hercules. It is clear from 735 inf. that the chorus fully believed Ajax had come to a better state of mind. The metre is peculiar, being mainly forms of glyconic, the details of which are given by Wunder, p. 146.

Ibid. ἔρωτι, Schol. *τῇ ἡδονῇ.—ἀνεπτόμαν, ἀνεπτερώθην.* The phrase is borrowed from the thrill of joy and desire felt by those who are admitted to the higher mysteries, *τὰ ἐποπτικά.* Cf. Aesch. frag. 373, ἔφριξ' ἔρωτι τοῦδε *μυστικοῦ τέλους.* Linwood and Wunder read *ἀνεπτάμαν*, with Laur.; see Porson on Med. 1. The form *πτάμενος* was perhaps preferred to *πτόμενος*, but *πτέσθαι* occurs, as both *ἀρέσθαι* and *ἄρασθαι.*

694. *ἰὼ Πάν.* He was the god of any sudden ecstatic pleasure or fear (panic).—*ἁλίπλαγκτε*, perhaps worshipped as a *θεὸς ἐπάκτιος* or sea-god at Salamis, where he was supposed to have aided the Greeks against the Persians; see Aesch. Pers. 451. Here he is associated with the orgiastic worship of Dionysus, and the dance now commenced, the 'Cretan fling,' or dance of the Curetes, is compared to a hyporcheme in a *κύκλιος χορός.—αὐτοδαῆ*, 'self-learned,' as if inspired votaries needed no training. Schol. *ὅπως μοι συνάψῃς ὄρχησιν ποιουμένῳ παντοίαν, τὴν οὐκ ἐκ διδαχῆς σοι γενόμενον, ἀλλ' ἐκ φύσεως· οὐδεὶς γὰρ ἐδίδαξεν τὸν Πᾶνα.* According to Donaldson (New Crat. § 317), *ἰάψῃς* is used in the sense of *χορὸν ἄπτειν*, Eumen. 297.

702. Apollo has ever a close relation with Dionysus. See Trach. 207. 220. He is called *εὔγνωστος*, i. e. *ἐναργὴς, φανερὸς*, as in Trach. 223, *τάδ' ἀντίπρῳρα δή σοι βλέπειν πάρεστ' ἐναργῆ*, and the prayer is, that he may so appear to the chorus as his friends.

706. Ἄρης. See Trach. 653, *νῦν δ' Ἄρης οἰστρηθεὶς ἐξέλυσ' ἐπίπονον ἀμέραν.* In both passages he is regarded as the god of dangerous adventure and fatal impulse. Here 'he has relieved our eyes of a terrible grief,' the seeing the mad doings of our master. Cf. 674.

709. *πάρα.* Schol. *νῦν πάρεστιν ἡμέρα λαμπρὰ ἡμῖν, ὥστε ἐγγίσαι τῶν νεῶν.* There is a doubt as to the subject of *πελάσαι*,—'for it,' or 'for us' to come near the ships. The night of grief has passed, and the day-spring has come to the sailors, the friends of Ajax. The antithesis is very common, e. g. Aesch. Ag. 22. Pers. 301, *καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου.* The notion, that a light has dawned on the fleet, is suggestive of a safe return to Hellas.—For the genitive with *πελάζειν* see Trach. 17. Phil. 1327.

λαθίπονος πάλιν, θεῶν δ' αὖ
πάνθυτα θέσμι' ἐξήνυσ' εὐνομίᾳ σέβων μεγίστᾳ.
πάνθ' ὁ μέγας χρόνος μαραίνει,
κοὐδὲν ἀναύδατον φατίσαιμ' ἄν, εὖτέ γ' ἐξ ἀέλπτων
Αἴας μετανεγνώσθη
θυμοῦ τ' Ἀτρείδαις μεγάλων τε νεικέων.

ΑΓΓΕΛΟΣ.

ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,
Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ
κρημνῶν· μέσον δὲ προσμολὼν στρατήγιον

711. λαθίπονος. See Trach. 1021. For πάρεστιν ἐκ μετανοίας ἐπὶ τὸ σέβειν τοὺς θεούς, in the scholia, we should read περιέστη.

712. θέσμια. The allusion is to the καθαρμοὶ performed sup. 655.

713. μαραίνει. 'There is nothing (not even blood-guiltiness) that does not fade and become enfeebled by the mighty hand of time.' Cf. Aesch. Eum. 270, βρίζει γὰρ αἷμα καὶ μαραίνεται χερός. The MSS. have μαραίνει τε καὶ φλέγει, possibly a corruption of καὶ φύει, from the idea of an interpolator that this passage referred (as indeed the Schol. thinks) to sup. 647.

715. κοὐδὲν κ.τ.λ. 'And there is nothing that I would say ought not to be affirmed, now that unexpectedly Ajax has changed to a better mind from his anger against the Atridae and his terrible quarrel with them.' Cf. Aesch. Suppl. 351, μηδ' ἐξ ἀέλπτων κἀπρομηθήτων, πόλει νεῖκος γένηται.—Hesych. ἀναύδακτον (sic)· ἀνεξήγητον, ἄλεκτον. From this gloss the Doricism has been restored by Lobeck for ἀναύδητον.—μετανεγνώσθη has here the sense of μετεπείσθη, and the construction of μετέστη, 'has changed from.' Herodotus uses ἀναγνωσθῆναι in several places for πεισθῆναι. Hesychius explains both μεταγνώσθη and μετανεγνώσθη by μετανεπείσθη. The best MSS. give θυμὸν Ἀτρείδαις, and the Schol. explains μετεπείσθη καὶ μετεβλήθη τὴν ψυχὴν τοῖς Ἀτρείδαις ἀπὸ τῆς ἔχθρας. In another gloss he gives πέπαυται τοῦ θυμοῦ. Between θυμῶν and θυμοῦ τ' it is difficult to choose, but one or the other is required by both sense and metre. Linwood, "quoniam ex insperato Ajax illud a se impetravit, ut mutato consilio iram suam in Atridas et jurgium deponeret."

719. The Schol. remarks on the art with which a messenger is introduced to inform the chorus and Tecmessa of what was really happening contrary to their fondest hopes, and to induce them to go forth in quest of Ajax, as Teucer's warning, founded on the prediction of Calchas (750), indicated that there was danger of some mishap. The principal point of the message is the return of Teucer from a raid beyond the Troad. The inquiry for Ajax, to put a stop to the insults which are being offered to his relative, is made secondary, though really of the greatest importance to the plot of the play.

Ibid. τὸ πρῶτον. 'The first thing I wish to tell you is, *Teucer* has just arrived.' He might have said ἥκοντα Τεῦκρον. But he has in view, perhaps, the reward expected for *first* news. The two propositions are really different, but they may, as is the manner of Sophocles, be combined under one formula.—Μυσίων, Schol. ἀντὶ τοῦ Θρᾳκικῶν. The ancient Mysia seems to have comprised a considerable region lying to the north of the Troad. Teucer's absence from the camp was alluded to v. 564.—κρημνῶν, the precipitous hills and cliffs of Ida.

721. στρατήγιον. A very rare word, meaning the general's head-quarters, *praetorium* (τὸ στρατόπεδον, Schol., less correctly). See sup. 49.—κυδάζεται, 'he is being reviled,' λοιδορεῖται, ὑβρίζεται ὑπὸ πάντων, Schol., who cites κυδάζειν from Epicharmus, and κυδάζεσθαι from Aeschylus. Mr. Blaydes adds κακῷ ἐκυδάσσαο

κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
μαθόντες ἀμφέστησαν, εἶτ' ὀνείδεσιν
ἤρασσον ἔνθεν κἄνθεν οὔτις ἔσθ' ὃς οὔ,
τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ
ξύναιμον ἀποκαλοῦντες, ὡς οὐκ ἀρκέσοι
τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
ὥστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν
κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.
λήγει δ' ἔρις δραμοῦσα τοῦ προσωτάτω
ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
ἀλλ' ἡμὶν Αἴας ποῦ 'στιν, ὡς φράσω τάδε;
τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.
ΧΟ. οὐκ ἔνδον, ἀλλὰ φροῦδος ἀρτίως, νέας

μύθῳ from Ap. Rhod. i. 1337. Hesych. κυδάζεσθαι· λοιδορεῖσθαι. — κυδαζόμενα· λοιδορησόμενα (l. κυδασσόμενα).—κῦδος· δόξα, ἀρετὴ,—λοιδορία, κακολογία. Photius; κύδος· λοιδορία ἀρσενικῶς.—κῦδος, δόξα, φήμη.

723. ἐν κύκλῳ. See Trach. 194. "The Argives having learned that Teucer *was coming* from afar, were prepared for his approach, and as soon as he came, they stood around him in a circle." Mr. Palmer.

725. ἤρασσον, cf. Phil. 374.

727. ἀποκαλοῦντες. 'Calling him in contempt.' See on this word *New Cratylus*, § 184, and compare Eur. Iph. A. 1354, οἵ με τὸν γάμων ἀπεκάλουν ἥσσον', where (as here, and frequently with verbs of calling or naming) the article is used with the predicate. See Trach. 541. They called him *that relation of the madman and of the plotter against the army*. Ajax was so described because his mad acts were maliciously interpreted as indirectly favouring the enemy's cause.—ὡς οὐκ ἀρκέσοι, i. e. ἐπιλέγοντες ὡς, '(adding) that he should not save (help) himself from being knocked to pieces with stones, and dying a traitor's death.' Schol. ὡς οὐκ ἐπαρκέσοι ἑαυτῷ τὸ μὴ λιθόλευστος γενέσθαι. Mr. Blaydes needlessly reads ὥς τ' οὐκ ἀρκέσοι, which might mean 'that it would not be enough for him to die,' or 'that he should not save himself from being killed,' but could not mean 'to prevent him from it,' which would have required the accusative of the subject, τὸ μὴ θανεῖν Αἴαντα. He also has ἔστ' for ὥστ' at the beginning of the verse. Linwood, after Seyffert, cites Xen. Anab. ii. 1, 17, κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγυτάτω τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνημάτων.

730. διεπεραιώθη. This may mean 'were crossed,' i. e. each side made a lunge at his enemy quite close to him. The Schol., probably to avoid construing κολεῶν ἐρυστὰ, explains διειλκύσθη, διῆλθεν, and so Prof. Jebb.

731. τοῦ προσωτάτω. The Schol. perhaps read καὶ for τοῦ, since he takes no notice of the genitive. Similar phrases, ἰέναι and πορεύεσθαι τοῦ πρόσω, are cited from Xenophon; but the so-called "partitive" genitive is difficult to explain. The sense is, 'after having gone to the extreme length (short of actual slaughter), it was stopped by the intervention (reconciliation) of older men with their advice.'

733. ὡς φράσω, that I may make him clearly understand the danger to which his relative is exposed, and the necessity for his interference.

735. νέας κ.τ.λ. He has fitted or adapted a new plan to a new and better disposition. See sup. 123. The messenger, on hearing that Ajax is abroad, and knowing the forebodings of the seer respecting him, exclaims, 'Dear, dear!

βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.
ΑΓ. ἰοὺ ἰού.
βραδεῖαν ἡμᾶς ἆρ' ὁ τήνδε τὴν ὁδὸν
πέμπων ἔπεμψεν, ἢ 'φάνην ἐγὼ βραδύς.
ΧΟ. τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον;
ΑΓ. τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης
μὴ 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.
ΧΟ. ἀλλ' οἴχεταί τοι, πρὸς τὸ κέρδιστον τραπεὶς
γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.
ΑΓ. ταῦτ' ἐστὶ τἄπη μωρίας πολλῆς πλέα,
εἴπερ τι Κάλχας εὖ φρονῶν μαντεύεται.
ΧΟ. ποῖον; τί δ' εἰδὼς τοῦδε πράγματος πέρι;
ΑΓ. τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς οἷος Ἀτρειδῶν δίχα
ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
θεὶς εἶπε κἀπέσκηψε παντοίᾳ τέχνῃ
εἶρξαι κατ' ἦμαρ τοὐμφανὲς τὸ νῦν τόδε
Αἴανθ' ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἐᾶν,
εἰ ζῶντ' ἐκεῖνον εἰσιδεῖν θέλοι ποτέ.
ἐλᾷ γὰρ αὐτὸν τῆδε θἠμέρᾳ μόνῃ
δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων.

then either I was sent too late (to stop him), or I have lost time in the coming.'

740. *ὑπεσπανισμένον.* 'Why, what is there wanting in (deficient in satisfying) this need?' Aeschylus uses this participle twice, Pers. 491, Cho. 568.

742. *παρήκειν. Prohibuit ne prius exiret quam ipse adesset.* As *παριέναι* is 'to let in,' 'allow to go past you,' and *παρελθεῖν δόμους* 'to enter a house,' so the idea of getting past a custodian and escaping is expressed by the same preposition. (The idea in *παρεισδέδεγμαι*, Trach. 537, compared by Prof. Campbell, is different.)

744. *καταλλαχθῇ.* Schol. *ὅπως τὴν ἔχθραν κατάθηται καὶ διαλλαχθῇ τοῖς θεοῖς ἀπὸ τοῦ χόλου.*

745. *ταῦτα τἄπη*, this talk about his good intentions.

747. We might expect *τί δ' οἶσθα*, for the next line shows the messenger's knowledge is meant, besides that it would be an unlikely question to ask, 'And what does Calchas know about it?' Hence *τί δ' εἰδὼς λέγεις* must be the sense intended.—*παρὼν ἐτύγχανον*, 'I was myself present at the time.'

749. *κύκλου*, viz. from the circle of chiefs seated in the *βουλή*. It was a private and friendly communication, and so made apart from the rest.

753. *εἶρξαι*, 'to keep in,' is preferred by Hermann, Lobeck, and Jebb.

756. *τῆδε—μόνῃ.* This was why *ἦμαρ τοὐμφανὲς τὸ νῦν τόδε* was so elaborately specified.—*ἐλᾷ*, cf. v. 504. The particular cause of the threatened anger now is the boast uttered by Ajax when he first left his father's home in Salamis. Compare the boast of Agamemnon, El. 569, and of Capaneus, Aesch. Theb. 422.

τὰ γὰρ περισσὰ κἀνόνητα σώματα
πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν
βλαστὼν ἔπειτα μὴ κατ' ἄνθρωπον φρονῇ.
κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος
ἄνους καλῶς λέγοντος ηὑρέθη πατρός.
ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει
βούλου κρατεῖν μέν, σὺν θεῷ δ' ἀεὶ κρατεῖν.
ὁ δ' ὑψικόμπως κἀφρόνως ἠμείψατο,
πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὢν ὁμοῦ
κράτος κατακτήσαιτ'· ἐγὼ δὲ καὶ δίχα
κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
τοσόνδ' ἐκόμπει μῦθον. εἶτα δεύτερον
δίας Ἀθάνας, ἡνίκ' ὀτρύνουσά νιν
ηὐδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·
ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
ἵστω, καθ' ἡμᾶς δ' οὔποτ' ἐκρήξει μάχη.

758. *περισσὰ*, 'extraordinary,' above the average in bulk, as was that of Ajax. The addition of *ἀνόνητα*, suggestive of a heavy lout, *βουγάϊος*, *ἀνωφελής*, implies intellectual deficiency in counsel &c. Or perhaps, 'your too huge and (therefore) unserviceable bodies.' From *ἄνους* inf. 763 it might be inferred that *ἀνόητα*, the reading given by Suidas, is the right one, and so Mr. Blaydes and Wunder have edited, 'mere bodies without any mind.' The meaning however is not materially different. The epithets are very differently rendered; "overgrown and burdensome" (Campbell); "luxuriant and unprofitable" (Jebb); "overbearing and worthless" (Mr. Palmer); "cumbersome and senseless" (Mr. Blaydes). Schol. *τὰ παρέλκοντα καὶ ἀχρήσιμα.*—*πίπτειν*, see Trach. 597, and for *δυσπραξίαι*, Aesch. Eum. 739.

760. *ὅστις κ.τ.λ.* 'When one has the form and the strength of a man, but yet thoughts too proud for a mortal,' i. e. too great confidence in his own prowess. —*ἔπειτα*, *ἔμπας*, *tamen*,—a not uncommon use. The omission of *ἂν* with *ὅστις* has also many examples.

763. *καλῶς λέγοντος*, 'though his father spoke to him wisely and well.' The point of his advice was *σὺν θεῷ*, 'if it be heaven's will;' the boast was, 'whether heaven wills it or not.'

764. *ἐννέπει*, here irregularly used for *προσεννέπει*, 'addressed him thus.'

770. *εἶτα δεύτερον*. A further aggravation of his offence, and in this case, one that more directly provoked the special anger of the goddess.

771. *δίας Ἀθάνας*. The intended construction was *ὀργὴν ἐκτήσατο* (777), but the syntax is interrupted by the intervening words, in which *τότ' ἀντιφωνεῖ* represents *ἀντιφωνῶν*. Prof. Jebb supposes the intended sense was *ἠτίμασε τὴν παραίνεσιν*. Hermann, *δίας Ἀθάνας αὐδωμένης*. There are several other theories, and some suggested emendations, one of which is Mr. Blaydes' *δίαν Ἀθάναν*, governed by *ἀντιφωνεῖ* (Phil. 1065). Of course, this irregular construction cannot well be rendered in English. We must say, 'Then, with regard to the divine Athena,' &c. See inf. 798 seqq.

775. *καθ' ἡμᾶς*. 'In the part where *we* stand' (lit. 'opposite to us'). So *τύμβον κατ' αὐτὸν*, 'opposite the very

τοιοῖσδέ τοι λόγοισιν ἀστεργῆ θεὰς
ἐκτήσατ' ὀργὴν, οὐ κατ' ἄνθρωπον φρονῶν.
ἀλλ' εἴπερ ἔστι τῇδε θἠμέρᾳ, τάχ' ἂν
γενοίμεθ' αὐτοῦ σὺν θεῷ σωτήριοι.
τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθὺς ἐξ ἕδρας 780
πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
Τεῦκρος φυλάσσειν. εἰ δ' ἀπεστερήμεθα,
οὐκ ἔστιν ἀνὴρ κεῖνος, εἰ Κάλχας σοφός.

XO. ὦ δαΐα Τέκμησσα, δύσμορον γένος,
ὅρα μολοῦσα τόνδ' ὁποῖ' ἔπη θροεῖ. 785
ξυρεῖ γὰρ ἐν χρῷ τοῦτο μὴ χαίρειν τινά.

TE. τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην
κακῶν ἀτρύτων, ἐξ ἕδρας ἀνίστατε;

XO. τοῦδ' εἰσάκουε τἀνδρὸς, ὡς ἥκει φέρων

spot where Amphion's tomb is,' Aesch. Theb. 523.—*ἐκρήξει*, "the idea of bursting forth implies a restraining barrier which must first be overcome." Mr. Palmer.—This boast is not mentioned in the Iliad; here, as in the play generally, the poet follows other epics.

776. *τοι* for *τοῖς* Hermann and Dobree. The article is here indefensible. In Agam. 596, *τοιόσδ' ὁ κόμπος τῆς ἀληθείας γέμων, τοιόσδε* is the predicate.—*ἀστεργῆ*, 'intolerant,' or 'not to be endured;' cf. Oed. R. 228, *πείσεται γὰρ ἄλλο μὲν ἀστεργὲς οὐδέν.*

778. *τῇδε θἠμέρᾳ.* Schol. *εἰ παρέλθοι ταύτην τὴν ἡμέραν, σωθείη (ἄν)· μέχρι γὰρ τῆς σήμερον παρατείνειν τὴν ὀργὴν τῆς θεοῦ.*

780. *ἐξ ἕδρας*, from (or after) the session of the royal council, sup. 749.

782. *φυλάσσειν.* Either 'Teucer's commands that you should keep Ajax safe' (v. 753), or 'commands for you to keep,' and strictly observe. In this sense cf. Aesch. Suppl. 175, *αἰνῶ φυλάξαι τἄμ' ἔπη δελτουμένας.*—For *ὁ δὲ*—*Τεῦκρος* see on Phil. 371, *ὁ δ' εἶπ' Ὀδυσσεύς.*—*ἀπεστερήμεθα*, 'if we have lost him from our keeping,' 'if we have not got what we wish.' Mr. Blaydes adopts *ἀφυστερήμεθα* from Wakefield's conjecture. But it is an ugly-looking word, which nowhere occurs in this form. Prof. Campbell however calls it "a probable emendation."

784. *δαΐα.* Here for *δύστηνε*, as the Schol. explains, though he gives the less probable sense, or rather senses, 'cut up' (as we use the phrase), *κατακεκομμένη*, and 'the victim of hostile (adverse) events,' *καταπεπολεμημένη.* He adds, *καὶ Αἰσχύλος ἀντὶ τοῦ ἀθλία κέχρηται τῇ λέξει*, alluding perhaps to Cho. 421, *ἰὼ δαΐα πάντολμε μᾶτερ.* Hesychius, perhaps referring here, explains *σεμνὴ, φοβερὰ*, and also *ἔμπειρος*, as if = *δαήμων.*—*γένος*, 'one of an unfortunate class,' viz. captive concubines. Prof. Campbell translates 'child of misery,' remarking that *γένος* applied to one person is uncommon.—Tecmessa, the Schol. observes, has not been invited by the messenger to join in the search for Ajax, because she had been ordered by Ajax to retire into the house and keep herself quiet, v. 579. She is only asked to come out and hear the purport of the message; unless indeed the words may be rendered 'go and see what it is that this man is talking about.'

786. *ξυρεῖ γάρ.* 'For this cuts (shaves) so close to the skin (affects us so nearly) that one cannot be glad at it.' The Schol. says *τινὰ* is superfluous (*παρέλκεται*). Mr. Palmer thinks Tecmessa herself is meant.

788. *ἀτρύτων*, 'unwearied,' unceasing, never worn out or exhausted. Similarly the sons of Oedipus are themselves *κακῶν ἀτρύμονες*, never coming to the end of their woes, Aesch. Theb. 870.

789. *ὡς ἥκει κ.τ.λ.* 'Hear from this

Αἴαντος ἡμῖν πρᾶξιν ἣν ἤλγησ' ἐγώ.
ΤΕ. οἴμοι, τί φῄς, ὦνθρωπε; μῶν ὀλώλαμεν;
ΑΓ. οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι,
θυραῖος εἴπερ ἐστὶν, οὐ θαρσῶ πέρι.
ΤΕ. καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῄς.
ΑΓ. ἐκεῖνον εἴργειν Τεῦκρος ἐξεφίεται
σκηνῆς ὕπαυλον μηδ' ἀφιέναι μόνον.
ΤΕ. ποῦ δ' ἐστὶ Τεῦκρος, κἀπὶ τῷ λέγει τάδε;
ΑΓ. πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἔξοδον
ὀλεθρίαν Αἴαντος †ἐλπίζει φέρειν—
ΤΕ. οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών;

man (the cause of my disturbing you); for he has come reporting to us the state in which Ajax is, and which *I* am grieved at (if *you* are unconcerned).' Prof. Campbell renders ὡς 'how,' i. e. 'hear how' &c.

791. ὀλώλαμεν. Tecmessa at once identifies her own fortunes with those of Ajax; but the messenger replies, that he knows nothing about *her* faring well or ill, but only that he feels great distrust about Ajax if, as is now said, he is abroad.—Αἴαντος, depending on πέρι, "is put first in the sentence to sharpen the contrast with σήν" (Prof. Campbell). Prof. Jebb thinks the poet meant to say Αἴαντος δὲ πρᾶξιν οἶδα, ὅτι κακὴ ἔσται. Prof. Kennedy (Studia Sophoclea, p. xix), 'I know nothing about your case, but (I know) that about Ajax I am not easy.'

794. ὠδίνειν, 'so that I feel a pang at what you say,' Schol. ὀδυνᾶσθαι, ἀλγεῖν. Mr. Blaydes, "so that I am in anxiety (suspense to know) what you mean." Prof. Jebb, "so that thy dark words rack me."

795. ἐκεῖνον. 'Why, *he* is the very man Teucer urges you to keep within the shelter of his tent, and not to let him go off alone.' The remark, of course, increases the fear of Tecmessa, while it prepares the audience for the worst. As below, ἐκεῖνος ('*he* is here, if Ajax is not'), there is emphasis on the pronoun.

797. ἐπὶ τῷ. 'With a view to what does he, Teucer, say this?' i. e. to prevent what mischief. Schol. ἐπὶ τίνι, διὰ τί; The reply is, 'he expects this going forth of Ajax is bringing him a fatal misadventure.' He should have added τύχην, but the sentence is interrupted by the anxious inquiry of Tecmessa, 'Who told you that?' This is Mr. Palmer's view of a very obscure passage, and on the whole it is perhaps the simplest. So far Mr. Blaydes agrees in saying "what the sense requires appears to be something like this, *he apprehends this excursion of Ajax is fatal.*" The Schol. takes φέρειν for εἶναι, which in itself is clearly impossible. We might perhaps read ἐλπίζω, 'I expect I am bringing news that this departure is his death.' In this case we should further correct κἀπὶ τῷ λέγεις τάδε; Prof. Campbell inclines to ὀλεθρίαν μ' Αἴαντος κ.τ.λ., but neither this nor his proposed rendering of the vulgate (after Lobeck), 'he hopes to bring news that going out is fatal to Ajax, (and so to stop him from doing so,)' is satisfactory. Mr. Blaydes reads ὄλεθρον εἰς Αἴαντος, 'tends to the death of Ajax.' Linwood, "metuit ne si hodie exierit Ajax, exitus iste de quo nuncius adest, illi funestus sit futurus." Similarly Prof. Jebb, "he forebodes that this going forth is of fatal tendency for Ajax." Either ἐλπίζειν φέρει or ἐλπίζειν φέρω gives some meaning, but it is impossible to arrive at any safe or certain conclusion. Perhaps, after all, it is either a short way of saying 'Teucer fears this going forth of Ajax which I bring you information about is fatal to him,' or a confused way of expressing the whole proposition Τεῦκρος, μαθὼν Κάλχαντος, ἐλπίζει τὴν νῦν ἡμέραν (v. 801) φέρειν ὀλεθρίαν ἔξοδον καὶ θάνατον Αἴαντος. The Schol., in taking φέρειν for εἶναι, may have felt that the word was in fact an anticipation of φέρει in 802.

800. Perhaps τοῦ πότε, 'from whom

ΑΓ. τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
τὴν νῦν, ὅτ' αὐτῷ θάνατον ἢ βίον φέρει.
ΤΕ. οἲ 'γὼ, φίλοι, πρόστητ' ἀναγκαίας τύχης,
καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
οἱ δ' ἑσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους
ζητεῖτ' ἰόντες τἀνδρὸς ἔξοδον κακήν.
ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη
καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
οἴμοι, τί δράσω, τέκνον; οὐχ ἱδρυτέον.
ἀλλ' εἶμι κἀγὼ κεῖσ' ὅποιπερ ἂν σθένω.
χωρῶμεν, ἐγκονῶμεν, οὐχ ἕδρας ἀκμὴ,
σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν.
ΧΟ. χωρεῖν ἕτοιμος, κοὐ λόγῳ δείξω μόνον.
τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἕψεται.
ΑΙ. ὁ μὲν σφαγεὺς ἕστηκεν ᾗ τομώτατος

and when?' answered by τοῦ Θ. μάντεως τῇ νῦν ἡμέρᾳ, ὅτε τὸ ἐξιέναι φέρει κ.τ.λ.

801. Θεστορείου. Calchas was the son of Thestor the seer, Il. i. 69. Mr. Palmer says that ὅτ' for ὅτε is inexplicable; and most editors adopt ὃς with Wunder and Dindorf. Linwood makes the subject ὁ μάντις, but inclines to ὅς. Perhaps ὁ δ' αὐτῷ, 'but he' &c. Mr. Blaydes, besides twelve guesses propounded in the note, reads in his text on his own conjecture, ὃς—θροεῖ, comparing inf. 864, Oed. Col. 1425.

803. πρόστητε, 'stand by me,' 'help me in an urgent strait.' Or perhaps, 'be the patrons of a poor captive.' Schol. ἐπίκουροι γίγνεσθε. See on El. 980. It is the same as the Latin *praestare officium* &c., where the accusative of the object depends on the sense of standing before and rendering service to another.

804. Τεῦκρον. Supply μετερχόμενοι. —ἑσπέρους, cf. Prom. V. 356, ὃς πρὸς ἑσπέρους τόπους ἕστηκε. The general direction, 'go off at once on the search, both to the east and the west,' was a natural one under the excitement, without special geographical considerations. Schol. ἀγκῶνας, τὰς ἄκρας τῶν ὀρῶν τὰς πρὸς δύσιν. See inf. on 866. The accusative depends on ἰόντες, as in ἰέναι ὁδόν.

807. ἔγνωκα γάρ. 'For now I know to my cost that I have been deceived by my lord, and am an outcast from his former love.' For the genitive Prof. Campbell compares Trach. 267, ἀνδρὸς ὡς ἐλευθέρου βαίοιτο.

812. The γε belongs to θέλοντες, which itself refers to χωρῶμεν, 'Let us hasten, if, that is, we wish to save' &c. Mr. Palmer wrongly says "the particle γε points to a peculiarity in the man," i. e. as one actually hastening to death. Dindorf omits the verse, in which he is followed by Prof. Jebb and Mr. Blaydes. Prof. Campbell reads σώζειν θέλοντας ἄνδρα γ' ὃς σπεύδῃ, after the readings of Laur. by the first hand. He thinks the accusative depends on the implied sense οὐ δεῖ καθέζεσθαι τοὺς θέλοντας κ.τ.λ., and this is probable.

813. ἕτοιμος. The ellipse of εἰμὶ is usual with this word. The consent is given in reply to the appeal at v. 803. —τάχος κ.τ.λ., 'with my words shall go promptness in act and in speed.'

815. "The scene is changed from the tents and sea-shore to an unfrequented thicket, not far off.—The suicide of Ajax is allowed to take place upon the stage in order to produce a scene which shall contrast with the former picture of Ajax sitting among the slain oxen and sheep. The perfect deliberation of his last act could not otherwise be impressed on the spectators, nor would they follow equally the changes of his mood to the

γένοιτ' ἄν, εἴ τῳ καὶ λογίζεσθαι σχολὴ,
δῶρον μὲν ἀνδρὸς Ἕκτορος ξένων ἐμοὶ
μάλιστα μισηθέντος, ἐχθίστου θ' ὁρᾶν.
πέπηγε δ' ἐν γῇ πολεμίᾳ τῇ Τρῳάδι,
σιδηροβρῶτι θηγάνῃ νεακονής·
ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ,
εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.
οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδέ μοι
σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.
αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.
πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν
Τεύκρῳ φέροντα, πρῶτος ὡς με βαστάσῃ
πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,
καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος
ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἕλωρ.
τοσαῦτά σ', ὦ Ζεῦ, προστρέπω, καλῶ θ' ἅμα
πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι,

critical point." Prof. Campbell, who adds some good remarks on the reasons why this event could not, after the usual tragic manner, be reported by an ἄγγελος.

Ibid. ὁ σφαγεύς. From Eur. Andr. 1134 it may be inferred that this was a term for the knife used in cutting a victim's throat.—ἕστηκεν, 'is set erect in the position in which it will best give a death-wound,—if (at a time like this) one has leisure for such considerations.' Prof. Campbell is hardly right, "seeing one has leisure for thought also," viz. as well as for all this preparation.—τομώτατος, cf. v. 582. What these words directly refer to is the convenient position of the sword, what follows being a further reflection, that the gift of an enemy planted in a hostile soil is an appropriate instrument for such a deed.

820. Hesych. νεηκονές· ἠκονημένον νεωστί.

821. περιστείλας, 'after well securing it with trodden earth, so that it may prove my best friend for a speedy death.' The gift was to perform a kindly office, though it came from the hands of an enemy.—ξένων, see Il. vii. 302. His cynical temper and gloomy mood make him add, 'the gift of a man, Hector, of all strangers once the most hated by me and the most odious to look upon.' If the sword is 'most friendly,' it is only for the dismal service he requires of it.

823. οὕτω μέν. 'So far indeed (viz. as to the preparations made) we are well provided; it is for thee, O Zeus, to lend thy further aid.'—εὐσκευεῖν, a singular compound representing εὖ παρεσκευάσμεθα.—εἰκὸς, viz. because Zeus was the founder of the family descended from Aeacus.—ἐκ δὲ τῶνδε, Schol. τὸ δὲ μετὰ ταῦτα.

826. ἡμῖν, 'for us,' i. e. at our earnest request. Ajax desires that Teucer should be the first to arrive and bear away his body, so that it may not previously be found by a Trojan enemy, and be flung to the dogs and vultures. To the averting of such a fate ἄρκεσον in v. 824 alludes.

831. προστρέπω, προστροπὴν (εὐχὴν) ποιοῦμαι.

832. κοιμίσαι. It was the office of Hermes with his wand ἀνδρῶν ὄμματα θέλγειν ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρειν, Od. v. 48. — ἀσφαδάστῳ, 'without a struggle;' see Agam. 1265.

ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι
πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
καλῶ δ' ἀρωγοὺς τὰς ἀεί τε παρθένους
ἀεί θ' ὁρώσας πάντα τἀν βροτοῖς πάθη,
σεμνὰς Ἐρινῦς τανύποδας, μαθεῖν ἐμὲ
πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.
καί σφας κακοὺς κάκιστα καὶ πανωλέθρους
ξυναρπάσειαν, † χὥσπερ εἰσορῶσ' ἐμὲ
αὐτοσφαγῆ πίπτοντα, τὼς αὐτοσφαγεῖς
πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.
ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἐρινύες,
γεύεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.
σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν

On πηδήματι Prof. Campbell observes, "the leap upon the sword is also the bound with which he will pass out of life." The Schol. preserves some curious traditions about the difficulty of Ajax in finding a mortal part, since he, like Achilles, in what we call the non-Homeric epics of old, was ἄτρωτος. See Pind. Isthm. iii. 18. There seems a special meaning in the compound aorist διαρρήξαντα, not merely by puncturing, but by tearing and rending right through.

837. τανύποδας. Schol. τὰς πανταχοῦ τεινούσας τοὺς πόδας, τὰς ἀκοπιάστως ἐπιούσας. Hesych. τανύποδας Ἐριννῦς· ταχύποδας, ἐν τάχει τιμωρουμένας. *Id.* ἀνύποδας· ταχύποδας, ἀπὸ τοῦ τοῖς ποσὶν ἀνύειν. The long unwearying pursuit in the chase is described, as in Eum. 349 by σφαλερὰ τανυδρόμοις κῶλα.—ἐμὲ is here the object, 'to learn about *me* how' &c. There is some emphasis on the pronoun: as they see all the sufferings on earth, so may they regard the wrong done to me by the Atridae.

840. The MSS. reading ὥσπερ is the more indefensible, because the subject is changed from the Erinyes to the Atridae, who are substituted from σφας immediately preceding. For the crasis cf. Trach. 715, χὥνπερ ἂν θίγῃ. There are doubts as to the genuineness of 839—42, which most editors enclose in brackets. The Schol. on τὼς αὐτοσφαγεῖς remarks ταῦτα νοθεύεσθαί φασιν, ὑποβληθέντα πρὸς σαφήνειαν τῶν λεγομένων. In this he records the opinion of some critics, but does not add his own. The word τὼς occurs only in Aeschylus (Theb. 479). Prof. Campbell entirely omits the lines; and certainly φιλίστων for φιλτάτων has no tragic authority, though the name Φίλιστος is cited in its defence. Hermann thinks the two first lines are genuine, in which case ὥσπερ εἰσορῶσ' ἐμὲ will mean πανώλεθρον [πίπτοντα], the participle being implied from ξυναρπάσειαν. As for εἰσορῶσι, the subject must be Ἐρινύες if the two last lines are rejected; otherwise Ἀτρεῖδαι would rather seem meant, who may be said to *see* Ajax fall if they are made aware of the event. Mr. Palmer regards the arguments for rejecting 841—2 as "abundantly sufficient," but he maintains the genuineness of the preceding distich. The objection raised by many critics undoubtedly has weight, that the legendary death of the Atridae was not in accordance with this imprecation; for if Agamemnon died ὑπὸ τῶν φιλτάτων (Schol.), he did not die ὑπ' ἐκγόνων.

843. The sense seems to be ἴτε, ὦ Ἐρινύες, ταχεῖαι ποίνιμοί τε, 'quick in step, and bringing retribution on them and on the whole army.' So deeply does the supposed wrong rankle in the mind of Ajax, that he includes the whole Greek host in his imprecation. The genitive may depend both on γεύεσθε and φείδεσθε. Some (Prof. Campbell and the Schol.) take μὴ φείδεσθε as διὰ μέσου.

Ἥλιε, πατρῴαν τὴν ἐμὴν ὅταν χθόνα
ἴδῃς, ἐπισχὼν χρυσόνωτον ἡνίαν
ἄγγελον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
γέροντι πατρὶ τῇ τε δυστήνῳ τροφῷ.
ἤ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν,
ἥσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην,
ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολών·
[καίτοι σὲ μὲν κἀκεῖ προσαυδήσω ξυνών.]
σὲ δ', ὦ φαεννῆς ἡμέρας τὸ νῦν σέλας,
καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω,
πανύστατον δὴ κοὔποτ' αὖθις ὕστερον.
ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
Σαλαμῖνος, ὦ πατρῷον ἑστίας βάθρον,
κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
κρῆναί τε ποταμοί θ' οἵδε, καὶ τὰ Τρωϊκὰ
πεδία προσαυδῶ, χαίρετ', ὦ τροφῆς ἐμοί·
τοῦθ' ὑμὶν Αἴας τοὔπος ὕστατον θροεῖ·
τὰ δ' ἄλλ' ἐν Ἅιδου τοῖς κάτω μυθήσομαι.

ΗΜΙΧΟΡΙΟΝ.

πόνος πόνῳ πόνον φέρει.

848. *ἄτας—μόρον τ'*. 'The desperate acts I have done, and the fate that has befallen me.'

849. *τροφῷ*, viz. to my mother Eriboea.

851. *μέγαν*, 'loud;' see Eur. Med. 1176.

852. *θρηνεῖσθαι*, in the medial sense, occurs Prom. V. 43.

853. *σὺν τάχει τινί*. We say, 'with all speed;' but the Greeks use *ἐλπίς τις*, 'there is *good* hope,' Aesch. Ag. 662, *τυχή τις*, 'good luck' &c., perhaps to avoid the *φθόνος* of a boast. Mr. Palmer feebly renders it, 'with a little haste,' remarking that the action of Ajax is deliberate and reflective.

854. *ὦ Θάνατε*. See on Phil. 796.—*ἐπίσκεψαι, respice*, 'regard me with favour.' The next verse, the sense of which is repeated in 865, reads here like an interpolation.—For *ἐκεῖ*, 'in the other world,' cf. Ant. 76, *ἐκεῖ γὰρ ἀεὶ κείσομαι*, and El. 356.

860. *βάθρον*. The notion of a family hearth being firmly placed, and not like furniture, easily removed, suggested the pleonasm. Cf. v. 135.

861. *τὸ σύντροφον γένος*. Schol. *οἱ ὁμήλικες*. To the elements and all the objects in sight, Ajax bids a parting farewell, as if to depart from life *ὑπ' εὐφημίας*. Even the plain of a hostile land is included, since it has furnished him with food, and so has been his *τροφεὺς* not less than Salamis. Compare Phil. 1452 seqq. Schol. *ἔστιν εὐσεβοῦς ἀνδρὸς ἐξευμενίζειν πρὸ τοῦ θανάτου θεοὺς, τόπους, χώραν, πατρίδα, ἀδελφὸν (Θάνατον ?), ὥστε μετ' εὐμενείας ἀποθανεῖν.*

864. Hesych. *θροεῖ· λαλεῖ, ψοφεῖ, θορυβεῖ, ἠχεῖ.*

866. The chorus, who had hastily left

πᾶ πᾶ
πᾶ γὰρ οὐκ ἔβαν ἐγώ;
κοὐδεὶς ἐπίσταταί με συμμαθεῖν τόπος.
ἰδοὺ,
δοῦπον αὖ κλύω τινά.
HM. ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν.
HM. τί οὖν δή;
HM. πᾶν ἐστίβηται πλευρὸν ἕσπερον νεῶν.
HM. ἔχεις οὖν;
HM. πόνου γε πλῆθος, κοὐδὲν εἰς ὄψιν πλέον.
HM. ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν
κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.
XO. τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων στρ.
ἁλιαδᾶν ἔχων ἀμφ' ἀΰπνους ἄγρας,

the stage in search of Ajax at v. 812, now return in two parties from two opposite directions (v. 805). They have sought everywhere, and have got nothing but toil and trouble for their pains.

869. There may be some intentional (not to say, rather forced) antithesis between *ἐπίσταται* and *μαθεῖν*, 'no place knows of him, so that I can share with it in the knowledge.' (So Wunder.) Mr. Palmer compares the expression in Psalm 103, where man is likened to the flower of the field which vanishes, "and the place thereof shall know it no more." Prof. Campbell reads *ἐφίσταται*, from Trach. 339, "and no place cries *halt!* to me that I might share its secret." Most editors regard the passage as corrupt; but none of the many guesses made carry much probability. The context points to this sense, 'and no one knows how (or where) to inform me of the exact spot,' e. g. *κοὐδεὶς ἐπίσταταί γε σημαίνειν τόπον*. Linwood thinks *τόπος* a corruption of *ὅπου*. Schol. *οὐδεὶς οἶδέ με τόπος συμμαθεῖν· οἷον, μεμαθηκότα τὸ γεγονὸς οὐδείς με οἶδεν τόπος, ἀλλὰ μάτην περιῆλθον*. Perhaps he read *συμμαθὼν*, and wrote *οἷον, μεμαθηκὼς τὸ γεγονὸς* &c. Yet this gives no better meaning. Were *ἐφίσταται* certainly right, we might conjecture *σκοπὸς* for *τόπος*, 'no scout stops me, possessing the like knowledge with myself.'

870. *ἰδού.* 'Hark! I hear a heavy foot-fall.'—'Yes, you hear us, your comrades in the same voyage from Salamis.' Schol. *ἢ συνναῦται, ἐπὶ τῆς αὐτῆς νεὸς πλεύσαντες, ἢ τροπικῶς, τὸν αὐτὸν ἡμῖν πλοῦν ἐσταλμένοι πρὸς τὴν ζήτησιν*. See El. 1104. Cf. Aesch. Theb. 100, *κτύπον δέδορκα*.

873. *τί οὖν δή*, sc. *φέρεις, ἀγγέλλεις*, 'Well! and what news do you bring?'

874. *ἐστίβηται*. The present *στιβεῖν* is nowhere found.

876. *οὐδὲν πλέον*. 'Nothing more, no gain, in respect of sight,' i. e. of seeing the man we are in search of.

877. *ἀλλ' οὐδὲ μὲν δή*. See Trach. 1128.—*κέλευθον* depends on *φανείς*, 'but neither does the man (Ajax) afford us any proof that he has been seen on the road leading from the east.' Editors compare El. 1274, *φιλτάταν ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι*. Linwood thinks the present passage different, and renders it *in parte orientali*. We might translate, 'shows us the western route (was taken) by appearing there.'

879. Schol. *ὅλος ὁ χορὸς εἰς ἓν ξυνελθὼν ταῦτα φησίν*.

880. *ἔχων*, 'who of industrious seamen engaged in the work of fishing by night, who of the mountain nymphs, or which of the rivers that run into the Bosporus, can tell us of that stern-minded man, if anywhere they have seen him wandering?' The construction is oddly confused between *τίς ἂν — ἀπύοι, εἰ ἔλευσσε*, and *τίς ἂν ἀπύοι, εἰ ἐνταῦθά που πλάζεται*, or perhaps, *εἴθε γένοιτο ὅστις*

ἢ τίς Ὀλυμπιάδων θεᾶν, ἢ ῥυτῶν
Βοσπορίων ποταμῶν, τὸν ὠμόθυμον
εἴ ποθι πλαζόμενον λεύσσων
ἀπύοι ; σχέτλια γὰρ
ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
οὐρίῳ μὴ πελάσαι δρόμῳ,
ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.
TE. ἰώ μοί μοι.
XO. τίνος βοὴ πάραυλος ἐξέβη νάπους ;
TE. ἰὼ τλάμων.
XO. τὴν δουρίληπτον δύσμορον νύμφην ὁρῶ
Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην.
TE. ᾤχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.
XO. τί δ' ἔστιν;
TE. Αἴας ὅδ' ἡμῖν ἀρτίως νεοσφαγὴς
κεῖται, κρυφαίῳ φασγάνῳ περιπτυχής.
XO. ὤμοι ἐμῶν νόστων·
ὤμοι, κατέπεφνες, ὦναξ,
τόνδε συνναύταν, ὦ τάλας·

ἀπύοι. To suit more accurately the corresponding dochmiac (v. 926), Herm. and Dind. insert ἀμφ' before ἀΰπνους ἄγρας. For ἔχειν ἀμφί τι, *versari in aliqua re*, see on Aesch. Theb. 99.

884. Ὀλυμπιάδων. The nymphs of the Thracian (Mysian) Mount Olympus appear to be meant.

885. After ποταμῶν the MSS. add Ἴδρις, probably an interpolation, as the river-god is identified with the river.

887. σχέτλια γὰρ κ.τ.λ. Schol. δεινὰ γὰρ πράγματα, ἐμὲ τὸν ἐπιπόνως πλανηθέντα μὴ εὐθυδρομῆσαι εἰς τὸ τῆς ζητήσεως μέρος,—ἀλλ' ἠσθηκέναι με τῇ ζητήσει. They speak, Prof. Campbell observes, as mariners, and with a nautical metaphor.—οὐρίῳ δρόμῳ seems to be a dative of the mode.

890. ἀμενηνὸν ἄνδρα. The chorus is meant, according to the Schol.; but the commentators prefer to understand Ajax, either as 'lifeless' or as enfeebled by his madness. Prof. Campbell thinks a word is purposely used which places Ajax already in the world of spirits. See Donaldson, New Crat. § 335.

892. πάραυλος. Schol. ἐγγὺς, παρὰ τὴν αὐλήν. The word is improperly used, as the scene is a grove at some distance from the tent. Tecmessa, who had joined in the search, v. 810, is the first to find the body, and she rushes in with wild gestures and loud exclamations to announce the discovery. The word παρατεταμένη in the Scholia should probably be παρατεταμένην, 'crushed,' 'laid low,' in explanation of συγκεκραμένην. See Ant. 1311.

896. ᾤχωκα. This word, in the sense of οἴχομαι, occurs Pers. 13.

899. περιπτυχής. She should have said περιπεσὼν, but the body is represented as the case or covering in which the weapon is concealed, so that Ajax is, as it were, wrapped round his own sword. Cf. 915.

900 seqq. This passage is a *commos*, where the chorus and an actor take part in expressing alternately their griefs. 'Alack! that I should ever have come here! (Or, 'for my return without thee,' Schol.) Thou hast slain, my lord and king, thy fellow-voyager (myself along with thyself).'—ὦναξ Bergk, for ἄναξ.

ὦ ταλαῖφρον γύναι.
TE. ὡς ὧδε τοῦδ' ἔχοντος αἰάζειν πάρα.
XO. τίνος ποτ' ἆρ' ἔπραξε χειρὶ δύσμορος ; 905
TE. αὐτὸς πρὸς αὑτοῦ· δῆλον. ἐν γάρ οἱ χθονὶ
πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.
XO. ὤμοι ἐμᾶς ἄτας, οἷος ἆρ' αἱμάχθης, ἄφαρκτος φίλων·
ἐγὼ δ' ὁ πάντα κωφὸς, ὁ πάντ' ἄϊδρις, κατημέλησα.
πᾶ πᾶ 911
κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας;
TE. οὗτοι θεατός· ἀλλά νιν περιπτυχεῖ 915
φάρει καλύψω τῷδε παμπήδην, ἐπεὶ
οὐδεὶς ἂν, ὅστις καὶ φίλος, τλαίη βλέπειν
φυσῶντ' ἄνω πρὸς ῥῖνας, ἔκ τε φοινίας

904. *αἰάζειν*. From vv. 430 and 914 this word may perhaps mean 'to lament for Ajax,' 'to call on the name of Ajax.'

905. *ἔπραξε*. See on v. 951. Hermann reads *ἔρξε*, but the four verses are more probably regular iambics. There is difficulty in *ἆρα*, and perhaps *ἐξέπραξε* should be restored. Mr. Blaydes renders *ἔπραξε* 'did he fare thus?' For Tecmessa's reply cf. Trach. 891, *αὐτὴ πρὸς αὑτῆς χειροποιεῖται τάδε*.

906. *ἐν γάρ οἱ κ.τ.λ. Nam terra fixus ab ipso gladius id indicat.*—*περιπετὲς*, Schol. *ᾧ περιέπεσεν*. Mr. Palmer would render it "the sword which has run into him." But words of this kind, like *περιβάλλειν* and *circumdo*, have a tendency to a double use. See also v. 899. Mr. Palmer wrongly joins *οἱ* with *περιπετές*. The Schol. has *περιπεπηγὸς αὐτῷ*,—unless indeed this gloss was intended to explain *περιπετές*. Dr. Donaldson, New Crat. § 178, contends that *περὶ* here has the sense of 'piercing,' as in *πείρειν*.

910. *οἷος ἄρα*. 'Alone, then, and shut out from the aid of your friends, you met with this bloody death.' Schol. *ἀφύλακτος, οὐ πεφραγμένος καὶ τετειχισμένος τοῖς φίλοις, διὰ τὸ ἀπατηθέντας καταλιπεῖν σε*. Hesych. *ἄφρακτος· ἀφύλακτος· Σοφ. Αἰ. μαστ.* Cf. Aesch. Cho. 438, *μυχῷ ἄφερκτος* (*ἄφαρκτος* Dind.). The MSS. here give *ἄφρακτος*, corrected by Wunder. Hesych. *ἄφαρκτος· ἀφύλακτος*. This, like *ναύφρακτος*, may come from *φράσσειν*, itself a form of *φάργνυμι*, and allied to *εἴργω*, *εἵργω*, *ἔργω*, and the Latin *arceus*.

911. *ὁ πάντα κωφὸς κ.τ.λ.* In self-reproach the chorus say they ought to have heard and known what was going on.

912. *δυστράπελος*. Schol. *ὁ δύσκολος*. Hesych. *δυσμετάθετος*. Another explanation is *δυσκίνητος*, 'hard to move,' 'obstinate.' Rather, 'surly,' 'morose,' 'moody' ('froward,' Jebb; 'ungovernable,' Campbell).—*δυσώνυμος*, see v. 430. Hesych. *κακώνυμος, χαλεπός*.

916. *παμπήδην*. Schol. *παντελῶς, ὅλον τὸ σῶμα*. Hesych. *ὁλοσχερῶς, παντελῶς*.—*ὅστις καὶ φίλος*, 'who at least has any regard for him,' and who could not behold a wound with the indifference of a surgeon, or with the exultation of an enemy. The *καὶ* can hardly be rendered in our idiom ("who is also a friend, as well as an eye-witness," Mr. Blaydes). Mr. Palmer, in a long note, combats Lobeck's version, adopted by Jebb, "though he should be a friend." He compares, with other passages, Trach. 726, *οὐδ' ἐλπὶς, ἥτις καὶ θράσος τι προξενεῖ*.

918. *φυσῶντα*. Cf. Agam. 1360, *ἐκφυσιῶν ὀξεῖαν αἵματος σφαγήν*. The effect, Prof. Campbell observes, of piercing the lungs. We may translate, 'spurting up bubbles of dark (venous) blood at (lit. towards the vent of) the nostrils, and from the gory gash made by the self-inflicted blow.' Cf. v. 1412.

πληγῆς μελανθὲν αἷμ' ἀπ' οἰκείας σφαγῆς.
οἴμοι, τί δράσω ; τίς σε βαστάσει φίλων ; 920
ποῦ Τεῦκρος ; ὡς ἀκμαῖος, εἰ βαίη, μόλοι,
πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.
ὦ δύσμορ' Αἴας, οἷος ὢν οἷως ἔχεις,
ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.
ΧΟ. ἔμελλες, τάλας, ἔμελλες χρόνῳ ἀντ. 925
στερεόφρων ἄρ' * ὧδ' ἐξανύσειν κακὰν
μοῖραν ἀπειρεσίων πόνων. τοῖά μοι
πάννυχα καὶ φαέθοντ' ἀνεστέναζες 930
ὠμόφρων ἐχθοδόπ' Ἀτρείδαις
οὐλίῳ σὺν πάθει.
μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος
πημάτων, ἦμος ἀριστόχειρ 935

921. ἀκμαῖος. Schol. καίριος, κατὰ καιρόν. 'How opportunely would he arrive, if he came now, to help in laying out the corpse of his brother here lying dead!' Some take ὡς to mean 'since,' others to express a wish. Wunder, "I hope he may come in time, if he come at all;" but he thinks the passage "may be in some way corrupt." Dindorf, followed by Jebb, reads ἀκμαῖ' ἂν on Porson's conjecture; but there seems sufficient authority for the omission of ἄν with the optative. See on Aesch. Ag. 535, Cho. 585. (In v. 156 of the latter play I now edit τίς—μόλοι, in place of βέλη.) Linwood suggests ὡς ἀκμαῖος ἂν βαίη μολών.

924. ἄξιος. There is the ellipse of εἶ, usual with this word and with ἕτοιμος. 'How, even in the sight of your enemies, do you deserve to be lamented!' One or two MSS. give παρ' ἐχθρῶν, which Prof. Campbell doubtless intended to adopt, in translating "even from enemies." But ἐν or παρά τινι mean 'in the judgment,' i. e. before the moral tribunal, of some other. See sup. 620. The Schol. on 1339 cites the verse with ὡς καὶ παρ' ἐχθρῶν.

926. The ἄρα belongs to ἔμελλες, with which, as with ἦν and ἦσθα (inf. 934), it is often combined. Cf. Ar. Ach. 347, ἐμέλλετ' ἄρ' ἅπαντες ἀνασείειν βοήν. Od. ix. 475, Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους ἔδμεναι. Ib. x. 26, οὐδ' ἄρ' ἔμελλεν ἐκτελέειν, and in many other passages.—The ὧδ' was added by Erfurdt. 'It seems then that it was destined you should thus bring to an end in the course of time your wretched life (or lot) of boundless troubles by your stern resolve to die.' Schol. στερεόφρων· οἷον, ἐφ' οἷς ἐνόησας καὶ ἤλγεις περιυβρισμένος ὑπὸ τῶν Ἀτρειδῶν, ἔμελλες πληρώσειν κατὰ τὰς φρένας τὴν μοῖραν. He understood 'to fill up your destiny,' not 'to end your fate.' The words κατὰ τὰς φρένας perhaps belong to ἤλγεις. On ἐξανύσειν the Schol. has τοῦ καινίσειν. Perhaps, τῷ καίνειν σε, 'by killing yourself.'

931. ἐχθοδοπά. A rare word, occurring Il. i. 518, and Ar. Ach. 227. The passage is obscure; Ἀτρείδαις is perhaps the dative of reference, 'such hostile words you used to utter in tones of grief both by day and by night (all night and in the day) against the Atridae, with emotion that boded evil.' Prof. Jebb renders πάθει 'passion;' the feeling or resentment caused by suffering may fairly be so called. Prof. Campbell, 'under that cruel blow.' Mr. Blaydes, 'with that fatal occurrence,' viz. the loss of the arms.

935. ἀριστόχειρ ἀγών (or ἀγών, as the metre of 890 suggests) is the contest τῶν ἀρίστων χεῖρα, of the bravest in prowess. 'Wherein the noblest strove,' Prof. Campbell. Some epithet of the quantity of χρυσοδέτων has dropped out.

* * * * ὅπλων ἔκειτ' ἀγὼν πέρι.

TE. ἰώ μοί μοι.

XO. χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δύη.

TE. ἰώ μοί μοι.

XO. οὐδέν σ' ἀπιστῶ καὶ δὶς οἰμῶξαι, γύναι, 940
τοιοῦδ' ἀποβλαφθεῖσαν † ἀρτίως φίλου.

TE. σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

XO. ξυναυδῶ.

TE. οἴμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
χωροῦμεν, οἷοι νῶν ἐφεστᾶσι σκοποί. 945

XO. ὤμοι, ἀναλγήτων
δισσῶν ἐθρόησας ἄναυδον
ἔργον Ἀτρειδᾶν τῷδ' ἄχει.
ἀλλ' ἀπείργοι θεός.

TE. οὐκ ἂν τάδ' ἔστη τῇδε, μὴ θεῶν μέτα. 950

XO. ἄγαν ὑπερβριθὲς *γὰρ ἄχθος ἤνυσαν.

938. *γενναία.* Schol. *ἰσχυρά.* Like *ingens* (New Cratylus, § 323), the word may express any kind of greatness. But *dolor generosus,* grief worthy of one free-born, and above that of a slavish mind, gives a good meaning.

941. *ἀποβλαφθεῖσαν.* The poet, as is his wont, uses a word less trite than the obvious one, such as *ἀποστερεῖσαν.* See on v. 456. The passive aorist occurs in Il. vi. 39, *ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ.* The Schol. seems to have read *ἀρτίου φίλου,* which he explains by *γνησίου.* He adds, *οὐ γάρ ἐστι χρονικὸν,* from which we infer that some took it as a synonym of *ἀρτίως,* and that the gloss has superseded the true reading in the text.

942. *δοκεῖν,* 'to have an opinion about, whereas it is mine but too truly to feel them.' Schol. *σοὶ μὲν ταῦτα ἐν δόξῃ καταλαμβάνεται, ἐγὼ δὲ σαφῶς ἐπίσταμαι.*

945. *οἷοι, cum tales nobis praesint custodes.* Schol. *οἱ Ἀτρεῖδαι.* Tecmessa seems to complain that her acts and expressions towards Ajax are watched, and that her sympathy with an open enemy of the Atridae may bring her into trouble.

946. *ἀναλγήτων,* 'heartless,' 'insensate,' *δυσάλγητος* Oed. R. 12. Schol. *ἀσυμπαθῶν, εἰ τοῦτο πράξειαν· ἢ τῶν μηδ' ὅλως ἀλγούντων ἐπὶ ταῖς συμφοραῖς τῶν Ἑλλήνων.* Prof. Jebb thinks the allusion is to v. 496 seqq., and that Tecmessa is in fear lest she and her child should be sold as slaves. It is by no means clear to what *ἄναυδον ἔργον* really refers. Perhaps she alludes to some aggravation of their lot through the jealous watchfulness of the Atridae. Or may we suppose the words are extorted by the sight of some persons set to observe her? As for *ἀναλγήτων* being a predicate (Jebb), there is nothing in the context to make such an interpretation necessary, though Prof. Campbell follows it, 'heartless are the Atridae, whose deed' &c. If one epithet is a predicate, so should be the other, 'heartless are the men, and unspeakable would be the deed.' In *τῷδ' ἄχει,* which the Schol. explains by *τῇ παρούσῃ συμφορᾷ,* 'in our present grief,' it is hard to say what syntax was intended. 'By this utterance of sorrow,' Prof. Campbell, and so Linwood, *hoc malum commemorando.*

950. *τάδε—τῇδε.* Cf. Prom. V. 519, *οὐ ταῦτα ταύτῃ.* Schol. *οὐκ ἂν ταῦτα ἐπράχθη οὕτω, μὴ θεῶν βουλομένων, ὥστε καὶ ταῦτά ἐστι προσδοκᾶν περὶ (παρὰ ?) τῶν Ἀτρειδῶν.*

951. I have inserted *γὰρ,* which both sense and metre seem to require. See

ΤΕ. τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς
Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.
ΧΟ. ἦ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ,
γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα,
φεῦ φεῦ,
ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεῖδαι.
ΤΕ. οἱ δ' οὖν γελώντων κἀπιχαιρόντων κακοῖς
τοῖς τοῦδ'. ἴσως τοι, κεἰ βλέποντα μὴ 'πόθουν,
θανόντ' ἂν οἰμώξειαν ἐν χρείᾳ δορός.
οἱ γὰρ κακοὶ γνώμαισι τἀγαθὸν χεροῖν
ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ.
[ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκὺς,

v. 905. Schol. *μέγα καὶ βαρὺ ἤνυσαν οἱ πράξαντες τὰ περὶ τὸν Αἴαντα, ὅ ἐστιν, οἱ αἴτιοι τούτων.* Prof. Campbell thinks Tecmessa has in memory some utterances of Ajax which may have brought upon him the wrath of the goddess.

952. Perhaps, *Ζηνὸς ἡ δεινὴ κόρη.* Linwood compares *Διὸς Ἄρτεμις* sup. 172, also 401 and 450.—*μέντοι* (*μέν τοι*?), here in assent; 'Yes! it was to oblige *Ulysses* (forsooth) that this evil was done to Ajax.'

954. In place of *ὕβριν ὑβρίζει* the poet adopts a variant of the cognate accusative, *θυμὸν ἐφυβρίζει.* 'No doubt the all-daring (much-enduring) man, Ulysses, is exulting over us in his darkly-brooding heart ('exults in his saturnine soul,' Jebb), and laughs a hearty laugh at the woes caused by this madness, and so will the two royal sons of Atreus when they hear of them.' Mr. Blaydes reads *κελαινῶπ' ἀν* (i.e. *ἀνὰ*) *θυμὸν*, but the Schol., who supplies *κατὰ*, had the vulgate reading. Hesych. *κελαινῶπα θυμόν· τὸ (τὸν ?) μὴ φανερόν· τὸ δόλιον· καὶ τῇ ψυχῇ δύσνουν.—πολύτλας*, the Homeric epithet, here virtually means *πανοῦργος, ὁ πάντα τολμῶν*, Oed. Col. 761.—*μαινομένοις*, Schol. *τοῖς διὰ τὴν μανίαν συμβεβηκόσιν.* 'By reason of these wild sorrows,' Prof. Campbell.

960. *ξύν τε.* See El. 300. Ant. 85.

961. *οἱ δ' οὖν κ.τ.λ.* 'And let them laugh.' Ar. Ach. 185, *οἱ δ' οὖν βυώντων.* See Trach. 329.

962. *καὶ εἰ μὴ ἐπόθουν*, 'even if they did not feel the want of him when he was alive.'—*ἐν χρείᾳ δορὸς*, 'when they have need of his spear.' So *ἐν χρείᾳ τύχης*, Aesch. Theb. 501. 'In the stress of war,' Prof. Campbell.

965. *πρίν τις ἐκβάλῃ*, 'till one has lost it.' See Cobet, Var. Lect. p. 15.

966—8. These lines, though recognized by the Schol., are probably interpolated, as Dindorf and others have perceived. For the speech of Tecmessa should contain ten lines here as sup. 915—24. Yet it is difficult to eject these three only, for the sense is continued in what follows, as the Schol. perceived, *μᾶλλον ἐμοὶ πικρὸς τέθνηκεν, ἤπερ ἐκείνοις γλυκύς, ἐπεὶ ὧν ἐπεθύμει ἔτυχεν. οὐκ ἂν οὖν ἐπεγγελῷεν αὐτῷ οἱ ἐχθροὶ, ὡς αὐτοὶ τῆς ἀπωλείας αἴτιοι γενόμενοι.* It may be said with truth that the whole passage is unlike the style of Sophocles, and is probably due to another hand. The phrases *θεοῖς τέθνηκεν* (Schol. *θεῶν βουλομένων*), *ἐμοὶ πικρὸς* (*μᾶλλον*) *ἤ, ἐπεγγελᾶν κατά τινος*, and *ἐν κενοῖς ὑβρίζειν*, 'to taunt in vain,' are peculiar, (though *οὐκ ἐν ἀργοῖς—ἐπραξάμην* occurs Oed. R. 287, and *κατ' ἐμοῦ ἐπεμβάσει* El. 836,) and the metre of 969 may be justly suspected. The general argument seems to be this: 'His enemies may exult if they please, but they will find they have suffered a loss when need comes; and they may be assured that the triumph is not theirs, for the gods were the real cause of his death. They have not wreaked their spite on him, for he has found the death of his own choice and pleasure.'

αὐτῷ δὲ τερπνός. ὧν γὰρ ἠράσθη τυχεῖν
ἐκτήσαθ' αὐτῷ, θάνατον, ὅνπερ ἤθελεν.
τί δῆτα τοῦδ' ἐπεγγελῷεν ἄν κάτα ;
θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.
πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.]
Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστὶν, ἀλλ' ἐμοὶ
λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ.

ἰώ μοί μοι.

ΧΟ. σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν
βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

ΤΕΥ. ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,
ἆρ' ἠμπόληκας, ὥσπερ ἡ φάτις κρατεῖ;

ΧΟ. ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥ. ὤμοι βαρείας ἆρα τῆς ἐμῆς τύχης.

ΧΟ. ὡς ὧδ' ἐχόντων

ΤΕΥ. ὦ τάλας ἐγὼ, τάλας.

ΧΟ. πάρα στενάζειν.

ΤΕΥ. ὦ περισπερχὲς πάθος.

ΧΟ. ἄγαν γε, Τεῦκρε.

ΤΕΥ. φεῦ τάλας. τί γὰρ τέκνον

972. The γὰρ, as Mr. Palmer observes, appears to refer to the former part of the speech; and if so, it is a further proof that the intermediate part is not genuine. 'Let his enemies exult, for Ajax indeed is dead; but, although they may some day feel the want of him, it is to me that he has bequeathed pain and sorrow,' viz. as they now feel only joy at the event.

976. ἐπίσκοπον. 'A strain which bears on (has reference to) the present calamity.' Schol. οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἐστοχασμένον. But he also explains it by ἔφορον, and it is uncertain whether here and in Eum. 863, ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα, it is from σκοπὸς 'a mark,' or from ἐπισκοπεῖν 'to have in view.' Prof. Jebb thinks the former is a later use.

978. ἆρ' ἠμπόληκας. 'Have you fared even as report says?' i. e. have you sold away your own life? This is one of the frequent metaphors from merchandise, and it virtually means, 'have you made such a bad bargain?' See Trach. 93. 537. Aesch. Eum. 601. Prof. Jebb reads ἆρ' ἠμπόληκά σ', a conjecture of Hermann's, but hardly a probable one, 'have I found thee in such a plight?' We might conjecture ἆρ' ἠπάτηκας, 'have you cheated (deceived or disappointed) me?' Linwood, "an adeptus es id quod optabas, et in lucro ponebas, sc. mortem?" Teucer speaks κατ' εὐφημίαν, but he means, 'Is it true that you committed suicide?' The chorus reply, 'He is dead, but be content to know that.'

982. περισπερχές. 'Most serious,' 'most deeply concerning us.' 'Fiercely hastened stroke,' Prof. Campbell.

983. τί γὰρ κ.τ.λ. 'But what about the boy?' sc. τί νῦν πράσσει, καὶ πυῦ ἄπεστι;

τὸ τοῦδε ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος;
XO. μόνος παρὰ σκηναῖσιν.
TEY. οὐχ ὅσον τάχος
δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς
σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ;
ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανοῦσί τοι
φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.
XO. καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν
ἐφίεθ' ἀνὴρ κεῖνος, ὥσπερ οὖν μέλει.
TEY. ὦ τῶν ἁπάντων δὴ θεαμάτων ἐμοὶ
ἄλγιστον ὧν προσεῖδον ὀφθαλμοῖς ἐγὼ,
[ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ
μάλιστα τοὐμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην,]
ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπησθόμην
μόρον διώκων κἀξιχνοσκοπούμενος.
ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς
διῆλθ' Ἀχαιοὺς πάντας ὡς οἴχει θανών.

986. δῆτ'. This word, as elsewhere (Phil. 264, Ant. 409) the article at the end of a verse, proves the continuity of recitation, i. e. that the *sentence* was regarded rather than the division of the verse. Linwood compares inf. 1090.—κενῆς, Schol. κεκενωμένης, ἐστερημένης τῆς συζύγου. Mr. Palmer also thinks, with Lobeck, the loss of the mate, not that of the young, is meant; and to this the context clearly points. The words are addressed to Tecmessa, whom others suppose to leave the stage at v. 973. Linwood says "κενῆς leaenae conditionem notat, postquam catulo orbata est," comparing after Hermann Oed. Col. 1200, ἀδέρκτων ὀμμάτων τητώμενος.

989. κειμένοις, 'when they are down,' 'when their luck is low.' Aesch. Ag. 857, ὥστε σύγγονον βροτοῖσι τὸν πεσόντα λακτίσαι πλέον. Dindorf, followed by Mr. Blaydes, reads τοῖς ἐχθροῖσι for τοῖς θανοῦσι, from the not improbable conjecture of Herwerd.

991. ὥσπερ οὖν. 'As in fact you *do* show care for him.' So in Aesch. Cho. 88, ἢ σῖγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο πατὴρ, κ.τ.λ. *Ibid.* 874. Ag. 1142.—τοῦδε, viz. τοῦ κομίζειν, the taking charge of the boy; cf. v. 562.—μέλειν may be either impersonal or = μέλεσθαι.—ἐφίετο, ἐκέλευε, see El. 51.

992. While Tecmessa departs to bring Eurysaces, Teucer delivers a fine ῥῆσις, a kind of λόγος ἐπιτάφιος over the body. —The δή, which occupies a very unusual place in a senarius (see on Phil. 285), belongs in fact to the superlative ἄλγιστον, as below to μάλιστα. The occurrence of a third δή in 995, and the verse without caesura (sup. 969), make it probable that the distich is interpolated. The sense is sufficient without it; 'O saddest sight this, now that I am a witness of your fate by following the traces of your steps.' Indeed, the speech might well commence with ὦ φίλτατ' Αἴας, ὡς being an exclamation.

998. σοῦ βάξις. 'A report concerning you that came quickly as from some god.' Schol. ὡς ἀπὸ θεοῦ, ἢ ὥσπερ θεοῦ. The latter genitive follows the idiom explained on Trach. 768; the former (σοῦ) is like λόγοι τινὸς, 'talk about' some person or thing, e. g. τῶν παρεστώτων κακῶν, Eur. Ion 929. Cf. sup. 221. Ant. 11. The notion was that φήμη, ὀμφὴ, ὄσσα, κληδὼν, &c. were supernatural warnings, 'aery tongues' that brought tidings of any sudden and important event.

ἀγὼ κλύων δείλαιος ἐκποδὼν μὲν ὢν
ὑπεστέναζον, νῦν δ' ὁρῶν ἀπόλλυμαι.
οἴμοι.
ἴθ' ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.
ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,
ὅσας ἀνίας μοι κατασπείρας φθίνεις.
ποῖ γὰρ μολεῖν μοι δυνατὸν, ἐς ποίους βροτοὺς,
τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;
ἦ πού με Τελαμὼν, σὸς πατὴρ ἐμός θ' ἅμα,
δέξαιτ' ἂν εὐπρόσωπος ἵλεώς τ' ἴσως
χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὔχ; ὅτῳ πάρα
μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν,
τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,
τὸν δειλίᾳ προδόντα καὶ κακανδρίᾳ
σὲ, φίλτατ' Αἴας, ἢ δόλοισιν, ὡς τὰ σὰ
κράτη θανόντος καὶ δόμους νέμοιμι σούς.

1002. *ἐκκάλυψον*. This is addressed to an attendant. Tecmessa had thrown a covering over the body, v. 916.

1003. *τόλμης πικρᾶς*, 'one telling of fatal daring.' Literally, 'a deed proceeding from daring.' Wunder needlessly reads *τόλμησιν πικραῖς* on his own conjecture.

1005. From its position in the verse, *μοι* should rather be *ἐμοί*.

1007. *μηδαμοῦ*, 'in no case,' 'in nothing,' either in danger from an enemy or from your own rash act. Cf. Aesch. Eum. 401, *ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται*.—*ἀρήξαντα*, the usual syntax of the accusative, agreeing with the implied subject (*ἐμὲ*) to the infinitive.—These words, as the Schol. remarks, have reference to the story of Teucer being banished from home by his father, *Teucer Salamina patremque cum fugeret*, Hor. Carm. i. 7, 25. Cf. v. 1019.

1009. Perhaps some pause should be made at *εὐπρόσωπος*. 'No doubt, Telamon our father will receive me with a friendly look,—good-naturedly, I dare say, —when I return without you. Of course he will,—when his wont is not even when in luck to smile the more pleasantly for it!' For *ἴσως* Mr. Blaydes has *ἰδὼν* with Hermann. It is likely that the true reading is *ἐμός τ' ἴσως* and *ἵλεώς θ' ἅμα*, both words occurring as variants in good MSS. Mr. Palmer takes *ἴσως ἵλεως* to mean 'with an equally kind feeling as if I were to return with you.'

1010. Schol. *πῶς γὰρ οὗτός με ἡδέως δέξεται, ᾧ καὶ εὐτυχοῦντι τὸ προσηνὲς ἄπεστι καὶ ἱλαρόν.—μηδὲν ἥδιον*, i. e. than when things go ill with him (Mr. Palmer). Prof. Campbell thinks the sense is, 'whose lot it is *henceforth*' &c. For *πάρεστι* Prof. Jebb well cites Eur. Med. 658.

1012. *τί κρύψει*. 'What feeling will he conceal?'—*τὸν κ.τ.λ.*, sc. *ἀποκαλῶν με*. Cf. v. 726. The accusative may depend directly on *ἐρεῖ*, as in *λέγειν τινὰ κακῶς* &c.

1013. *ἐκ δορὸς*, i. e. *ἐκ δοριλήπτου, αἰχμαλωτίδος Ἡσιόνης*.

1015. *ἢ δόλοισιν ὡς κ.τ.λ.* 'Or perhaps (as having got rid of you) by treachery in order that I might (succeed to) your authority when you were dead, and have the control and management of your house.' For *κράτη νέμειν*, 'to wield (direct) mighty powers,' see Oed. R. 201. 579. Here we should expect *νεμοίμην*, 'that I might inherit,' and perhaps some such sense is implied with the former accusative.

τοιαῦτ' ἀνὴρ δύσοργος, ἐν γήρᾳ βαρὺς,
ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι,
δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς.
τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι
πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.
καὶ ταῦτα πάντα σοῦ θανόντος ηὑρόμην.
οἴμοι, τί δράσω ; πῶς σ' ἀποσπάσω πικροῦ
τοῦδ' αἰόλου κνώδοντος, ὦ τάλας, ὑφ' οὗ
φονέως ἄρ' ἐξέπνευσας ; εἶδες ὡς χρόνῳ
ἔμελλέ σ' Ἕκτωρ καὶ θανὼν ἀποφθίσειν ;
σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
Ἕκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
ζωστῆρι πρισθεὶς ἱππικῶν ἐξ ἀντύγων

1017. *ἐν γήρᾳ.* In old age his natural temper would be aggravated, and he would become *βαρὺς*, unbearable.

1018. *πρὸς οὐδὲν*, 'excited to anger and strife at nothing,' i. e. at the most trifling cause.

1019. Hesych. *ἀπωστός· φυγάς.* — Aesch. Cho. 900, *οὗτοι σ' ἀπέρριψ' εἰς δόμους δορυξένους.*

1020. *φανεὶς*, 'made out to be.' See inf. 1241. 1362. Agam. 576, *λόγοις τοιούτοις πλαγκτὸς οὖσ' ἐφαινόμην.*— *λόγοισιν*, Schol. *ταῖς τοῦ πατρὸς λοιδορίαις.*

1022. *ὠφελήσιμα*, 'disposed to lend me help.' The MSS. give *ὠφελήσιμοι*, and some *παῦροι.* Schol. *ὀλίγοι δὲ ὠφελήσιμοι Ἕλληνες.* This is a case in which a scholiast's gloss has crept into the text.

1023. *ηὑρόμην*, 'I have gained by your death.' Cf. Eumen. 110, *καὶ πάντα ταῦτα λὰξ ὀρῶ πατούμενα.*

1025. The exact meaning of *αἰόλος κνώδων* is uncertain. The epithet means both 'wavy' or 'pliant,' and 'flashing,' 'varying in brightness' or colour. We have *διπλοῦς κνώδοντας*, the double cutting edge, in Ant. 1233. Hesych. *κνώδων· ἡ ἀκμὴ τοῦ ξίφους καὶ τοῦ δόρατος.* Perhaps 'the bright piercing edge' is here the safest version. For *πικροῦ* see New Cratylus, § 266 ; for *αἰόλος ib.* § 97. —*ὑφ' οὗ*, perhaps an exclamation, *ὑφ' οἵου*, 'by how cruel a slayer, it now seems (*ἄρα*), have you expired!' Cf. Oed. R. 946, *ὦ θεῶν μαντεύματα, ἵν' ἐστέ!* As a mere relative, 'by which' &c., it is rather tame.

1027. *ἀποφθίσειν.* See on Phil. 1427. Most critics adopt the correction *ἀποφθιεῖν.*

1029. *ᾧ δὴ κ.τ.λ.*, 'lacerated by means of the belt, with which he had been presented by this man.' Others, as Mr. Blaydes, understand, 'Hector, to whom the belt was given by this man.' The exchange of gifts is contained in the Iliad, vii. 305; but it was not from the Iliad that Sophocles took the incidents of this play. Here he makes Hector dragged *alive* at the car of Achilles, and mangled and killed by it. In the Iliad (xxii. 397) it is the corpse that is tied by a leather thong. For *πρισθεὶς*, 'mangled,' 'sawn into pieces,' see Eur. Hel. 389, where Pelops is said to have made a feast for the gods by his flesh being chopped up, *πρισθεὶς*, and Pind. Ol. i. 49. It is impossible that the word could mean *ἐξαφθεὶς, ἐκδεσμηθεὶς*, as the Schol. explains. Nor is Prof. Jebb's version tenable, "gripped to the chariot-rail." Prof. Campbell thinks *πρισθεὶς* expresses the eating of the *ζωστὴρ* into the flesh. Some participle like *δεθεὶς* must be supplied from the context.—For *ἄντυγες*, the loops at the back of the car, see El. 746. Hesych. *ἐξ ἀντύγων· ἐκ τῶν περιφερειῶν τοῦ ἅρματος.*

ἐκνάπτετ' αἰὲν, ἕς τ' ἀπέψυξεν βίον·
οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
πρὸς τοῦδ' ὄλωλε θανασίμῳ πεσήματι.
ἆρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος
κἀκεῖνον Ἅιδης, δημιουργὸς ἄγριος;
ἐγὼ μὲν ἂν καὶ ταῦτα καὶ τὰ πάντ' ἀεὶ
φάσκοιμ' ἂν ἀνθρώποισι μηχανὰν θεούς·
ὅτῳ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,
κεἰνός τ' ἐκεῖνα στεργέτω, κἀγὼ τάδε.

ΧΟ. μὴ τεῖνε μακρὰν, ἀλλ' ὅπως κρύψεις τάφῳ
φράζου τὸν ἄνδρα χὤ τι μυθήσει τάχα.
βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
γελῶν ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνήρ.

ΤΕΥ. τίς δ' ἐστὶν ὅντιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟ. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

ΤΕΥ. ὁρῶ· μαθεῖν γὰρ ἐγγὺς ὢν οὐ δυσπετής.

ΜΕΝΕΛΑΟΣ.

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν
μὴ συγκομίζειν, ἀλλ' ἐᾶν ὅπως ἔχει.

1031. *αἰέν*. The act of mangling proceeded more and more, till at last he breathed out his life.

1033. *πρὸς τοῦδε*, viz. *ξίφους*.

1034. *ἐχάλκευσε*. Aesch. Cho. 635, *προχαλκεύει δ' Αἶσα φασγανουργός*.—*κἀκεῖνον*, viz. *ζωστῆρα*, supply *ἐποίησε*. Hesych. *δημιουργός· χειροτέχνης, κατασκευαστής*.

1037. *μηχανὰν*. The active is cited from Od. xviii. 143, *μνηστῆρας ἀτάσθαλα μηχανόωντας*.

1039. *κεἰνός τ' κ.τ.λ.* 'Let him be content with *his* (that other) view, as I am with mine.' The Schol. says this was proverbial, and there is a similar verse, *σοὶ μὲν δοκείτω ταῦτ', ἐμοὶ δὲ θἄτερα*, Eur. Suppl. 466.

1040. *μακράν*. Perhaps *ῥῆσιν* rather than *ὁδὸν* is implied in this phrase, which occurs Agam. 889. 1267. Cf. El. 1259, *μὴ μακρὰν βούλου λέγειν*.—*ὅπως κρύψεις*, consider the best means of burying this man, i. e. in spite of the opposition you are likely to meet with.

1043. *ἃ δὴ κακοῦργος*, sc. *δράσειεν ἄν*. A prose writer would have said *ἅτε κακοῦργος ὤν*. The character of Menelaus, like that of Ulysses and Helen, is depreciated by the tragics. Here Menelaus is distinctly called 'a villain.' The Atridae however had taken part against Ajax, so there was some soreness of feeling against them.—*γελῶν*, according to Prof. Campbell, is for *γελάσων*. For the dative cf. v. 956.

1044. *ὅντινα*, i. e. *ὅστις ἐστὶν ὁ ὑπό σου δρώμενος*. '*What* is he (king, herald, or messenger), whoever, viz. in whatever character, he appears to you in the distance as coming from (belonging to) the army?'

1047. *σὲ φωνῶ*. Cf. v. 73. These words are imperiously said, and Teucer answers them pertly, 'For what cause have you wasted so much talk?' i. e. was it with the hope of deterring *me*?—*συγκομίζειν*, 'to lend a hand in burying.' See v. 922. The technical word for removing and caring for a body was *κομίζειν*. So Eur. Suppl. 126, *κομίσαι σε, Θησεῦ, παῖδας Ἀργείων θέλων*.

ΤΕΥ. τίνος χάριν τοσόνδ' ἀνάλωσας λόγον ;
ΜΕ. δοκοῦντ' ἐμοὶ, δοκοῦντα δ' ὃς κραίνει στρατοῦ.
ΤΕΥ. οὔκουν ἂν εἶποις ἥντιν' αἰτίαν προθείς;
ΜΕ. ὀθούνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,
ἐξηύρομεν ζητοῦντες ἐχθίω Φρυγῶν·
ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον
νύκτωρ ἐπεστράτευσεν, ὡς ἔλοι δόρει·
κεἰ μὴ θεῶν τις τήνδε πεῖραν ἔσβεσεν,
ἡμεῖς μὲν ἂν τήνδ', ἣν ὅδ' εἴληχεν τύχην,
θανόντες ἂν προὐκείμεθ' αἰσχίστῳ μόρῳ,
οὗτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεὸς
τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.
ὧν οὕνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων
τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ,
ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
ὄρνισι φορβὴ παραλίοις γενήσεται.
πρὸς ταῦτα μηδὲν δεινὸν ἐξάρῃς μένος·
εἰ γὰρ βλέποντος μὴ 'δυνήθημεν κρατεῖν
πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλῃς,
χερσὶν παρευθύνοντες. οὐ γὰρ ἔσθ' ὅπου
λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.
καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην

1051. *προθεὶς*, sc. *ταῦτα κελεύεις*, 'what reason you put forward for such an order.'

1054. *ζητοῦντες*, by observing and studying his real disposition towards us.

1056. *ὡς ἐλοιδόρει* was a variant which the Schol. seems to regard as of greater authority, *ὡς λοιδορούμενος ἐπηγγείλατο.*

1059. In place of *λαχόντες*, which is sufficiently implied in *εἴληχεν*, he uses *θανόντες*, from the familiar phrase *κεῖσθαι θανών.*—*τύχην*, viz. death by the sword. —*προὐκείμεθα*, viz. *ἄθαπτοι.*

1060. *ἐνήλλαξεν*. Providence *now* has made a change in our relative positions, —we are alive and he is dead. Thus *ὕβριν* is the subject to *πεσεῖν*, not the object to *ἐνήλλαξεν*, though others translate 'hath turned (or diverted) the outrage.'

1062—3. For *αὐτὸν — σῶμα* Prof. Campbell compares Oed. Col. 114, *καί σύ μ' ἐξ ὁδοῦ πόδα κρύψον.*

1064. *χλωράν*. The Schol. explains 'the weedy shore.' Perhaps 'tawny,' 'pale yellow,' or some local appearance is described. — Hesych. *φορβή· βορά· τροφή· βοτάνη, βρῶσις.*

1066. *ἐξάρῃς*. See on Trach. 147. 'Do not encourage,' 'do not allow to grow up and increase in force, any strong feeling against those in command.'

1069. *χερσὶν*, 'directing by force of hand the course to be taken respecting him.' Schol. *τιμωρούμενοι.* "Compelling to obedience," Wunder. The metaphor perhaps is from ploughing with a yoke of oxen. Cf. *χερσὶν εὐθύνων*, v. 542.—*οὐ γὰρ*, referring to *βλέποντος.*

μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς
φέροιντ' ἄν, ἔνθα μὴ καθεστήκῃ δέος,
οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι
μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.
ἀλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα,
δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ.
δέος γὰρ ᾧ πρόσεστιν αἰσχύνη θ' ὁμοῦ,
σωτηρίαν ἔχοντα τόνδ' ἐπίστασο·
ὅπου δ' ὑβρίζειν δρᾶν θ' ἃ βούλεται παρῇ,
ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
ἀλλ' ἑστάτω μοι καὶ δέος τι καίριον,
καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδώμεθα
οὐκ ἀντιτίσειν αὖθις ἂν *λυποίμεθα.
ἕρπει παραλλὰξ ταῦτα. πρόσθεν οὗτος ἦν
αἴθων ὑβριστής· νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.

1074. *φέροιντ' ἄν.* Laws cannot take their proper course in a state, where no penalty for violating them is established. The doctrine of *αἰδὼς* and *δέος*, respect arising from fear of consequences, is the moral of the *Eumenides*, e. g. v. 668, *μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν· τίς γὰρ δεδοικὼς μηδὲν ἔνδικος βροτῶν;* There is a variant *καθεστήκοι*, preferred by Mr. Blaydes and Wunder, and it is fully as good, 'laws could not—where there *was*' &c. Cf. *ὅπου παρῇ* v. 1081.

1075. *οὔτ' ἂν στρατός γε.* 'No, nor could an army any more than a state' &c.—*φόβου πρόβλημα*, 'fear as a protection,' or safeguard, since *πειθαρχία* is the best security in battle.

1077. *γεννήσῃ, φύσῃ*, 'even if he hath grown him a great body.'

1079. *δέος γάρ.* ('But he will be less likely to fall if he obeys orders; for' &c.) The Schol. quotes Il. xv. 563, *αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἠὲ πέφανται.*

1083. *ἐξ οὐρίων.* 'From a favourable course.' Compare *ἐξ ἀέλπτων*, Aesch. Suppl. 351.—*ἐς βυθὸν*, viz. by getting among breakers or striking on a rock. For *πεσεῖν* we might expect *πεσεῖσθαι*, but the aorist infinitive seems capable of the future meaning which *ποτὲ* appears to require. We might also read *ποτ' ἄν*. Wunder translates *puta cecidisse.*

1084. *ἑστάτω.* From *ἑσταθι*, imperative of *ἑστάθην.*

1085—6. *ἥδεσθαι, χαίρειν, λυπεῖσθαί τι* are the ordinary constructions, and even *χαίρειν πόλιν εὖ πράσσουσαν*, Aesch. Theb. 811. 'Let us not imagine that, when we do just what we please, we shall not have to pay for it afterwards by suffering what may give us pain.' Linwood would read *ἂν λυποίμεθα*, perhaps rightly; for the meaning is *ἃ λυποίμεθα ἄν*, not 'whatever we may be vexed at,' which is logically wrong. The old saw *δράσαντι παθεῖν* is alluded to.—*οὐκ* is somewhat anomalous with *μὴ δοκῶμεν*, although, as Prof. Jebb remarks, the Greeks say *οὐ χρὴ, οὐκ οἴομαι, οὐ δοκῶ*, as well as *χρὴ οὐκ, οἶμαι οὐκ*, &c.

1087. *παραλλάξ.* These things go by the law of changes and alternations; "every dog has his day," is our vulgar proverb. Before, Ajax was full of brag and fury, and we were to be the objects of his wrath; *now* it is my turn to hold my head high, and to forbid any honour being shown to him. To this verse Hesych. is supposed to refer in *παραλλάξας· ἐνηλλαγμένως.*

καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
μὴ τόνδε θάπτων αὐτὸς ἐς ταφὰς πέσῃς.
ΧΟ. Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς
εἶτ' αὐτὸς ἐν θανοῦσιν ὑβριστὴς γένῃ.
ΤΕΥ. οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,
ὃς μηδὲν ὢν γοναῖσιν εἶθ' ἁμαρτάνει,
ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι
τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.
ἄγ', εἶπ' ἀπ' ἀρχῆς αὖθις, ἦ σὺ φῂς ἄγειν
τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;
οὐκ αὐτὸς ἐξέπλευσεν, ὡς αὑτοῦ κρατῶν;
ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεὼν
ἔξεστ' ἀνάσσειν ὧν ὅδ' ἡγεῖτ' οἴκοθεν;
Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.
οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμῆσαι πλέον
ἀρχῆς ἔκειτο θεσμὸς ἢ καὶ τῷδε σέ.
ὕπαρχος ἄλλων δεῦρ' ἔπλευσας, οὐχ ὅλων

1090. ἐς ταφάς. Into such a state and condition that ταφαί (obsequies) will be required in your own case. Of course, the sense is different from ἐς τάφον πεσεῖν. See v. 1109. Wunder thinks the 'place of burial' is meant.

1091. ὑποστήσας, 'after suggesting.' Aesch. Suppl. 455, εἰ μή τι πιστὸν τῷδ' ὑποστήσεις στόλῳ.—σοφὰς, in allusion to the sage remarks about obedience to law and authority, there being a moral law, viz. to bury the dead, which Menelaus himself is about to violate. The metre would be improved by the quasi-caesura μὴ γνώμας γ'.—ἐν θανοῦσιν, 'in the case of those dead;' as the Romans said *lenis in hoste* &c.

1094. εἶτα, viz. as a consequence of low birth and want of education.

1096. For ἐν λόγοις he should have said λέγοντες. This is one of the examples of *implied* syntax almost peculiar to the style of Sophocles. Men of birth, says Teucer, of whom Menelaus professes to be one, ought to show a clearer perception of what is right than the low-born and uneducated.

1097. ἦ σὺ φῂς. 'Do you say *you* got this man and brought him to Troy to help the Greeks? Did he not sail out on his own will, and as having control of his own actions?' The allusion is to v. 1052.

1100. ποῦ σὺ κ.τ.λ. 'Surely *you* are not his commander; *you* have no right to rule over the hosts which he led from home.' For this use of ποῦ see Phil. 451. Oed. R. 390, ἐπεὶ φέρ' εἰπὲ, ποῦ σὺ μάντις εἶ σοφός; For the violation of the pause before the final cretic, see Phil. 22. Prof. Jebb and Mr. Blaydes adopt ἤγαγ', which has very slight MS. authority. Others have proposed ἦγεν and ἤγετ'. Probably the poet would have said οὗς, as the ὧν depends on ἡγεῖτο, not on the attraction. Cf. 1106.

1104. ἀρχῆς θεσμὸς, 'any rule (regulation) of the service.' The chiefs, like Achilles and his Myrmidons, were so far independent that they had command of their own retainers.—κοσμῆσαι, a military term, to marshal, or assign a place in the ranks. Wunder translates, 'to rule or restrain.'

1105. ἄλλων, viz. of Agamemnon as commander-in-chief. This distich is suspected, and not without reason, by Schneidewin and Dindorf, as a mere repetition of what has been said. The use of ὅλων, whether masculine or neuter, is very unusual for συμπάντων. Mr. Blaydes reads ὅλως, 'wholly.'

στρατηγὸς, ὥστ' Αἴαντος ἡγεῖσθαί ποτε.
ἀλλ' ὥνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῂς
εἴθ' ἕτερος στρατηγὸς, ἐς ταφὰς ἐγὼ
θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα.
οὐ γάρ τι τῆς σῆς οὕνεκ' ἐστρατεύσατο
γυναικὸς, ὥσπερ οἱ πόνου πολλοῦ πλέῳ,
ἀλλ' οὕνεχ' ὅρκων οἷσιν ἦν ἐνώμοτος,
σοῦ δ' οὐδέν· οὐ γὰρ ἠξίου τοὺς μηδένας.
πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν
καὶ τὸν στρατηγὸν ἧκε. τοῦ δὲ σοῦ ψόφου
οὐκ ἂν στραφείην, ἕως ἂν ᾖς οἷός περ εἶ.

ΧΟ. οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.
τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ᾖ, δάκνει.

ΜΕ. ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.

ΤΕΥ. οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην.

ΜΕ. μέγ' ἄν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

1107. ἀλλ' κ.τ.λ. 'No! go on ruling those over whom you have control, and keep *them* in order by your high and mighty words,' viz. λέγων ἔπη. Cf. Eumen. 544, ἄναξ Ἄπολλον, ὧν ἔχεις αὐτὸς κράτει.

1109. ἕτερος στρατηγός. A contemptuous phrase for Agamemnon.—θήσω is for προθήσω, not 'I will lay in the tomb,' but 'I will lay out for burial.' See v. 1090.—σὺ, as in v. 1097, has its usual emphasis.—δικαίως, 'as in duty bound.'

1112. πλέῳ (πλέως), 'like those men of toil' (the mercenary troops, Schol.) who undertook the service on your behalf. "Loquitur de vulgo militum quorum unum Ajacem fuisse negat," Linwood.—ὅρκων, viz. because he was bound by honour, and by the oath taken by the suitors of Helen; see on Phil. 72. Thuc. i. 9.

1114. σοῦ δ' οὐδὲν, viz. χάριν (ἕνεκα) ἔπραξε, or οὐδὲν φροντίζων σοῦ, or σὺ δ' οὐδὲν (ἦσθα).—τοὺς μηδένας, 'those who are mere nobodies,'—a disparagement of Menelaus as uxorious, and μαλθακὸς αἰχμητής. Cf. Eur. Ion 596, ὁ μηδὲν ὢν κἀξ οὐδένων κεκλήσομαι.—ἠξίου, Schol. εἶχεν ἐν ἀριθμῷ.

1116. ἧκε, 'return.'—στραφείην, for ἐντρεποίμην, with a genitive as sup. 90. Mr. Palmer translates, 'but I will not be turned (from my purpose) on account of your noise.'—ἕως ἄν, pronounced by *synizesis*, as in Phil. 1330. So Musgrave and Wunder corrected ὡς ἂν ᾖς. Profs. Jebb and Campbell retain this, with Linwood; but the renderings 'provided that you are,' 'so that you may be,' 'however much you may be,' 'as you continue to be' (Mr. Palmer), are clearly untenable.

1118. οὐδ' αὖ. Menelaus may be tyrannical, and I don't approve; but *on the other hand* even just reproaches (like yours) sting, and a time of misfortune is not a time for taunts.

1120. ὁ τοξότης, 'our archer.' The art, as appears from Eur. Herc. Fur. 160, was held in contempt as compared with that of the hoplite. The real reason was, that the ψιλοὶ were generally mercenaries. Teucer replies, that the art he possesses is not a common, a vulgar, or a mere tradesman's art, but an art of a soldier at least. See, for the Athenian idea of βάναυσος, New Cratylus, § 326.

1122. ἀσπίδα λαβεῖν, to be promoted to the ranks of the heavy-armed, was a technical phrase. See Ar. Pac. 438. The Schol. remarks that such retorts are alien from tragedy, and charges the poet with

ΤΕΥ. κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὡπλισμένῳ.
ΜΕ. ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.
ΤΕΥ. ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.
ΜΕ. δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;
ΤΕΥ. κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῇς θανών.
ΜΕ. θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.
ΤΕΥ. μή νυν ἀτίμα θεοὺς θεοῖς σεσωσμένος.
ΜΕ. ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους;
ΤΕΥ. εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών.
ΜΕ. τούς γ' αὐτὸς αὑτοῦ πολεμίους. οὐ γὰρ καλόν.
ΤΕΥ. ἦ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ;
ΜΕ. μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.
ΤΕΥ. κλέπτης γὰρ αὐτοῦ ψηφοποιὸς ηὑρέθης.
ΜΕ. ἐν τοῖς δικασταῖς, κοὐκ ἐμοί, τόδ' ἐσφάλη.
ΤΕΥ. πόλλ' ἂν καλῶς λάθρα σὺ κλέψειας κακά.

mere 'padding' to lengthen the play. Mr. Blaydes calls the criticism 'most just;' yet dialogues of this kind, in which the smartness of repartee is shown, are common in all the tragics, and it was evidently popular with an Athenian audience, familiar with the proceedings of the law-courts.

1124. *ἡ γλῶσσα.* He taunts him with being brave in words only; 'how valiant is the spirit that tongue of yours maintains.'

1125. *ξὺν τῷ δικαίῳ,* 'with justice on one's side.' Cf. Phil. 1251.

1126. *εὐτυχεῖν,* 'to be buried.' See on Aesch. Pers. 327, *κεῖται θανὼν δειλαῖος οὐ μάλ' εὐτυχῶς,* i. e. *ἄθαπτος.*—*κτείναντα,* 'when he had slain me (as far as the will went).' '*Had slain you!*' Teucer retorts; 'strange, in that case, that you are still alive!' There is the same use of the aorist, implying an attempt that has been already made, in Eur. Ion 1291.

1129. *ἀτίμα.* This verb, though contrary to analogy, is Homeric. Elmsley proposed *ἀτίμου.* 'If,' he says, 'you owe your safety to the gods, you should not dishonour them by refusing burial to a corpse.'

1130. *ἐγὼ γὰρ κ.τ.λ.* 'Do you mean to insinuate that *I* am the man to slight (hold in contempt) the laws of the gods?'—'You *do* so, if you object to, and prevent by your presence, the burial of the dead.' As *οὐκ ἐᾷν* forms one idea, generally meaning 'to object to,' 'protest against,' the *οὐκ* is retained even after *εἰ.*

1133. *προὔστη,* 'faced you,' 'confronted you in battle.' The reply is, 'We hated each other, and you knew it,' when you put the question, whether Ajax ever opposed me.'

1135. *ψηφοποιός.* Here is a passage clearly derived from the Troica (i. e. the 'Homer') current in the time of Sophocles. The precise meaning of the line is obscure, because we have not the details, which however are alluded to in Pind. Nem. viii. 45, *κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν· χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν.* Schol. *μιᾷ ψήφῳ φησὶ (φασὶ) κατακριθῆναι τὸν Αἴαντα ὑπὸ Μενελάου.* 'A juggling stealer of his votes' seems to be the sense; i. e. by a sleight of hand you contrived that votes intended for Ajax should be counted against him. Menelaus evades the charge by saying the 'mistake' was made by the judges, not by himself. Some regard Αἴας as the subject to *ἐσφάλη,* and take *τόδε* (*σφάλμα*) for a cognate accusative.

1137. *σύ.* ('No, not the judges;) *you* would be just the person to do speciously many fraudulent deeds.' The reading *καλῶς* (for *κακῶς*) is supported by the Schol., *ἐμπείρως,* and is justly

ΜΕ. τοῦτ' εἰς ἀνίαν τοὔπος ἔρχεται τινί.
ΤΕΥ. οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.
ΜΕ. ἔν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.
ΤΕΥ. σὺ δ' ἀντακούσει τοῦτον ὡς τεθάψεται.
ΜΕ. ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσσῃ θρασὺν
ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
ᾧ φθέγμ' ἂν οὐκ ἂν ηὖρες, ἡνίκ' ἐν κακῷ
χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεὶς
πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων.
οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
σμικροῦ νέφους τάχ' ἄν τις ἐκπνεύσας μέγας
χειμὼν κατασβέσειε τὴν πολλὴν βοήν.
ΤΕΥ. ἐγὼ δέ γ' ἄνδρ' ὄπωπα μωρίας πλέων,
ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας·
κᾆτ' αὐτὸν εἰσιδών τις ἐμφερὴς ἐμοὶ
ὀργήν θ' ὅμοιος εἶπε τοιοῦτον λόγον,
ἄνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς·
εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.
τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παρών.
ὁρῶ δέ τοί νιν, κἄστιν, ὡς ἐμοὶ δοκεῖ,
οὐδείς ποτ' ἄλλος ἢ σύ. μῶν ἠνιξάμην;
ΜΕ. ἄπειμι· καὶ γὰρ αἰσχρὸν, εἰ πύθοιτό τις,

preferred by Prof. Campbell and Mr. Blaydes. It has also the authority of MS. Laur.

1138. τινὶ, i. e. σοὶ, 'you shall suffer for saying that!' Cf. Agam. 1606, καὶ ταῦτα τἄπη κλαυμάτων ἀρχηγενῆ. 'Not so much,' the rejoinder is, 'as we shall cause pain (by the saying it), as it seems (from the threat it has extorted).' But the Schol. explains πλέον λυπήσομεν ἔτι, ἢ ἐλυπήσαμεν.

1141. The Schol. records a variant σὺ δ' ἀντακούσει, the other reading being ἀλλ' ἀντακούσει.

1142. γλώσσῃ θρασύν. 'Mere talk, this,' retorts Menelaus; 'you dare not act, and you know it.' The passage following, about the effects of sea-sickness in taking the courage out of a voyager, seems alluded to in Plat. Theaet. p. 135, A, ἐὰν δὲ πάντῃ ἀπορήσωμεν, ταπεινωθέντες τῷ λόγῳ, παρέξομεν ὡς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὅ τι ἂν βούληται. Some suspicion is thrown on the genuineness of the passage by the form κρυφεὶς (al. κρυβεὶς), for which the Tragics use κρυφθείς. If κρυβεὶς is genuine, it would seem to indicate a later hand. Euripides however has εἰ κρυβήσονται χθονὶ, Suppl. 543. The Scholiast does not notice the passage at all.

1144. Dindorf reads οὐκ ἐνεῦρες.

1147. οὕτω δὲ καὶ σὲ κ.τ.λ. 'So too with respect to yourself—a very little cloud may bring a gale strong enough to stop a great deal of talk.' The syntax resembles that explained on El. 92. Trach. 287. See Eur. Hel. 2—3.

1151. Aesch Ag. 1590, Αἴγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω. Note the Attic irony in 'I know a man, and somebody said to him,' an *alter ego* in respect of sentiment. The moral conveyed is a weighty one, that ἀσέβεια brings a sure penalty. The passive form of the future follows the analogy of τιμήσομαι, λέξομαι, φυλάξομαι.

1159. Construe, αἰσχρὸν εἰ πύθοιτό

λόγοις κολάζειν ᾧ βιάζεσθαι παρῇ.
ΤΕΥ. ἄφερπέ νυν. κἀμοὶ γὰρ αἴσχιστον κλύειν
ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου.
ΧΟ. ἔσται μεγάλης ἔριδός τις ἀγών.
ἀλλ' ὡς δύνασαι, Τεῦκρε, ταχύνας
σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν
τῷδ', ἔνθα βροτοῖς τὸν ἀείμνηστον
τάφον εὐρώεντα καθέξει.
ΤΕΥ. καὶ μὴν ἐς αὐτὸν καιρὸν οἵδε πλησίοι
πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
τάφον περιστελοῦντε δυστήνου νεκροῦ.
ὦ παῖ πρόσελθε δεῦρο, καὶ σταθεὶς πέλας
ἱκέτης ἔφαψαι πατρὸς, ὅς σ' ἐγείνατο.
θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων
κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτου,
ἱκτήριον θησαυρόν. εἰ δέ τις στρατοῦ
βίᾳ σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονὸς,
γένους ἅπαντος ῥίζαν ἐξημημένος,

τις, i. e. it would be discreditable to be talked about. See Trach. 93.—ᾧ παρῇ Wunder and Dind. with Laur. *Vulgo* πάρα. Cf. 555. 965. 1183.—Menelaus here retires from the stage, leaving the matter in dispute to be settled by Agamemnon.

1161. αἴσχιστον. An hyperbole on αἰσχρὸν in 1159.

1165. By κοίλη κάπετός τις not a dug grave, but some chamber in the rock or some hollow in a ravine seems meant, over which a tumulus (χῶμα) could be raised. For ἰδεῖν implies the looking for such a place, not the preparing it (inf. 1403), and the epithet ἀείμνηστος refers to the primary object of these tumuli, which are generally on some headland, as monuments conspicuous from afar. See Il. vii. 86—91. A dead person is said κατέχειν θήκην, as he is himself γαίᾳ κάτοχος, and the earth κατέχει νεκρόν. In Aesch. Suppl. 25 the Chthonian powers are said to have tombs in their keeping, θήκας κατέχοντες.—εὐρώεντα, an epic epithet, Ἀΐδεω δόμον εὐρώεντα, Od. x. 512, which Virgil rendered by *per loca senta situ.*

1168. πλησίοι. See El. 640.—περιστέλλειν, like περιστέφειν, refers to the placing memorials and offerings round the spot. It is a funeral term, more often applied to the person than to the place.

1173. προστρόπαιος. The suppliant petition was to the χθόνιοι and the δαίμονες, to hear and ratify the imprecation which is primarily directed against Menelaus. Profs. Jebb and Campbell explain it of a petition to the Greeks to permit the burial. It might mean, 'not to drag you away.' Yet the 'suppliant store' was surely an offering to the dead; a suppliant (wool-tufted) bough would have been exhibited to the Greeks. Besides, how could Eurysaces be called ἱκέτης πατρὸς, unless he invoked his father's aid as a δαίμων? The child is directed to lay his hand on the body and hold it, this being a formula of claiming possession, like the Roman *manum injicere.* This explains the point of v. 1180—1.

1177. ἐκπέσοι, i. e. ἀπορριφθείη. Cf. Dem. Mid. p. 548, ἐξόριστον ἀνηρῆσθαι καὶ μηδαμῆ παρεθῆναι, 'to be allowed admission nowhere within the boundaries.'

1178. ἐξημημένος, 'mowed down,' 'cut up by the scythe of death.' Antig. 602, κατ' αὖ νιν φονία θεῶν τῶν νερτέρων ἀμᾷ κοπίς. The Schol. probably recorded a

αὕτως ὅπωσπερ τόνδ' ἐγὼ τέμνω πλόκον.
ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε
κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.
ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
παρέστατ', ἀλλ' ἀρήγετ', ἕς τ' ἐγὼ μόλω
τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ.

ΧΟ. τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμὸς στρ. ά.
τὰν ἄπαυστον αἰὲν ἐμοὶ δορυσσοήτων
μόχθων ἄταν ἐπάγων
ἀνὰ τὰν εὐρώδη Τρωΐαν,
δύστανον ὄνειδος Ἑλλάνων;
ὄφελε πρότερον αἰθέρα δῦναι μέγαν ἢ τὸν πολύκοινον Ἅιδαν ἀντ. ά.

variant ἐξῃρημένος, for his comment ἵν' ᾖ ἀφῃρημένος can hardly have any other reference.

1179. αὕτως. See on Phil. 426.

1183. Linwood cites a variant μολὼν μεληθῶ from Etymol. Mag., adding "recte fortasse."

1184. κἂν μηδεὶς ἐᾷ, 'even if every one should object.' Cf. Phil. 443, ὅπου μηδεὶς ἐᾷ.—*Exit* Teucer, leaving Tecmessa in charge of the body.

1185. The *stasimon* following, in a somewhat unusual metre partaking of a choriambic-glyconic character, expresses the eager desire of the army to return home. The hardships of the camp, the curse of war, the untiring energy of their late master, and the dulness of the 'squalid Troad' form the burden of the song.

Ibid. Schol. τίς ἄρα ἡμῖν ὁ ἔσχατος τῶν ἐτῶν ἀριθμὸς τῶν πολυπλάγκτων; ἐς πότε λήξει ὁ ἀριθμὸς τῶν ἐτῶν, ἐμοὶ πόνους (πλάνους?) παρασκευάζων; The notion is that of a long series, in which the last term or number has not yet appeared. It is uncertain whether the epithet is not a mere common-place, 'years that have a wide range,' or wearisome length. Others understand, with the Schol., 'troublous,' 'unquiet years.' Linwood approves the syntax suggested by Schneidewin, τίς ἀριθμὸς λήξει νέατος, i. e. ὥστε νέατος γενέσθαι. The obvious question is, 'What will be the last year of this dreary service?'

1189. ἐπάγων. The long term of years is said to 'bring on this endless plague of war-toils in this dull dreary Troy' (Troad).—δορυσσόης, a form of δορυσσόος. The common reading δορυσσόντων, retained by Mr. Palmer, is clearly barbarous. The other form is given in MS. Laur., Schol. τῶν κατὰ πόλεμον μόχθων. The same confusion of δορύσσοντα and δορυσσόητα occurs in Eur. Heracl. 774.

1190. εὐρώδη. Schol. σκοτεινὴν καὶ ἀερώδη τοῖς Ἕλλησιν. It is clear from the context that an epithet of disparagement is intended, and it is surprising that editors should follow Lobeck in his attempt to show that εὐρώδη here means εὐρὺν, which would give a very feeble sense.—I have given Τρωΐαν for Τροίαν, not only because Cobet has shown, Miscell. Crit. p. 253, that the former is the only true form, but because the metre requires it. Wunder reads ἂν τὰν εὐρώδεα Τρωΐαν. The coincidence with v. 1197 is not exact with that of 1190, but both may be reduced to an iambic dimeter. Linwood marks the passage with an *obelus* as corrupt. Violent changes have been introduced without sufficient reason, ἀν (*sic*) τὰν εὐρυεδῆ Τροίαν Mr. Blaydes, partly after Musgrave, and ἰὼ πόνοι πρόπονοι Dindorf, —an invocation which *per se* is nonsense. (Mr. Palmer calls it "a most abominable monstrosity," p. 121.) But 'toils which beget other toils' well describe wars which involve new conflicts and new disasters. Schol. ἢ παλαιοὶ, ἢ ἀρχηγοὶ τῶν πόνων.

1192. ὄφελε κ.τ.λ. 'Would that that

κεῖνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὅπλων
Ἕλλασι κοινὸν Ἄρη.
ἰὼ πόνοι πρόγονοι πόνων.
κεῖνος γὰρ ἔπερσεν ἀνθρώπους.
ἐκεῖνος οὔτε στεφάνων στρ. β'.
οὔτε βαθειᾶν κυλίκων
νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν,
οὔτε γλυκὺν αὐλῶν ὄτοβον
δύσμορος οὔτ' ἐννυχίαν
τέρψιν ἰαύειν.
ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὤμοι.
κεῖμαι δ' ἀμέριμνος οὕτως,
ἀεὶ πυκιναῖς δρόσοις
τεγγόμενος κόμας,
λυγρᾶς μνήματα Τρῳάς.
καὶ πρὶν μὲν ἐξ ἐννυχίου ἀντ. β'.
δείματος ἦν μοι προβολὰ
καὶ βελέων θούριος Αἴας,
νῦν δ' οὗτος ἀνεῖται στυγερῷ
δαίμονι. τίς μοι, τίς ἔτ' οὖν
τέρψις ἐπέσται;
γενοίμαν ἴν' ὑλᾶεν ἔπεστι πόντου

man who first showed the Greeks a general conflict of hateful arms had ere that vanished into the broad sky or into the unseen world, the common abode of so many; for he it was who caused the deaths of his fellow-men.' It was a frequent form of expression, to fly into the air or sink into the earth; see on Aesch. Suppl. 760—3, and for *πολύκοινον Ἅιδαν ibid.* 148, *τὸν γάϊον, τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων.*

1199. *ἐκεῖνος κ.τ.λ.* 'Not *he*, luckless wight! gave me a share in the pleasures of festive chaplets or of the deep bowl in company with others (*ὁμιλεῖν*), nor the booming sound of the sweet pipe, nor the nightly joys of love for sleepers: no! from love, from all my loves, he stopped me, alas! and now I am lying here without pursuit, my hair ever drenched by the clinging dew, with sad memories of Troy.' There is nothing in this beautiful passage that presents any serious difficulty. The Schol. explains *ἀμέριμνος* by *πολυμέριμνος*, but more correctly by *ἐν οὐδεμιᾷ μερίμνῃ ὤν. Nullam mei curam habens*, Linwood from Meineke.

1210. *μνήματα* is in apposition to the sentence; 'and *these* are the recollections which I have of my campaign in the Troad.'

1214. *ἀνεῖται, ἀνετὸς γέγονε*, 'has become a victim of the hateful god of war.' So Eur. Phoen. 954, *οὗτος δὲ πῶλος τῇδ' ἀνειμένος πόλει.*

1216. *ἐπέσται*, 'will follow after his fate.' Mr. Blaydes reads *ἔτ' ἔσται*, objecting to *ἔπεστι* following so close.

1217. *γενοίμαν*, 'O that I could be where the woody headland overhangs the sea, washed by its spray, even under the high top of Sunium, that from thence I might greet the sacred Athens.' To a resident in Salamis, the foreland known to all as *Σούνιον ἄκρον Ἀθηνέων* would be an object of special regard and veneration.—For *πόντου*, depending

πρόβλημ' ἁλίκλυστον, ἄκραν
ὑπὸ πλάκα Σουνίου,
τὰς ἱερὰς ὅπως
προσείποιμεν Ἀθάνας.
ΤΕΥ. καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὁρμώμενον·
δῆλος δέ μοὐστὶ σκαιὸν ἐκλύσων στόμα.

ΑΓΑΜΕΜΝΩΝ.

σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν;
σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,
ἢ που τραφεὶς ἂν μητρὸς εὐγενοῦς ἄπο
ὑψηλ' ἐκόμπεις κἀπ' ἄκρων ὠδοιπόρεις,
ὅτ' οὐδὲν ὢν τοῦ μηδὲν ἀντέστης ὕπερ,
κοὔτε στρατηγοὺς οὔτε ναυάρχους μολεῖν
ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω·
ἀλλ' αὐτὸς ἄρχων, ὡς σὺ φῂς, Αἴας ἔπλει.

on πρόβλημα, Mr. Blaydes would read πόντῳ, which is probable. But Schol. ἔνθα ὑλώδης ἐξοχὴ τῆς θαλάττης ἐστί.—Hesych. ὑλῆεν· δασὺ, ξυλῶδες.

1221. τὰς ἱερὰς. The Schol. notices the compliment to an Athenian audience.

1223—5. Teucer returns rather suddenly (see 1184). The genuineness of these three lines, which are not very Sophoclean in character, may perhaps be questioned. The Schol. says that Didymus read the last thus, καὶ δῆλός ἐστιν ὥς τι σημανῶν νέον. They may have been added by an actor who thought σὲ δὴ in Agamemnon's speech too abrupt. The tragics, I believe, say λύειν, not ἐκλύειν στόμα.

1226 seqq. The imperious address of the general-in-chief is well conceived and rhetorically expressed. We may surmise that in so long extending the controversy about the burial, the poet designed to illustrate the evils of too autocratic military government.—σὲ δή, 'so it is *you*, is it,'—see Ant. 441, El. 1445, and for τὰ δεινὰ sup. 312.

1227. ἀνοιμωκτὶ, 'with impunity.' Both οἰμώζειν, 'to suffer for it,' and χανεῖν, *hiscere*, are of comic rather than tragic character; but προσχάνης occurs in Agam. 893.

1228. αἰχμαλωτίδος. Schol. τῆς Ἡσιόνης.

1229. ἄπο. It would be easy to read ὕπο, but the full sense is 'born-and-bred from.'—ἐπ' ἄκρων, Schol. ἐπ' ἄκρων δακτύλων ἔβαινες γαυριῶν.—τοῦ μηδὲν, τοῦ Αἴαντος τελευτήσαντος, *id.* Cf. Eur. Ion 594, ὁ μηδὲν ὢν κἀξ οὐδένων κεκλήσομαι.

1233. οὐδὲ σοῦ Mr. Blaydes, perhaps rightly, though the tendency to attraction may account for οὔτε. As usual in verbs of this kind, the negative, though really belonging to the infinitive, 'you swore we did not come as commanders by land or sea either of the Greeks generally or of you,' in respect of syntax attaches to διωμόσω. See Trach. 378. The Schol. remarks γρ. διωρίσω.

1234. ὡς σὺ φῂς. See v. 1099. Prof. Jebb remarks that this is an exaggeration, as Teucer had only denied the special right of Menelaus to dictate to him. It seems that Agamemnon regards himself and his brother as joint rulers with equal authority over subordinates. The phrase πρὸς δούλων roughly reminds Teucer of his parentage. Cf. 1020. Wunder observes that οὔτε σοῦ really and more particularly means Ajax.

ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά;
ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα;
ποῖ βάντος ἢ ποῦ στάντος οὗπερ οὐκ ἐγώ;
οὐκ ἆρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;
πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὅπλων
ἀγῶνας Ἀργείοισι κηρῦξαι τότε,
εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί,
κοὐκ ἀρκέσει ποθ' ὑμὶν οὐδ' ἡσσημένοις
εἴκειν ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,
ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.
ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἄν ποτε
κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
εἰ τοὺς δίκῃ νικῶντας ἐξωθήσομεν
καὶ τοὺς ὄπισθεν ἐς τὸ πρόσθεν ἄξομεν.
ἀλλ' εἰρκτέον τάδ' ἐστίν. οὐ γὰρ οἱ πλατεῖς
οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.

1236. *ποίου κ.τ.λ.* 'What sort of man was this, about whom you utter such haughty words (that he was independent of us, &c.)? Whither did he go, or where did he stand, that I did not?' Hesych. *ὑπέρφρονα· ὑψηλόφρονα.* The meaning is (Wunder), that Ajax had neither undertaken nor performed anything without Agamemnon's assistance, and therefore he was not the prime actor in any exploit. The best MSS. have *ποῦ βάντος*, but this reading gives virtually the same sense to both participles. See Trach. 40, and for the genitive, Phil. 439. Trach. 928.

1239. *πικροὺς*, 'to our cost.' The contest of the arms between Ajax and Ulysses, and the assent of Agamemnon to Nestor's proposal that the Trojans shall adjudge them, is described at length in Q. Smyrnaeus, v. 140 seqq.

1241. *εἰ πανταχοῦ κ.τ.λ.* 'If on every score (tyranny as well as unfairness) we shall be made out by Teucer to have acted basely.' See on *φανεῖs*, sup. 1020, and for *πανταχοῦ* inf. 1369. Prof. Campbell translates 'in all that we do,' Prof. Jebb, 'come what will,' 'in any case.'

1242. *ὑμὶν*, viz. you and Ajax, and your partisans; 'if you are not content, even when beaten in the contest, to concede (submit to) what the majority of the judges decided on.' Schol. *οὐκ εἴξετε καὶ ἐμμενεῖτε τοῖς κεκριμένοις.*

1244. *βαλεῖτε*, 'assail us with bad words,' or 'with charges of doing wrong' (cf. *κακοῖ*, 1241). So *αἰτίᾳ βάλοι κακῇ*, Trach. 940.—*σὺν δόλῳ*, 'or by the use of craft stab us (in spite) as the party defeated.' (Prof. Jebb's version, 'prick me by stealth,' is terse and brief, but hardly brings out the full sense.)—*οἱ λελειμμένοι*, sc. *ἡττηθέντες*, as *τοὺς ὄπισθεν* v. 1249.

1247. *κατάστασις*. If such ways (practices) are to prevail, no law can remain firmly established. See v. 1074.

1250. *ἀλλ' εἰρκτέον κ.τ.λ.* 'No! some check must be put to these proceedings, (and men must not imagine that mere strength will carry the day;) for 'tis not your wide-shouldered or your broad-backed men that stand most securely; it is those who are right-minded that prevail on every occasion.' For the simile following compare Ant. 477. 'Huge as the ox may be, and small the goad that drives him, nevertheless he is made by it to go straight on the road.'

μέγας δὲ πλευρὰ βοὸς ὑπὸ σμικρᾶς ὅμως
μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον
ὁρῶ τάχ', εἰ μὴ νοῦν κατακτήσει τινά·
ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,
θαρσῶν ὑβρίζεις καὶξελευθεροστομεῖς.
οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἶ φύσιν
ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον,
ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;
σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ·
τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαΐω.
ΧΟ. εἴθ' ὑμὶν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν.
τούτου γὰρ οὐδὲν σφῷν ἔχω λῷον φράσαι.
ΤΕΤ. φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαρρεῖ καὶ προδοῦσ' ἁλίσκεται,
εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,
Αἴας, ἔτ' ἴσχει μνῆστιν, οὗ σὺ πολλάκις
τὴν σὴν προτείνων προὔκαμες ψυχὴν δόρει·
ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.
ὦ πολλὰ λέξας ἄρτι κἀνόητ' ἔπη,

1255. *τὸ φάρμακον.* Schol. *τὸ τῆς μάστιγος.*

1257. *ἀνδρός.* The Schol. supplies *ὑπέρ.* The genitive in v. 1236 seems similar; but some take it here as genitive absolute.

1260. *ἐλεύθερον*, i. e. not *δοῦλον*, like yourself. In *ἀντὶ σοῦ* there is a reference to the *πρόξενοι* or *προστάται*, who, as *patroni*, protected the rights of those who had no legal status.

1263. *ἐπαΐω.* A rare word, used in Ar. Nub. 650, and two or three times by Plato. There is an allusion to his having learned the mother tongue of the Trojan Hesione. The bitter feelings engendered by *caste* are here well shown.

1266. *ταχεῖά τις.* He should rather have said *ὡς ταχύ τι διαρρεῖν καὶ οὐ χρόνιόν ἐστιν ἡ χάρις*, 'how transient a thing is gratitude in mortals,—how soon it passes away and is found to leave them!'—*διαρρεῖ*, viz. like water; cf. v. 523, and *διαρρύδην* applied to blood, Aesch. Cho. 59. Teucer is indignant that the question should have been put (1236), 'Who was this man?' when Ajax had performed such services for the Greeks.—*ἁλίσκεται*, cf. 648.

1268. *εἰ*, 'as is proved by the fact that,' &c. Cf. Oed. Col. 260. In the sense of *siquidem* or *quoniam* it is followed by *οὐ*, and not by *μή*.—*ἐπὶ σμικρῶν λόγων*, 'even in matters of small import,' or consideration, viz. in such a trifling matter as permitting a burial. So *ἐπὶ δίκης* 'at a trial,' *ἐπὶ ἀγώνων*, *ἐπὶ δώρων ἔρχεο*, Il. ix. 602. Wunder maintains that neither the plural nor the genitive is good Greek, and he reads *σμικρῷ λόγῳ* on his own conjecture, 'if this man makes no mention of you even in a few words.'

1269. *οὗ*, governed partly by the preposition in *προτείνων*, i. e. *προβαλλόμενος*, *παραβαλλόμενος ψυχήν*, Il. ix. 322.

1271. *δή.* 'All these services, it seems, are thrown away and are forgotten.' The compound *ἀπορρίπτειν* is usual in this sense, since *ῥίπτειν* is merely to toss or fling, e. g. Trach. 780.

1272. *ἀνόητ'*, 'foolish,' seems a better reading than *ἀνόνητ'*, 'vain,' 'useless.' It has much the same MS. authority,

οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἡνίκα
ἐρκέων ποθ' ὑμᾶς οὗτος ἐγκεκλημένους,
ἤδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορὸς
ἐρρύσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν
ἄκροισιν ἤδη ναυτικοῖς ἑδωλίοις
πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη
πηδῶντος ἄρδην Ἕκτορος τάφρων ὕπερ;
τίς ταῦτ' ἀπεῖρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε,
ὃν οὐδαμοῦ φῂς οὐδὲ συμβῆναι ποδί;
ἆρ' ὑμὶν οὗτος ταῦτ' ἔδρασεν ἔνδικα;
χὥτ' αὖθις αὐτὸς Ἕκτορος μόνος μόνου,

and is preferred by Wunder and Prof. Campbell. See v. 758.

1273. *οὐκέτ' οὐδέν.* 'Have you no memory at all left of the time when this man came alone and rescued you when you were shut in your ramparts and were already as good as dead, at the critical turn of the fight, when the fire was blazing on the upper benches of the vessels, and Hector was taking a high leap over the trench right into (amongst) the hulls of your ships?' This is one of the many passages in this play which show a marked deviation from the Iliad as we have it, in which Patroclus, and not Ajax, was the real defender of the fleet, Il. xvi. 293, though Ajax did good service by keeping off the enemy for a time, *ib.* xv. 420 and 731, ἔγχεϊ δ' ἀεὶ Τρῶας ἄμυνε νεῶν, ὅστις φέροι ἀκάματον πῦρ. In xvi. 122 Ajax is distinctly beaten, and the fleet is fired, χάζετο δ' ἐκ βελέων, τοὶ δ' ἔμβαλον ἀκάματον πῦρ νηὶ θοῇ. In Q. Smyrnaeus v. 215 Ajax boasts to Ulysses that he was the saviour of the fleet, ἐγὼ δ' ὑπ' ἀταρβέι θυμῷ ἔστην καὶ πυρὸς ἄντα καὶ Ἕκτορος, ὅς μοι ὕπειπε πάντῃ ἐν ὑσμίνῃ.

1274. *ἐρκέων.* The Schol. supplies *ἐντὸς*, and there can be no doubt that in the mind of the poet the idea of 'enclosure within' led to an anomalous use of his favourite genitive. A very similar use is τόνδ' εἰσεδέξω τειχέων, for εἴσω, Eur. Phoen. 451. Here we might easily read ἔνδον or ἐντὸς for οὗτος.

1275. *ἐν τροπῇ δορός.* Cf. Agam. 1208, ὡς δ' ἐπωλολύξατο ἡ παντότολμος, ὅσπερ ἐν μάχης τροπῇ.

1276. The repetition in *νεῶν—ναυτικοῖς—ναυτικὰ* is awkward. Bothe proposed *ναυτικοῖς θ'*, in which case *νεῶν ἄκροις* (*κορύμβοις*) will be meant, Il. ix. 241. Wunder adopts the correction.

1279. *πηδῶντος.* In Il. xii. 462—6 Hector is said to have broken the gates of the camp, and ἔσθορε and ἐσᾶλτο πύλας imply his rushing in at the breach. But not a word is said in the Iliad about his taking a leap over the trench, and Wunder is wrong in saying "the fact is related by Homer, Il. xv. 355 seqq." Prof. Jebb is, I think, also wrong in supposing this will fit with Il. xiii. 53, where it is merely said that Hector led the Trojans who had crossed (*ὑπερκατέβησαν*) the trench. The word *ἄρδην* is in fact very significant, and describes what we call a 'flying leap,' whereas *ὑπερκαταβῆναι* is to cross by getting down into a moat. It is no use contending against the obvious fact, that the poet had not, or knew not, our version of the Iliad.

1280. Hesych. *ἀπεῖρξεν· ἐκώλυσεν.*

1281. *συμβῆναι.* This evidently refers, as the Schol. perceived, to *τοῦ βάντος* in v. 1237. But the exact sense is not clear. 'Set foot by thine,' Prof. Campbell; 'stood by thee against the enemy,' Wunder. In either case, this was different from what Agamemnon really said, and Linwood supposes that in his indignation he regards the general meaning rather than the actual words uttered by Agamemnon.

1282. *ἔνδικα.* Again the meaning is rather doubtful; 'did not Ajax do all this for you as his duty prompted him?' Prof. Jebb thinks there is emphasis on *ὑμὶν* as well as on *ταῦτα*, and that the sense is, 'even enemies can scarcely quarrel with his conduct here.' This seems somewhat artificial. Mr. Blaydes adopts *ἢ δίχα*, from Jacobs, which seems to me very improbable. Linwood renders it *vobis probata*, comparing v. 1363.

λαχών τε κἀκέλευστος, ἦλθ' ἐναντίος,
οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεὶς,
ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου
κυνῆς ἔμελλε πρῶτος ἅλμα κουφιεῖν;
ὅδ' ἦν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρὼν,
ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.
δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς;
οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προὔφυ πατὴρ
ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
Ἀτρέα δ', ὃς αὖ σ' ἔσπειρε δυσσεβέστατον,
προθέντ' ἀδελφῷ δεῖπνον οἰκείων τέκνων;
αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ᾗ
λαβὼν ἐπακτὸν ἄνδρ' ὁ φιτύσας πατὴρ
ἐφῆκεν ἐλλοῖς ἰχθύσιν διαφθοράν.
τοιοῦτος ὢν τοιῷδ' ὀνειδίζεις σποράν;
ὃς ἐκ πατρὸς μέν εἰμι Τελαμῶνος γεγὼς,
ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν
ἴσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν

1286. *ὑγρᾶς κ.τ.λ.* In this also we have a non-Homeric account of the *μονομαχία* between Ajax and Hector in Il. vii. 183. Here it is said that a fraud was committed in making one ballot of clay, which by its weight remained in the helmet when shaken to see which lot fell out first. The same story was told of Cresphontes and the sons of Aristodemus in casting lots for the Peloponnese. Even the Schol. says *ἐπαινεῖ αὐτὸν οὐχ Ὁμηρικῶς*, i. e. not according to the Homeric account, though it was the custom of the scholiasts to force everything to suit Homer.

1289. *ὁ δοῦλος*, sc. *ὑπό σου καλούμενος*, v. 1228.

1292. Here, like Aeschylus describing the same event in Ag. 1560 seqq., the poet probably follows the narrative of the 'Cypria.' Sophocles wrote a play on this theme, the Atreus, and Euripides the *Κρῆσσαι*. Aeschylus alludes to the adultery of Aërope with Thyestes, Ag. 1164, *εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς*. Atreus is called *δυσσεβέστατος*, *nefarius Atreus*, Hor. A. P. 186, of the perpetrator of the Thyestean banquet.

1296. *ἐπακτὸν ἄνδρα*, 'an imported (introduced) man,' 'a man who had no business to be there,' Schol. *τὸν μοιχόν*. One account said that Aërope was detected in the company of a slave, and if Sophocles followed this, it is uncertain whether it is the man or the woman who was flung to be food for the 'mute fishes,' or both of them together.

1298. *τοιῷδε*, sc. *ἐμοὶ τῷ τοιῷδε ὄντι*. Linwood reads *τοιάνδ'* with two MSS.—*ὀνειδίζεις*, v. 1228.

1299. *ἐκ πατρὸς μέν*. He should have added, *ἐκ δὲ μητρὸς Ἡσιόνης*.

1300. *ὅστις*, 'one who—.' The use of this word is very subtle. It is never used for the simple *ὅς* (in Agam. 162 the true reading is probably *οὐδ' ὃς τοῖς πάροιθεν ἦν μέγας*), but has either a causal sense, or implies 'one of a class.' Here he may mean, *ἐκ Τελαμῶνος, ἐπεὶ Ἡρακλῆς ἔδωκεν Ἡσιόνην αὐτῷ, ὅστις ἄριστος ἦν στρατοῦ*. Hesione had been saved by Hercules from a sea-monster, just as another solar hero, Perseus, delivered Andromeda. The event is alluded to in the Iliad, xx. 147, *ὅφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλέαιτο*.

1301. *φύσει μέν*. The context to be supplied is *εἰ καὶ αἰχμαλωτίδα αὐτὴν λέγεις*, v. 1228. The *δὲ* following connects the narrative

βασίλεια, Λαομέδοντος· ἔκκριτον δέ νιν
δώρημ' ἐκείνῳ 'δωκεν 'Αλκμήνης γόνος.
ἆρ' ὧδ' ἄριστος ἐξ ἀριστέοιν δυοῖν
βλαστὼν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος,
οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων;
εὖ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
βαλεῖτε χἠμᾶς τρεῖς ὁμοῦ συγκειμένους.
ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένῳ
θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ
γυναικὸς, ἢ †τοῦ σοῦ γ' ὁμαίμονος λέγω;
πρὸς ταῦθ' ὅρα μὴ τοὐμὸν, ἀλλὰ καὶ τὸ σόν.
ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ
καὶ δειλὸς εἶναι μᾶλλον ἢ 'ν ἐμοὶ θρασύς.

ΧΟ. ἄναξ 'Οδυσσεῦ, καιρὸν ἴσθ' ἐληλυθὼς,

1303. *ἐκείνῳ*. As usual, this is *illi*, not *ei* (*αὐτῷ*), 'to that distinguished man.' See v. 20.—*ἔκκριτον*, sc. *ἐξαίρετον*, Aesch. Ag. 927.

1305. *τοὺς πρὸς αἵματος*, i. e. my kinsman Ajax. See El. 1125. The sense is, 'I am not likely, am I, thus born of parents most distinguished in deeds and in birth, to disgrace Ajax,' i. e. to be one of whom he was ashamed? Porson read *ἀριστεὺς*, but the change does not exceed a reasonable probability. Prof. Jebb seems to adopt it (though he has *ἄριστος* in the text), "born to the nobleness of two noble parents."

1306. *ἐν πόνοισι*. 'In the midst (in a time of) such troubles.' The general position of affairs is meant,—the mad action of Ajax, and the grievous consequences of it.—*λέγων*, 'at giving the order,' viz. to refuse burial, (or, with Hermann, 'to avow it.') In fact, the order had been given by Menelaus, v. 1064. Mr. Blaydes needlessly reads *ψέγων*, and seems to think 'γγελῶν (!) a possible reading,—which I do not.

1308. *βαλεῖτε*. On account of *που*, this probably means *ἐκβαλεῖτε ἄθαπτον*. Cf. v. 1333. Yet both *κακοῖς βαλεῖτε* in v. 1244, and *βαλεῖτε χἠμᾶς*, point to the sense 'you will assail.' On the one hand, *συγκειμένους* will bear the sense *οἱ ὁμοῦ προκείσονται*, but on the other, the Schol. gives a var. lect. *συνεμπόρους*.

1311. *προδήλως*. 'Plainly,' 'avowedly,' 'without any mistake.' "Certae occumbere morti," Linwood. Schol. *λαμπρῶς, ἀνδρείως*,—a somewhat strange gloss. Most of the editors understand 'publicly,' which is rather a feeble sense. Prof. Campbell explains, 'dying in conflict with the chieftains.'

1312. *ἢ—λέγω;* 'Or your *brother's* wife (woman), should I rather say?' If the passage is correct, there seems a strong and bitter reflection on the character of Helen. Possibly some gossip of the old epics is alluded to. Prof. Campbell says, "Teucer speaks with contemptuous indifference of the woman belonging to the Atridae." But the reading is not certain. The MSS. give *τοῦ σοῦ θ' ὁμαίμονος λέγω;* Several corrections have been proposed, *τοῦ σοῦ ξυναίμονος, σοῦ σοῦ θ' ὁμαίμονος, τῆς τοῦ ξυναίμονος*. I agree with Mr. Palmer that "*τοῦ σοῦ γ'* is not the sort of Greek which Sophocles would have used."

1313. *ὅρα κ.τ.λ.*, 'look not to my interests only, but to your own also; since, if you persist in doing me a wrong, you shall wish some day that you had even played the coward rather than the bold man in my case (in dealing with me).' For *ἐν ἐμοὶ* see 366. 1092. Schol. *βουλήσῃ ποτὲ καὶ δειλὸς εἶναι καὶ μὴ ὑπ' ἐμοῦ ἀναιρεθῆναι*.

1316. *καιρόν*. 'Know that your arrival is timely, if you are here to help not in tightening, but in loosing, the knot'

εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.
ΟΔ. τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἠσθόμην
βοὴν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.
ΑΓΑ. οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,
ἄναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;
ΟΔ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.
ΑΓΑ. ἤκουσεν αἰσχρά· δρῶν γὰρ ἦν τοιαῦτά με.
ΟΔ. τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν;
ΑΓΑ. οὔ φησ' ἐάσειν τόνδε τὸν νεκρὸν ταφῆς
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.
ΟΔ. ἔξεστιν οὖν εἰπόντι τἀληθῆ φίλῳ
σοὶ μηδὲν ἧσσον ἢ πάρος ξυνηρετεῖν;
ΑΓΑ. εἶπ'· ἦ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.
ΟΔ. ἄκουέ νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν
μὴ τλῇς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν·
μηδ' ἡ βία σε μηδαμῶς νικησάτω
τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν.
κἀμοὶ γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,

(Jebb). See sup. 34, *καιρὸν δ' ἐφήκεις*, and Ant. 39, *λύουσ' ἂν ἡ 'φάπτουσα*. Trach. 933, *τοὔργον ὡς ἐφάψειεν*. Mr. Palmer rightly explains the sense, "if you are come not to aggravate the strife, but to allay it." Prof. Campbell takes *ξυνάψων* quite differently, 'to begin a fray.'

1319. *βοὴν*, 'the loud voice.'—*ἀλκίμῳ*, as the Schol. observes, conveys the opinion of the speaker that the deceased was a valiant man, and so deserving of funeral honours. He remarks too that the complimentary address *ἄναξ Ὀδυσσεῦ* is intended to court his assistance.

1323. *συμβαλεῖν*, 'to contribute on his part.' ("To join wordy war," Prof. Jebb, who compares *συμβάλλειν λόγους, ἔριν*, to join in argument, strife, &c.) "Should retort abusive language," Mr. Blaydes.

1324. *δρῶν γὰρ ἦν*. 'He (Teucer) had discreditable things said of him, because what he had been doing to me was of the like kind,' viz. attempting to defy my authority. He alludes to the taunt about his birth v. 1228.

1325. *τί γάρ κ.τ.λ.* 'Why, what *did* he do to you, so that you were harmed by it?' (Lit. 'so grievous as even to hurt you.') For *βλάβας ἔχειν* see Aesch. Ag. 862. Eum. 766.

1329. *ξυνηρετεῖν*, on the analogy of *ὑπηρετεῖν* and *ἀντηρέτης*, seems safer than *ξυνηρετμεῖν*, the reading of the Schol. and Laur. by a correction, the first hand having *ξυνηρεμεῖν*, with most of the other MSS. Ulysses asks if a friend may speak the truth (i. e. an unwelcome truth, since it implies *ἀσέβεια* in Agamemnon), and not give offence. Eur. Troad. 48, *ἔξεστι—μέγαν δαίμονα προσεννέπειν;*

1330. *εἴην οὐκ ἄν*, viz. if I were to object to your free speaking.—*φίλον μέγιστον*, see Phil. 586.

1333. *ἀναλγήτως*, 'in this heartless way.' Cf. *δυσάλγητος*, Oed. R. 12.

1334. *ἡ βία*. Schol. *ἡ ἐξουσία*, 'your authority.' Rather, 'your vehemence,' or 'headstrong determination.' Others understand violence of temper, or despotic power. — *πατεῖν*, a favourite Aeschylean word, as Agam. 363, *ὅσοις ἀθίκτων χάρις πατοῖτο*. Cf. Ant. 745.

ἐξ οὗ 'κράτησα τῶν 'Αχιλλείων ὅπλων·
ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ
οὐτᾶν ἀτιμάσαιμ' ἄν, ὥστε μὴ λέγειν
ἕν' ἄνδρ' ἰδεῖν ἄριστον 'Αργείων, ὅσοι
Τροίαν ἀφικόμεσθα, πλὴν 'Αχιλλέως.
ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.
οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
βλάπτειν τὸν ἐσθλόν, οὐδ' ἐὰν μισῶν κυρῇς.

ΑΓΑ. σὺ ταῦτ', 'Οδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔ. ἔγωγ'· ἐμίσουν δ', ἡνίκ' ἦν μισεῖν καλόν.

ΑΓΑ. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

ΟΔ. μὴ χαῖρ', 'Ατρείδη, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑ. τόν τοι τύραννον εὐσεβεῖν οὐ ῥᾴδιον.

ΟΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑ. κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει.

ΟΔ. παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

1339. *οὐτᾶν* for *οὐκ ἂν* seems much better than Bothe's conjecture, adopted by Dindorf, Linwood, and Prof. Campbell, *ἀντατιμάσαιμ' ἄν*, in defence of which we can only adduce the late Attic *ἀντευποιεῖν*. Cf. Agam. 331, *οὐτᾶν ἑλόντες κ.τ.λ.*, where the MSS. have *οὐκ ἂν ἑλόντες*.—*ὥστε*, i. e. *ἐς τοσοῦτον ὥστε*. The Schol. well expounds the argument, that personal hostility ought to give way to justice. 'I will not so far dishonour him as to affirm that he was not (what he really was) the bravest man I ever saw among the Greeks, Achilles alone excepted.'

1343. *τοῦτον*. Supply *ὑβρίζοις* or *βλάπτοις ἄν*, and cf. v. 1129, where Teucer had expressed the same sentiment to Menelaus.

1345. *τὸν ἐσθλόν*, sc. *γενόμενον*, agrees with *ἄνδρα*, 'when (as in the case of Ajax) he has proved himself brave.' Schol. *τὸν ἐσθλὸν οὐ δεῖ βλάπτεσθαι, οὐδ' ἐὰν μισούμενος ᾖ*. He remarks that *τὸν ἐσθλὸν* might be the subject; but the other is clearly the meaning. Cf. v. 1352.—Wunder reads on his own conjecture *εἰ θάνῃ*.—*μισῶν κυρῇς*, not 'if you should chance to hate him,' but 'if you should hate him at the time.'

1346. *ὑπερμαχεῖς*. See Oed. R. 264. Aesch. Eum. 622, *πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς ὅρα*. 'Do *you* contend with *me* about *him*?' viz. just as Teucer has done.—'My hatred of him,' replies Ulysses, 'was limited to the time when he opposed me in life.'—'Well, ought you not to trample on him also now that he is dead?'—'There might be some gain in that (viz. popular approbation), but it would not be a safe or good one' (since *ἀσέβεια* would bring harm in the end).—'You chiefs can afford to talk about religion, but those in supreme command find it hard to do so.' "The difficulty which stood in his way he afterwards explains in v. 1362. He was afraid that he would be looked upon by the people as a coward, if he did not revenge himself on his enemy by forbidding his burial." Mr. Palmer, who compares Ant. 743—5.

1348. *καὶ προσεμβῆναι, etiam insultare.* Agam. 858, *τὸν πεσόντα λακτίσαι πλέον.* Both *καὶ* and *πρὸς* express the idea of a *further* action.

1351. *ἀλλὰ*, supply *ῥᾴδιόν ἐστι*. Schol. *ἀντὶ τοῦ, ἐμοὶ καλῶς σοι συμβουλεύοντι τιμὴν ἀπόδος*. He therefore took the infinitive in the imperative sense.

1352. Hesych. *τῶν ἐν τέλει· τῶν ἀρχόντων ἐν τῷ δήμῳ*.

1353. *τοι*. This marks a saw or maxim, 'Know that to be overruled by

ΑΓΑ. μέμνησ' ὁποίῳ φωτὶ τὴν χάριν δίδως.
ΟΔ. ὅδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν. 1355
ΑΓΑ. τί ποτε ποιήσεις; ἐχθρὸν ὧδ' αἰδεῖ νέκυν;
ΟΔ. νικᾷ γὰρ ἀρετή με τῆς ἔχθρας πολύ.
ΑΓΑ. τοιοίδε μέντοι φῶτες ἔμπληκτοι βροτῶν.
ΟΔ. ἦ κάρτα πολλοὶ νῦν φίλοι καὖθις πικροί.
ΑΓΑ. τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους; 1360
ΟΔ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.
ΑΓΑ. ἡμᾶς σὺ δειλοὺς τῇδε θἠμέρᾳ φανεῖς.
ΟΔ. ἄνδρας μὲν οὖν Ἕλλησι πᾶσιν ἐνδίκους.
ΑΓΑ. ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἐᾶν;
ΟΔ. ἔγωγε. καὶ γὰρ αὐτὸς ἐνθάδ' ἵξομαι. 1365

one's friends is not to be defeated,' but in fact, to win. To this there seems an allusion in Agam. 914, *τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει*.

1355. *ποτ' ἦν*. 'He was once my enemy, but a noble one,' and deserving of forgiveness when dead.

1356. *ποιήσεις, facturus es;* 'What are you going to do?' viz. in this matter of burying your own foe. Wunder explains, 'What sort of a man will you be to the living enemy, who show such reverence to a dead one?'

1357. *νικᾷ πολὺ*, i. e. *πολλῷ κρείσσων ἐστί*. The neuter is regularly used with *νικᾶσθαι*, as in Aesch. Cho. 1041, *μὴ φοβοῦ νικῶν πολύ*. Homer uses the genitive even with *καίνυμαι* in this sense, Il. xxiv. 545, *τῶν σε, γέρον, πλούτῳ τε καὶ υἱάσι φασὶ κεκάσθαι*. Still the *με* is here irregular, and the idea in the mind of the poet must have been *ἡ ἀρετὴ νικᾷ με πολλῷ μᾶλλον τῆς ἔχθρας*. Mr. Blaydes reads *τὰ τῆς ἔχθρας*, after Wolff.

1358. *ἔμπληκτοι*. Schol. *οἱ μὴ ἐμμένοντες τῇ ἀρχαίᾳ ἀρετῇ καὶ φιλίᾳ, ἄφρονες παρὰ τοῖς ἀνθρώποις.—ὀνειδίζει δὲ Ὀδυσσεῖ ὡς εὐμεταβλήτῳ*. Mr. Palmer cites Plat. Lysis, p. 214, C, *μηδέποθ' ὁμοίους μηδ' αὐτοὺς αὑτοῖς εἶναι, ἀλλ' ἐμπλήκτους τε καὶ ἀσταθμήτους*, and Mr. Blaydes Eur. Tro. 1212, *ταῖς τροπαῖς γὰρ αἱ τύχαι, ἔμπληκτος ὡς ἄνθρωπος, ἄλλοτ' ἄλλοσε πηδῶσι.—βροτῶν*, 'among mortals.' The Schol. read *βροτοῖς*, which is also a correction in Laur., and perhaps a true one. So also Linwood and Prof. Jebb read. Mr. Palmer, in a good note, defends *βροτῶν*, comparing Od. xvii. 589 and xxiii. 187, where *ἄνδρες* and *βροτοὶ* or *ἄνθρωποι* are combined.

1359. *αὖθις πικροί*. Cf. Oed. Col. 615, *τὰ τερπνὰ πικρὰ γίγνεται, καὖθις φίλα*. The reasoning is this: 'Men like Ajax are too unstable to be trusted, being violent in their hatred and impulsive in their friendship.' '*That*,' replies Ulysses, 'is a common case; many turn enemies who have been friends.' He hints that, if his request is refused, he too, like Ajax, may turn against Agamemnon. Linwood takes a different view of the passage: 'Many have become enemies after being friends; *I* cannot be blamed for becoming a friend after being an enemy.'—'Do you approve then of *becoming a friend* to such a man as Ajax?' Similarly Wunder; but he wrongly takes *νῦν*, which means *νῦν μὲν—αὖθις δὲ*, for 'even in my time.'—For *ἦ κάρτα* see Trach. 379.

1360. *σύ*. 'Then do *you* advise the making friends of such men?' viz. who may turn hostile any day. Ulysses evades a direct reply, and says, 'what I do *not* advise (approve of) is a harsh unforgiving spirit.' There is the same emphasis on the pronouns in 1362, 'We, it seems (if we comply), shall be made out by *you* (a subordinate) to be cowards (afraid of Teucer's threats, 1315) by the events of this day.' Cf. v. 1020.

1363. *μὲν οὖν*. 'No! not cowards,—say rather, *just* in the sight of all the Greeks.' The one, says the Schol., makes bravery, the other justice, the first point (*προβάλλεται*).

1365. *ἐνθάδε, ut sepultura indigeam*, Linwood. See Phil. 377. The sense is, 'I advise you to do as I myself would be done by.' The Schol. gives another meaning, preferred by Prof. Campbell,

ΑΓΑ. ἦ πάνθ' ὅμοια· πᾶς ἀνὴρ αὑτῷ πονεῖ.
ΟΔ. τῷ γάρ με μᾶλλον εἰκὸς ἢ 'μαυτῷ πονεῖν;
ΑΓΑ. σὸν ἆρα τοὔργον, οὐκ ἐμὸν κεκλήσεται.
ΟΔ. ὡς ἂν ποιήσῃς, πανταχῇ χρηστός γ' ἔσει.
ΑΓΑ. ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὡς ἐγὼ
σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν·
οὗτος δὲ κἀκεῖ κἀνθάδ' ὢν ἔμοιγ' ὁμῶς
ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἃ χρῇς.
ΧΟ. ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμῃ σοφὸν
φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνήρ.
ΟΔ. καὶ νῦν γε Τεύκρῳ τἀπὸ τοῦδ' ἀγγέλλομαι
ὅσον τότ' ἐχθρὸς ἦ, τοσόνδ' εἶναι φίλος.
καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,

'For I myself shall pursue that course' (or 'come to bury him'). The 'sentimental argument,' he thinks, would not persuade Agamemnon. Wunder also says the true sense is evidently, 'for I myself will bury him.'

1366. The Schol. observes that this verse is difficult (*ἔχει τινὰ δυσκολίαν*). 'Every man is selfish,' and aims at some interest of his own; as Ulysses may have in view his own burial, or the credit to be gained by conceding burial to Ajax. And this gives a good sense. It is to be observed that the Schol. certainly found a stop after *ὅμοια*, as Mr. Blaydes has edited after Hermann and Dobree: *ὄντως πάντα τὰ ἀνθρώπινα ὅμοια· πᾶς γὰρ ἄνθρωπος τὴν οἰκείαν πραγματεύεται σωτηρίαν.* ''Tis the same everywhere; every one takes trouble for himself.' Prof. Campbell says Agamemnon means, 'I see, you do not wish to bear the odium (of favouring his burial) alone. That is why you try to persuade me.' It is not clear to me how this sense can be got from the words. Prof. Jebb says, "The true meaning is, When a man takes *trouble*, it is always for some selfish end," lit. "truly in all things alike each man works for himself." Ulysses accepts the charge, and replies that, of course, he does so. Cf. Oed. Col. 309, *τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος;*

1368. *σὸν ἆρα.* Agamemnon gives a reluctant consent, on condition that not he, but Ulysses, shall be held responsible. 'In whatever way you shall have done it,' replies Ulysses, ('either directly or indirectly,) under any circumstances you will certainly be called a worthy good man.' (Perhaps there is a little irony in the *γε*.) For *ὡς ἂν* cf. Aesch. Eum. 33, *μαντεύομαι γὰρ, ὡς ἂν ἡγῆται θεός.* Eur. Med. 331, *ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.* Troad. 1052, *ὅπως ἂν ἐκβῇ τῶν ἐρωμένων ὁ νοῦς*, and for *πανταχῇ*, 'anyhow,' Eum. 447, *πράξας γὰρ ἐν σοὶ πανταχῇ τάδ' αἰνέσω.*

1370. *ἐπίστασο.* He charges Ulysses distinctly to understand, that the concession is made to him, and not to Ajax, who is hateful equally in life and in death, *καὶ ἐκεῖ καὶ ἐνθάδε.* On the future *ἔσται* Prof. Campbell observes that Ajax is not regarded as in the other world till he is buried.

1372. *ὁμῶς*, 'equally.' Lobeck observes that it is not elsewhere used by Sophocles. But *ὅμως* (L. m. pr.) may mean *καὶ θανὼν ὅμως.*

1373. *ἔξεστι.* 'You have my permission to do what you please.' On *χρῇς* (MSS. *χρὴ*) see El. 606. Mr. Palmer retains *χρὴ*, 'to do what is right,' viz. according to the moral aspects of the question, which are not disputed.

1374. *σοφόν.* The victory gained, not by force but by eloquence and diplomacy, is thought to show a natural cleverness in Ulysses. He proceeds to claim further a character for generosity, and proffers friendship henceforth to Teucer.—*ἀγγέλλομαι*, here for *ἐπαγγέλλομαι.*

1378. *θέλω.* Schol. *εἰ ἐπιτρέποι γε*, 'provided that he allows me to take part in the ceremony,' and with his full

καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσων
χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς.
ΤΕΥ. ἄριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινέσαι
λόγοισι· καί μ' ἔψευσας ἐλπίδος πολύ.
τούτῳ γὰρ ὢν ἔχθιστος Ἀργείων ἀνὴρ
μόνος παρέστης χερσὶν, οὐδ' ἔτλης παρὼν
θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα,
ὡς ὁ στρατηγὸς οὐπιβρόντητος μολὼν,
αὐτός τε χὠ ξύναιμος ἠθελησάτην
λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ
μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη
κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.
σὲ δ', ὦ γεραιοῦ σπέρμα Λαέρτου πατρὸς,
τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἐᾶν,
μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ·
τὰ δ' ἄλλα καὶ ξύμπρασσε, κεἴ τινα στρατοῦ
θέλεις κομίζειν, οὐδὲν ἄλγος ἕξομεν.
ἐγὼ δὲ τἄλλα πάντα πορσυνῶ· σὺ δὲ

consent in the matter, viz. since there was formerly hostility between us. Cf. 1400.

1379. ὅσων Porson and Elmsley for ὅσον, which some editors retain. Mr. Blaydes suggests ὅσα.

1381. Teucer cordially accepts the proffered friendship. 'You have greatly disappointed me of my hope,' he says, meaning 'you have deceived me in my expectation of continued hostility.'—For ἔχω, 'I am able,' Mr. Blaydes compares Med. 453, ὦ παγκάκιστε, τοῦτο γάρ σ' εἰπεῖν ἔχω. So also Agam. 1262, Ἅιδου πύλας δὲ τάσδ' ἔχω πορσεννέπειν (vulg. τὰς λέγω προσεννέπω).—λόγοισι, 'for what you have said,' a 'causal dative.' The rendering 'by my words' seems feeble.

1384. παρέστης, *adfuisti*, 'you stood up for him and his rights, by active interference in his behalf (χερσὶν), and you had not the cruelty in the presence of the dead to employ a living tongue in grievously insulting him.'—For τούτῳ—τῷδε see Phil. 841.

1386. The repetition of the article, besides the strong epithet, indicates the intensity of dislike to the Atridae. See sup. 726.

1389. ὁ πρεσβεύων, i. e. ὁ πρῶτος καὶ ὑπέρτατος ὢν τῶν ἐν Ὀλύμπῳ. See Aesch. Eum. 1, where the word takes a genitive transitively.—τελεία Δίκη and Ἐρινὺς are similarly combined in Ag. 1407, and the Erinyes are called μνήμονες in Prom. 524, Eum. 361.

1394. ἐᾶν, 'to allow you.' The Schol. remarks that this is gracefully said, εὐσχημόνως. There is a sort of apology for declining his presence at the funeral, though his co-operation and assistance in the preparations for it are accepted.

1398. Cf. Aesch. Suppl. 516, ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.—καθ' ἡμᾶς, 'according to our estimate,' παρ' ἡμῖν. Mr. Blaydes less correctly translates 'with respect to us,' 'towards us,' and similarly Prof. Jebb, 'in our regard,' 'in relation to us.' The words might mean 'of our standard,' viz. of a less

ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.
ΟΔ. ἀλλ' ἤθελον μέν· εἰ δὲ μή 'στί σοι φίλον 1400
πράσσειν τάδ' ἡμᾶς, εἶμ', ἐπαινέσας τὸ σόν.
ΤΕΥ. ἅλις· ἤδη γὰρ πολὺς ἐκτέταται
χρόνος. ἀλλ' οἱ μὲν κοίλην κάπετον
χερσὶ ταχύνατε, τοὶ δ' ὑψίβατον
τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων 1405
θέσθ' ἐπίκαιρον·
μία δ' ἐκ κλισίας ἀνδρῶν ἴλη
τὸν ὑπασπίδιον κόσμον φερέτω.
παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,
φιλότητι θιγὼν πλευρὰς σὺν ἐμοὶ 1410
τάσδ' ἐπικούφιζ'· ἔτι γὰρ θερμαὶ
σύριγγες ἄνω φυσῶσι μέλαν
μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ
φησὶ παρεῖναι, σούσθω, βάτω,
τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ 1415
[κοὐδενί πω λώονι θνητῶν

exalted position than the Atridae. "Quod ad nos attinet," Linwood.

1400. ἤθελον, sc. τάφῳ παρεῖναι. Cf. 1378.—τὸ σὸν, 'your view of the matter.' See on v. 99.

1402 seqq. There are reasons for thinking the concluding speech of Teucer to be interpolated. The style is very unlike that of Sophocles, and the play would have ended very well with a procession from the stage, while the three sententious lines at the end were being recited by the chorus.—ἐκτέταται, 'has been extended,' more commonly used in the aorist of speeches &c., as μακρὰν γὰρ ἐξέτεινας, Agam. 889, λέξασα κἀκτείνασα ib. 1200, but in the passive perfect of bodies laid prostrate (in death or sleep), as in Phil. 857. The Schol. says the haste is due to the body having lain some time unburied; but the description in 1411 seems to indicate the contrary,—the corpse is still bleeding.

1404. ταχύνατε. Schol. μετὰ σπουδῆς ὀρύξατε. This is a strange expression; but χερσὶ is added as if πονοῦντες or ἐργαζόμενοι were to be supplied. The passage may have been made up from v. 1164, ταχύνας σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν.—τοὶ δὲ, Linwood observes, is not elsewhere used for οἱ δέ. (He means, in Sophocles; for it occurs in Aesch. Pers. 570. Theb. 284.)

1407. ἴλη, in the sense of 'troop,' or 'regiment,' is very unusual. It is used of animals in Eur. Alc. 580, λεόντων ἃ δαφοινὸς ἴλα. Hesychius explains ἴλην as a compact body of cavalry, *turmam*. Still more strange is κόσμος ὑπασπίδιος, which the Schol. explains by ἐνόπλιος. "Arma praeter clipeum," Ellendt. The meaning perhaps is, the armature of a ὑπασπιστής. The shield itself was not to be buried with the body, but was to be an heir-loom to the son, sup. 575—7.

1410. φιλότητι, for φιλίως, is again unusual. The γε may be transferred to mean σὺ δέ γε, ὦ παῖ.

1411. ἔτι γάρ. This is given as a reason either for removing the body, or for removing it with care. But the statement is exaggerated and rather unnatural; and the description seems made up from v. 918.

1416—17. This distich is utterly feeble. Dindorf and others reject the latter;

Αἴαντος, ὅτ' ἦν, τότε φωνῶ].
ΧΟ. ἦ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
γνῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
τῶν μελλόντων ὅ τι πράξει.

Mr. Blaydes reads κοὐδενὸς οὐ λῴονι θνητῶν, 'and braver than any other mortal,' in the former. Donaldson (New. Crat. § 205) calls this "the singular passage at the end of the Ajax." He remarks that the Oed. Col., Electra, and Philoct. conclude with three anapaestic verses uttered by the chorus. Such verses always contain common-place reflections, often turning on the uncertainty of human affairs.

THE END.

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